Creighton University
Reminiscences.
CREIGHTON UNIVERSITY.

REMINISCENCES

OF THE

FIRST TWENTY-FIVE YEARS.

M. P. DOWLING, S.J.

OMAHA;
PRESS OF BURKLEY PRINTING COMPANY.
MCMIII.
1903
Seal of the Society of Jesus.

Sub cruce tuta latet.
In December, 1902, the following circular was sent out to all those who had at any time belonged to the faculty of Creighton University:

"To obtain some data for reminiscences of Creighton University we are addressing this letter to those who have been connected with this institution at various times during the last twenty-five years.

"The object intended is three-fold: 1. To rescue from oblivion the memory of the early work of the Society of Jesus in Nebraska; 2. To furnish some data for the future historian of Catholicity in the West; 3. To provide a fitting memorial for the silver jubilee of the University.

"We suggest a few heads of information as a sample of what is desired.

"How long were you here? What did you teach? What success?

"Advancement or development in any particular direction.

"Changes in the course of studies and the management of the College.

"What ought to be the scope and aim of Creighton?

"In what respect does it differ from other Jesuit Colleges?

"Phases of inside or outside work which interested you or left an impression.

"What made your stay at this place pleasant or distasteful?

"Comparison with the work of other colleges.

"Why do our students not more generally persevere to graduation?

"Relations with the clergy and citizens of Omaha?

"Personal experiences. Interesting anecdotes. Description of professors and students. Character of Omaha boys and people."
"Any notable undertaking in preaching, missions, retreats, publication.

"Evidences of good will from students and others. Examples of piety and goodness.

"Instances of boys working their way through college.

"Hard times in Omaha, particularly as they affected educational work; and how they were met.


"Facts to illustrate the standing of the Institution at different periods.

"Any edifying, useful, interesting, pertinent and instructive items.

"We shall consider it a favor if you furnish us with any facts figures, incidents or suggestions that may further this undertaking."

The answers to this request were numerous, prompt, full, helpful and gratifying in the highest degree. Much of the information thus collected, finds place in these pages.

Twenty-five years is not a great span in the life of an individual or of an institution. In the older communities silver jubilees are so common, that they attract little attention; but beyond the Missouri, they are history-reviving epochs. Nebraska has scarcely closed the 35th year of its history as a state. The settlement of what now constitutes a strong, progressive commonwealth, does not touch half a century, while the earliest records of Omaha's foundations do not exceed forty years. Yet that comparatively brief period comprehends the transformation of the western wilderness into states, dotted with populous, energetic communities, and the development of natural resources unsurpassed in variety and extent. It may be truly said that a quarter century embraces the epoch-making periods of the vast empire stretching from the Missouri River to the Sierra Nevadas.

What was Omaha twenty-five years ago? What was the entire state? A quarter of a century ago Omaha had a population of 22,000; in 1870, the state had 122,993. The number has since multiplied tenfold. Half a dozen new states have been created and thriving cities built. In 1867, Nebraska had only five cities
with a population exceeding 1,000. Today Omaha alone has more than four times the population of the whole state in 1860. A third of a century ago, the old Capitol occupied the site of the present high school. It was the western outpost of habitation within the city limits. North, south and west the eye ranged over a stretch of rolling country, with few homes to break the monotony of hill and valley. Fifteenth Street was the real western business limit of the city. The homes of opulent residents dotted the hillsides east of the Capitol; but the bulk of the population clustered east of Fifteenth Street to the river and south of Douglas. This region was the heart of the town up to the '70's.

The scope of this work requires us to go further back than the year which marked the beginning of the College; for in no other way can the circumstances and difficulties, attending its opening and progress be properly measured. Hence, a preliminary account of the settlement of Nebraska and of the early condition of the Church in Omaha and its vicinity, becomes necessary. A contrast is needful to enable us to appreciate the remarkable achievements of a quarter of a century. Society was exceedingly crude, even long after Nebraska had become a State; education was at a low ebb; opportunities of every kind were limited; and the wonder is that our people and institutions so soon outgrew those conditions and developed so marvelously within the memory of men still in the prime of life.

Whenever possible, I have preferred to let documents tell their own story and have given the preference to the narrations of those who were eye-witnesses of the events and knew personally the circumstances about which they speak.

Obviously, this work does not claim the merit and dignity of being an original production; it is rather a compilation. My share in it consisted in gathering the materials and getting former Creightonian Professors and students interested in it. They have in reality written the book. So much of it, indeed, is the production of other hands that, for a time, I hesitated to place my name as the author; and I would have continued in that state of mind, if it were not for my prejudice against anonymous publications.

The first question of many who take up this book will doubt-
less be, "Where is Creighton University?" and the next, "What kind of an Institution is it?" Creighton University is situated in Omaha, Nebraska, on the banks of the Missouri. Its Academic or Classical Department was founded by Edward Creighton and his wife, and munificently assisted by Mr. and Mrs. John A. Creighton. Since its foundation, it has given to all comers a free education in a seven years' course. Other obvious questions will be answered in the subsequent pages.

M. P. D.

Omaha, May, 1903.
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(12)
EDWARD CREIGHTON.
CHAPTER I.

NEBRASKA IN EARLY DAYS.

The first white man to set foot upon the territory now included within the boundaries of Nebraska, was, in all probability, a Spanish cavalier named Coronado.* His romantic and adventurous career is related in an interesting manner by Judge J. W. Savage, of Omaha, in a sketch read before the Nebraska State Historical Society, April 16, 1880. Coronado was born in the city of Salamanca. He belonged to an eminent and wealthy Spanish family, and was given a good education. In his early manhood he crossed the ocean to Mexico in quest of adventure. Early in the Spring of 1540, he organized an expedition for the purpose of exploring the vast extent of country in the north. He marched from the City of Mexico to the Valley of the Platte in Nebraska, then an unknown region. In his essay Judge Savage presents in detail his reasons—supported by historical documentary evidence—for believing that "four score years before the Pilgrims landed on the shores of Massachusetts; sixty-eight years before Hudson discovered the ancient and beautiful river which still bears his name; sixty-six years before John Smith with his cockney colonists, sailed up a stream which they named after James the First of England, and commenced the settlement of what was afterwards to be Virginia; twenty-three years before Shakespeare was born; when Queen Elizabeth was a little girl, Nebraska was discovered, the peculiarities of her soil and climate noted, her fruits and productions described, and her inhabitants and animals depicted by Coronado."

"There is hardly any expedition of modern times," says Judge Savage, "around which hangs so much of the glamour of romantic mystery as that undertaken about the middle of the sixteenth

* The materials for this and the following chapter are drawn from Sorenson's History of Omaha, and History of Omaha by Savage and Bell.

(13)
century for the purpose of discovering the seven cities of the buffalo and the land of Quivera.” He maintains that the land of Quivera was situated in what is now the state of Nebraska. It was in the month of July, 1541, that Coronado crossed the southern boundary of Nebraska, at a point doubtless between Gage county on the east and Furnas county on the west.

Judge Savage incidentally refers to Father Marquette’s map of his voyage down the Mississippi. This map, which was found a few years ago in the archives of St. Mary’s College in Montreal, was drawn by Father Marquette in 1763. It gives with remarkable accuracy the outlines of the territory which now forms the state of Nebraska. “The general course of the Missouri,” says Judge Savage, “is given to a point far north of this latitude; the Platte River is laid down in almost its exact position, and among the Indian tribes which he enumerates as scattered about this region, we find such names as Panas, Mahas, Otonantes, which it is not difficult to translate into Pawnees, Omahas, and perhaps Otoes. It is not without a thrill of interest that a Nebraskan can look upon the frail and discolored parchment upon which, for the first time in the history of the world, these words were written. So full and accurate is this new-found map that, had we not the word of Father Marquette to the contrary, it would not be difficult to believe that during his journey he personally visited the Platte River. It was a dream of his, which, had his young life been spared, would probably have been realized.”

Lewis and Clark were the next to explore this territory. By reference to their Journal, published in 1814, we find that they arrived at the mouth of the Platte River in the latter part of July, 1804.

In the reports of all the early explorers of the Missouri, the west side of the stream from what is now Kansas City to the present site of Sioux City, in Iowa, is invariably spoken of as the south side. This arises, doubtless, from the fact that upon entering the river at its confluence with the Mississippi the travellers found its course an easterly one, so that the right bank of the stream was the south bank. This description, therefore, they continued to give it even after the course of the Missouri had changed to north and south. The curious collection of graves and mounds and the two-hundred-acre-tract mentioned in the journal of Lewis
and Clark were undoubtedly included in that portion of the city bounded on the south by Farnam, on the west by Eleventh Street, and on the north and east by the river bottoms.

Lewis and Clark held a council at a place called Council Bluffs, about sixteen or eighteen miles in a straight line north of Omaha, and about forty miles by the river—the site of old Fort Calhoun, and now the location of the village of that name. It has been conclusively settled that this point was the historical Council Bluffs. Father de Smet, the well known Jesuit missionary, who was considered good authority about the Missouri river country, over which he had often traveled, and who in 1838, lived where Council Bluffs is now located, in a letter to A. D. Jones, dated St. Louis, December 9, 1867, answers some historical inquiries. He says that Fort Calhoun took the name of Fort Atkinson, which was built on the very spot where the council was held by Lewis and Clark, and was the highest and first military post above the mouth of the Nebraska or Platte River.

Mr. Jones asked Father de Smet if he knew who built or occupied the fortification, the remains of which were in 1868 on the east bank of the river at Omaha. Father de Smet replied: “The remains alluded to must be the site of the old trading post of Mr. Heart. When it was in existence the Missouri River came up to the trading post. In 1832 the river left it, and since that time it goes by the name of ‘Heart's Cut-Off,’ a large lake above Council Bluffs City.” We are thus made aware of the interesting fact that the ever-shifting Missouri River at that time ran close up to the bluffs on the west side. It has since changed its channel several times opposite Omaha. The fortifications referred to were near the junction of Capitol Avenue and Ninth Street. The well-defined outlines of a fort, or some other kind of defensive works, were plainly visible until obliterated by the government corral built there during the war.

Another inquiry made by Mr. Jones was: “Do you know of either soldiers or Indians ever having resided on the Omaha plateau?” Father de Smet’s answer was: “I do not know. A noted trader by the name of J. B. Roye, had a trading post there from 1825 to 1828, and he may be the first white man, who built the first cabin, on the beautiful plateau, where now stands the flourishing city of Omaha.”
The primitive conditions existing in the Territory of Nebraska as late as 1855, can be gathered from Dr. Miller’s graphic description of the executive ball given to the incoming governor. *

"Izard was a stately character physically, mentally rather weak, and accordingly felt a lively sense of the dignity with which the appointment clothed him. He had never known such an honor before, and it bore upon him heavily. To the few persons who then constituted the principal population of the city the governor was careful to intimate a desire to have his gubernatorial advent suitably celebrated. The facetious and wary Cuming suggested the idea of giving Izard an executive ball. The rooms had a single coat of what was then called plaster, composed of a frozen mixture of mud and ice, a very thin coating at that. The floor was rough and unplaned, very trying to dancers, and not altogether safe for those who preferred the upright position. It had been energetically scrubbed for the occasion. The night being dreadfully cold and the heating apparatus failing to warm the room, the water froze upon the floor and could not be melted by any then known process. Rough cotton-wood boards on either side of the room were substituted for chairs.

"The hour of seven having arrived, the grand company began to assemble. Long before the appointed hour his Arkansas Excellency appeared in the dancing hall. He and Jim Orton, 'the band,' of Council Bluffs, reached the scene about the same moment. The governor was very polite to Jim, who was just tight enough to be correspondingly polite to the governor. Governor Izard was the guest of nine ladies who were all that could be mustered together even for a state occasion in Omaha. The governor had a son by the name of James. He was his Excellency's private secretary, and wishing to present a high example of style, he came in at a late hour. His bearing was fearfully stately and dignified. He wore a white vest and white kids, as many gentlemen would do, but these were put in rather discordant contrast with the surroundings.

"Jim Orton was the solitary fiddler, occupying one corner of the room. The dance opened. Notwithstanding the energetic

* Omaha Herald, January, 1867.
use of green cotton-wood, the floor continued icy. During the
dance several accidents happened. One lady, well known in Ne­
braska fell flat. Others did likewise. The supper came off about
midnight and consisted of coffee with brown sugar and no milk;
sandwiches of peculiar size; dried apple pie; the sandwiches we
may observe, were very thick, and were made of a singular mix­
ture of bread, of radical complexion, and bacon.

“The governor having long lived in a hot climate, stood
around shivering with the cold, but buoyed up by the honors thus
showered upon him, bore himself with the most amiable fortu­
tude. There being no tables in those days, the supper was passed
around. At the proper time, the governor made a speech, return­
ing his thanks for the high honors done him.”

In an address delivered at Omaha, December 2, 1863, on the
occasion of breaking ground for the Union Pacific Railway, A. J.
Poppleton throws further light upon the pioneer conditions.

“On the 13th of October, 1854, about 7 o'clock in the even­
ing, I was set down by the Western Stage Company at yonder
city of Council Bluffs. Early the next day I crossed the river,
and along a narrow path cut by some stalwart man through the
tall, rank prairie grass, I wended my way in search of the post­
office. At length I found an old pioneer seated apparently in
solitary rumination upon a piece of hewn timber and I inquired
of him for the post-office. He replied that he was the postmaster
and would examine the office for my letters. Thereupon he re­
moved from his head a hat to say the least of it, somewhat veteran
in appearance, and drew from its cavernous depths the coveted let­
ters. On that day the wolves and the Omahas were the almost
undisputed lords of the soil, and the entire postal system was
conducted in the crown of this venerable hat.”

The history of Omaha would be incomplete without refer­
ce to the old town of Bellevue. When the territory of Ne­
braska was organized that place was one of Omaha’s powerful
rivals in the spirited contest for the capital, and even after it was
located at Omaha, Bellevue entered into nearly every capital­
removal scheme that was afterwards projected. At one time
when the permanent location of the initial point of the Union Pa­
cific hung trembling in the balance, Bellevue came very nearly
snatching the prize away from Omaha.
Energy her Characteristic.

Clausus magis aestuat.
AMONG the four principal tribes inhabiting the eastern portion of Nebraska at the time of the advent of the whites, was the nation of the Omahas, or, as they were originally called, the Mahas. The signification of the name is said to be "the up-river people." Its proper pronunciation is O-maw-haw, with the accent on the second syllable; but the prevailing tendency of the English speaking people to throw back the accent beyond the penult has now so far established its present pronunciation, with the stress on the first syllable, as to render any change impossible. In fact, the Indian accents were never strongly marked, and the native sound of the word can best be represented as given above, with no accent whatever on any of the three syllables.*

A writer who saw Omaha almost in a state of nature, speaks glowingly of its site. "Omaha City," he wrote, "is beautifully situated on a wide plateau, the second bottom of the Missouri River. Back of it rise the bluffs by gentle slopes, from the summits of which the great prairies of the interior roll in beautiful undulations. From the first of these may be seen the grandest view the eye of man ever looked upon. Up and down the river on the Nebraska side run as far as the eye can reach the tablelands, so smooth, so unbroken, so perfect, the hand of art could not add to, or take from, one part of it. Beyond is the river, bordered by heavy trees, with its broad shallows and turbid current, floating with serpentine windings. On the opposite side is the broad bottom of the river, and, cutting short the view, rise the bold, rugged bluffs of Iowa, the tracery of their forests standing out in the clear atmosphere with the strongest distinctness, while Council Bluffs lies ensconced within an opening—a busy mart of all that region."

The *Arrow* was the first paper printed in Omaha. The salutatory of its editor, Pattison, was as breezy as the western country in those days. It ran as follows:

“Well, strangers, friends, patrons, and the good people generally, wherever in the wide world your lot may be cast, and in whatever clime this *Arrow* may reach you, here upon Nebraska soil, seated upon the stump of an ancient oak, which serves for editorial chair, and the top of our badly used beaver for a table, we purpose editing a leader for the *Omaha Arrow*.

“An elevated tableland surrounds us; the majestic Missouri just off on our left, goes sweeping its muddy course adown towards the Mexican Gulf, whilst the background of the pleasing picture is filled up with Iowa’s loveliest scenery. Away upon our left, spreading far away in the distance lies one of the most attractive sections of Nebraska. Yon rich, rolling, widespread and beautiful prairie, dotted with timber, looks lovely enough just now, as heaven’s free sunlight touches off in beauty the lights and shades, to be literally entitled the Edenland of the World, and inspires us with flights of fancy upon the antiquated beaver, but it won’t pay. There sticks our axe in the trunk of an old oak, whose branches have for years been fanned by the breezes that constantly sweep from over the oft-times flower-dotted prairie lea, and from which we purpose making a log for our cabin claim.”

Pattison’s editorial, “A Night in Our Sanctum,” is a well-written article, and is worth reproducing in order to show by way of comparison how truly the predictions concerning Omaha in his “dream” have been fulfilled. The article is as follows:

“Last night we slept in our sanctum, the starry-decked heaven for a ceiling, and Mother Earth for a flooring. It was a glorious night and we were tired from the day’s exertions. Far away on different portions of the prairie glimmered the campfires of our neighbors, the Pawnees, Omahas, or that noble and too often unappreciated class of our own people known as pioneers or squatters. We gathered around our little campfire, talked of times of the past, of the pleasing present, and of the glorious future which the march of civilization would open in the land whereon we sat.
The new moon was just sinking behind the distant prairie roll, but slightly dispelling the darkness which crept over our loved and cherished Nebraska land. We thought of distant friends and loved ones who, stretched upon beds of downy ease, little appreciated the unalloyed pleasure, the heaven-blessed comfort, that dwelt with us in this far-off land. No busy hum of the bustling world served to distract our thoughts. Behind us was spread our buffalo robe in an old Indian trail which was to serve as our bed and bedding. The cool night wind swept in cooling breezes around us, deep laden with the perfume of a thousand-hued and varied flowers. Far away upon our lea came the occasional howl of the prairie wolves. Talk of comfort; there was more of it in one hour of our sanctum camp life and of camp life generally upon Nebraska soil, than in a whole life of the fashionable, pampered world in the settlements and we would not have exchanged our sanctum for any of those of our brethren of the press who boast of neatness and beauty of artful adornment.

"The night stole on and we in the most comfortable manner in the world—and editors have a faculty of making themselves comfortable together—crept between art and nature, our blanket and buffalo, to sleep and perchance to dream, 'of battles, sieges, fortunes and perils, the imminent breech.' To dreamland we went. The busy hum of business from factories and the varied branches of mechanism from Omaha City reached our ears. The incessant rattle of innumerable drays over the paved streets, the steady tramp of ten thousand of an animated, enterprising population, the hoarse orders fast issued from the crowd of steamers upon the levee, loaded with the rich products of the state of Nebraska and unloading the fruits and products of other climes and soils greeted our ears. Far away from toward the setting sun came telegraphic dispatches of improvements, progress and moral advancement upon the Pacific coast. Cars full freighted with teas and silks were arriving thence and passing across the stationary channel of the Missouri River with lightning speed hurrying on to the Atlantic seaboard. The third express train on the Council Bluffs and Galveston R. R. came thundering close by us with a shrill whistle that brought us to our feet knife in hand. We rubbed our eyes, looked into the darkness beyond to see the flying train. It had vanished and the shrill second neigh of our lariated
horses gave indication of the danger near. The hum of business, in and around the city, had also vanished and the same rude camp-fires were before us. We slept again and daylight stole upon us."

This was written in 1854. Pattison's dreamy predictions have been more than fulfilled in the building and completion of the great transcontinental railroads; the Union and Central Pacific, and a dozen other lines; in the paving of streets, and other public improvements, and in the growth of Omaha to an important and beautiful city and commercial metropolis of over 120,000 inhabitants.

In 1860, Omaha had a population of 1,861; in 1870, 16,083; in 1880, 30,518; in 1885, 61,835; in 1886, 70,410; in 1888 (estimated), 121,112; in 1890 (United States Census), 140,452. It is supposed that the census of 1890 was extensively padded, because the census of 1900 gave Omaha only a population of 102,000. Still the growth was phenomenal.

"It was a busy time in Omaha in those days," says a pioneer merchant. "Our first stock was purchased in St. Louis in March, 1859, and reached here by steamboat just at the time everybody was rushing to Pike's Peak. It consisted largely of flour, sugar, coffee, sow-belly, a big lot of crackers (purchased of L. Garneau, who afterwards built a big factory in Omaha), baking powder,
pick handles, dried apples, powder and shot. We also bought a large quantity of Julius Smith's 'Old Magnolia' whiskey, one day from the rectifying tub, which cost 12½ cents per gallon. The Pike's Peak stampede began in May, and for a while dampened Omaha's prospects, but it was of short duration. The 'Peak' became a reality, and with the increasing Mormon, California and Oregon immigration, which outfitted here, the military posts, the Pawnee and Omaha Indians, and ranches starting up on the Platte, Omaha was a booming town. All freighting was done by cattle and mules. Our streets for eight months in the year presented a busy and interesting sight. They were crowded with teams, bull-whackers, mule drivers, ranchmen, Mormons, 'pilgrims' and Indians. In the rear of our store was the Methodist brick church. We loaded all the freight trains in the alley, and at times we somewhat interrupted the pious pursuits of our old pioneer Methodists, Elder Shinn, Brother Tousely, and others, as well as the Presbyterians, who alternated services in the church. All the ranchmen, freighters, traders and other pioneer plainsmen, would on arrival in town, deposit with us their gold dust, soldier checks and furs, and take from two to four days to 'rest up,' which meant no rest for the wicked. They made 'Rome howl' sure enough. After having thoroughly 'rested', the freighters would put in appearance, and then all would be rush and bustle, to get their trains in order, and they generally all wanted this done on Sunday. The space back of our store, the alley and the vacant lot alongside, would be filled with bull-teams getting in shape and waiting to be loaded. You can form some idea of the 'music in the air' caused by gads and whips, and the bull-whackers' oaths. Sometimes it was 'nip and tuck' between the bull-whackers on the outside and Elder Shinn on the inside of the church, to see who could shout the loudest, but to the elder's credit he held the fort, and as the racket increased outside the more fervent he became. How that pulpit ever stood the banging he gave it is a mystery; but the elder knew the element he had to wrestle with. On one occasion the boys 'held him a little too high'. He paused for a few moments in his sermon, and came down from his pulpit and went outside and spoke very pleasantly, but very decidedly to one of the leaders. It was oil poured upon the troubled waters sure enough. One of the bull-whackers said,
'Here, boys, this won't do. Old Shinn is a good old coon, and runs a bully ferry (Shinn’s Ferry). We mustn't bother him any more.' Thereupon, they quieted down, and the elder proceeded with his sermon without any more serious interruption. Soon after the elder returned to his pulpit, I heard one of the bull-whackers, spread full length under his wagon, singing as if he never had a care:

'I'm a bull-whacker, far from home,
If you don't like it, just leave me alone—
Eat my grub when hungry, drink when dry;
Whack, punch, swear, and then lie down and die.'

"That same afternoon, the elder had handbills distributed around the camps, giving notice that he would preach at the 'Big Elm Trees,' near the military bridge. Between three and four hundred pilgrims and bull-whackers gathered there and attentively listened to him. No other minister would have had a corporal's guard for a congregation from such men.

"A photographer tried to get a good picture of the 'city,' and after many efforts found a point where a camera would take the largest scope. The picture was too true. It didn't show buildings enough to suit the citizens who wanted to send copies of the picture to their eastern friends. Stickles, the dentist, and the organizer of the first fire department, wanted to have the instrument swept around so as to get in more houses, but Goulay could not get the camera to work that way, and he could not improve the picture."

As Dr. Miller observed in the Omaha Herald, in after years:

"Omaha was practically extinguished under the financial avalanche of 1857, and did not emerge from its effects until the advent of railroads."
CHAPTER III.

BLACK GOWNS ON THE NEBRASKA BORDERS IN 1838.

Among the Indians who came under the beneficent influence of the Church in the West, were the Pottawattomies of Council Bluffs and the Missouri Slope. Jesuit missionaries from St. Louis established a mission amongst them in May, 1838. In earlier days, on a little eminence at the junction of the Glen with Upper Broadway, a log hut had been erected by the government, but was abandoned after a brief occupancy. On this spot the Jesuits established their Indian chapel and humble residence.

Two numerous bands of these Indians had, in 1836, been transferred from their lands in Indiana to Missouri or Kansas. In 1838, the government assigned these tribes a large reservation at Council Bluffs and transported the remainder of them from their Indiana village Chichipi Outipe. This band numbered 800, nearly all Catholics, who were accompanied on their journey by Father B. Petit. Leaving their village September 4, 1838, they proceeded on their journey to the west, arriving at St. Mary’s, Kansas, November 4th. Father Petit returned in January, 1839, but, having fallen ill, died at St. Louis, February 10th.

These Indians were for a long time desirous of having the Jesuit Fathers amongst them, and not satisfied with repeatedly writing to them at St. Louis, they also sent a delegation to petition the Government at Washington for the Black gowns. Father Verhaegen, the superior, set out with several priests, making a trip of over 600 miles to open missions amongst them. He returned to St. Louis, June 11, 1838, and at his arrival, was glad to learn that Fathers Verreydt and De Smet, who had been sent to another tribe of Pottawattomies at Council Bluffs, had reached their destination in safety, and that the chief and more than a hundred of the principal warriors had gone to meet them. Additional
light is thrown upon this mission by some passages from letters of Father de Smet.

NATION OF THE POTTAWATOMIES.

COUNCIL BLUFFS, Ia., Sept., 1838.

"Reverend and Dear Father:

I set out from St. Louis on the 10th day of May (1838) accompanied by our Rev. Superior, who intended to visit the Kickapoos, and by Father Helias, who was on his way to found a new mission amongst the Germans in the environs of Jefferson. I made the entire journey on a steamboat and arrived amongst the Pottawatomies on the 31st of the same month. I remained three days in our residence among the Kickapoos awaiting the arrival of Father Verreydt and Brother Mazzella, with whom I was to continue the journey. The Aouas (Iowas) whom we visited on our way seemed also well disposed, and wished to keep us in their midst; their chief, the White Cloud, had been my disciple at St. Ferdinand about twelve years ago."

In the spring of 1841 Father Hoecken baptised more than 400 Indians at Council Bluffs.

This promising mission began to flag with the gradual dispersion and removal of the Pottawatomies, and when in 1847 the last of the tribe were transferred to the Kansas reservation, they piously reserved 40 acres which they donated to the Church; but though repeated efforts were made in later years the title to this valuable tract could never be legally established, on account of the failure to have all the chiefs sign the grant in presence of each other. The cross was still to be seen over the deserted Indian chapel in 1855, when Father Emonds was in Council Bluffs.

On July 7, 1851, Father De Smet and Father Hoecken left St. Louis on a trip up the Missouri River; but soon cholera and sickness broke out aboard the steamer "Holy Angel" and Father Hoecken most assiduously attended the sick and buried the dead. Father De Smet became seriously affected, and on June 18th, fearing that his last hour was come, asked Father Hoecken to give him the sacraments of the dying; but as the latter did not apprehend immediate danger it was postponed. That same night Father Hoecken called for help, and when Father De Smet dragged himself to his state-room, he found him in the agonies of death.
He administered the holy sacraments to the dying priest, and then, believing that in a few hours he himself would die and be buried in the same grave with his brother in Christ, asked to make his confession. “Having obtained his consent,” says Father De Smet, “I knelt, all bathed in tears, at the pillow of my brother in Jesus Christ, my friend, my only companion in the desert, I, almost in a dying state, confessed to him in his agony . . . after I had recited the prayers of the dying, together with the formula of the plenary indulgence, he rendered his noble soul into the hands of the Divine Redeemer.” . . . It was unanimously resolved not to leave the missionary’s body in the desert. A very decent coffin, thick, and pitched inside, was prepared for its reception; a temporary grave was dug in a picturesque forest, near the mouth of the Little Sioux, and the funeral services were performed with all the ceremonies of the Church on the evening of the 19th of June, the whole crew attending the interment. About a month later, at the return passage of the “Holy Angel,” the coffin was exhumed and conveyed to the novitiate of the Society of Jesus, at Florissant, and there the remains of Rev. Father Christian Hoecken peacefully repose.

Associated intimately with the early history of the valley of the Missouri, says a recent writer, “is the name of Father De Smet. He was here when Omaha was a deer track, and Council Bluffs a trading post, made up of Indian tepees, log shanties and a mission. The Cheyennes, the Omahas and the voyageurs from St. Louis, in their barbaric bullion-trimmed hats and their picturesque buckskins, were the inhabitants. Different from the rest, a restraint and an inspiration, were Father De Smet and his associates. Father De Smet, in spite of sacrifice and privation, was distinguished for his joviality. Fear he was not acquainted with, whether danger confronted him in the form of smallpox, Indians or starvation. Enmity he did not know. He hated sin, but not a sinner of the wild camp was too ignoble for him to love. As friend, as pioneer, as physician, as teacher, as priest, he was loved, for in him lay the spirit of those fine old Jesuits who made Montreal and Quebec, who passed the straits of the great lakes, who founded Chicago and Kaskaskia and Cahokia, and built on the sacred rock of St. Louis.”

It is a pleasure, therefore, to all interested in the pioneer days
of the cities of Council Bluffs and Omaha, to read in a recent number of the *Century Magazine*, a warm tribute to this priest, who, for reasons sentimental, historical and religious, should be remembered with affectionate gratitude. This article, "The First Emigrant Train to California," written by John Bidwell, an Ar­gonaut, says:

"The party consisted of three Roman Catholic Priests—Fa­ther De Smet, Father Pont, Father Mengarini—and ten or eleven French Canadians; and accompanying them were several old mountaineers. Father De Smet had been to the Flathead nation before. He had gone out with a trapping party and on his re­turn had traveled with only a guide by another route, farther to the north and through hostile tribes. He was genial, of fine pres­ence, and one of the saintliest men I have ever known, and I can­not wonder that the Indians were made to believe him divinely protected. He was a man of great kindness and great affability under all circumstances; nothing seemed to disturb his temper. Is it not beautiful that out of the dark chapter of those pioneer days should shine this bright light? In the midst of vice, greed, treachery, discouragement and hideous solitude this one man was true to the best within him—true to the instincts of a lovely soul."
ST. PHILOMENA'S CATHEDRAL.

CHAPTER IV.

THE PIONEERS OF CATHOLICITY IN NEBRASKA.

The first church built in Omaha was a Catholic Church, St. Mary’s, on Eighth Street, near what is now the Burlington Freight Depot. It was begun in the Spring of 1856, and demolished in 1882. Before the Church was built and subsequently, Omaha was a mission station; but it was not the first Catholic Mission in Nebraska. That honor belongs to St. John’s, or what is now Jackson, Dakota County. St. John’s was established in June, 1855, with a congregation of eleven, and the Omaha Mission a month later.

In 1860 the vicariate apostolic of Nebraska, contained 357,265 square miles and had but one bishop, four priests and a Catholic population of probably 5,000, including the Indians. Now the diocese of Omaha contains only 52,996 square miles; but the former limits have five bishops, 331 priests and a Catholic population of 200,000.*

The first bishop who had jurisdiction over Nebraska, was Bishop Miege S. J., of Leavenworth, Kansas. He was the vicar-apostolic of all the region north of the Indian Territory and west from the Missouri River to the Rocky Mountains. In 1858, he decided that the northern part of this district should be set aside by itself, and at the provincial council held in St. Louis, secured the appointment of a vicar-apostolic for Nebraska. Bishop James M. O’Gorman, a Trappist monk, was consecrated Titular Bishop of Raphanea and vicar-apostolic of Nebraska, May 8, 1859, in St. Louis, by Archbishop Kenrick, assisted by Bishop Miege and Bishop Juncker. This first prelate of Omaha was born in Tipperary, Ireland, 1804, and was ordained in 1843. He entered the Trappist order in 1838, and was professed March 25, 1841, at Mount Melleray, Ireland. When he came to Omaha, there were but four priests in the Territory; Father Kelly in Omaha, Father

* World-Herald, May 6, 1900.
Cannon O. S. B. at Nebraska City, Father Tracey in Dakota County, and a Jesuit Father with the Indians. There were five churches and his jurisdiction included Nebraska, Western Iowa, Dakota, Wyoming and Montana east of the Rocky Mountains.

On December 16, 1878, Bishop Miege, who had resigned his bishopric, after twenty-three years of service, and was at that time leading the simple life of a Jesuit at Woodstock College, Maryland, thus wrote to Father R. A. Shaffel S. J., then President of Creighton College:

'With regard to information on the first beginnings of the Church in Nebraska, my will is good enough but my memory is tricky and rebellious. I visited Nebraska three times; the first visit was, I believe, in 1855, when Omaha and Nebraska City were first started and beginning to look up. An encouraging letter from Governor Cuming had confirmed me in the plan I had already made, of visiting the principal places in the territory that year. From St. Mary’s I went to Weston and through Missouri and Iowa. After many days camping and travelling, I arrived at the Missouri River, opposite Omaha. The wind was so strong that the little steam ferry refused to move. A man took me across in a canoe; but not without many tribulations and an abundance of fresco work on my coat and pants from the muddy Missouri. Mr. Cuming told me that two lots had been reserved for a Catholic Church and that more could be secured if necessary. Being
well pleased with the site of Omaha, I promised to send a priest there as soon as possible; and meanwhile, I requested Father Tracey of St. John's, opposite Sioux City, on the Nebraska side, to do what he could for Omaha. In the Spring of 1857, I went up again, found a little brick church built, but not plastered, and made the acquaintance of the excellent Creighton family and promised to obtain for Nebraska a resident vicar-apostolic, which was done the following year through the provincial council of St. Louis. Of my third visit I have no distinct recollection as to dates. All I know is, that I visited Bellevue and could not go to Omaha; but I do not remember the reason or cause. Colonel Sarpy was willing to give me a big block in Bellevue, on condition that I would immediately put up a church. Not, of course, for the benefit of Catholics—there were none in the place—but to give a fair start to his speculation; which I firmly declined to do."

Under the title, "The Pioneer of Religion in Omaha," T. J. Fitzmorris, some years ago, furnished an interesting paper to the Catholic Historical Society.* We quote from its pages:

"The rapid encroachment of commerce on precincts hallowed by associations of the early days, has brightened the memories of the pioneers when

'In sessions of sweet, silent thought
They summon up remembrance of things past.'

"And rays of light penetrate the mists surrounding the history of the spot upon which the unsparing hand of progress is now at work. Probably no other point in Omaha possesses such attraction for old Catholics and their children, as the block where stands the Eighth Street School and its ancient, weather-worn neighbors. Time has robbed them of their primitive glory and the shrine around which the devout gathered for many years to offer incense to the Most High, will soon make way for the modern civilizer to weave its iron net work on the city front. The blocks of ground recently condemned by the B. & M. Railroad east of Eighth Street include the two lots upon which the old school stands.

"Early in the '50's the streams of immigration that surged westward from the states, were closely followed by the ministers of God whose zeal in their holy calling, tended to mitigate the

THE PIONEERS OF CATHOLICITY IN NEBRASKA.

hardships of border life. Villages on paper sprang up everywhere and town sites were staked at every river ford. The Indians had not relinquished their title to the lands upon which Omaha now stands before corner lots were mapped above the graves of their sires. The first claim was made in 1853. But scarce a year had passed, before the Indian title was extinguished and Nebraska organized as a Territory. The rush for the new Mecca on the banks of the Missouri, included men of all creeds and professions. The first minister of whom there is any record, was Rev. Mr. Cooper, a Methodist, and the first Church services were held in a long building, familiarly known as the old Claim House, on the 13th of August, 1854. In the summer of 1855, Father Emonds visited the town, greatly to the joy of a score or more Catholic families then here. He enjoys the honor of having been the pioneer priest in Omaha and the Territory, and celebrated the first mass in the Representative Hall of the Capitol. By his zeal and encouraging words, the first steps towards the erection of a church were taken, funds were collected and the project had gone so far that the trenches for the foundation were dug on the northeast corner of Eighth and Howard Streets.

"The digging of these trenches led to a great commotion. The founders of the town had laid out a park extending from Jackson to Davenport Streets a block in width, for which their brilliant imagination pictured future generations singing their praises. Most of the town at that time, was in the valley south of Harney Street. Brush, weeds and Indian mound were thick in that vicinity and corner stakes were difficult to find. However, word went through the town that 'The Irish were jumping the park,' and the population turned out to a man. The Irish did not scare at the display of superior strength, but soon convinced the belligerents, by finding the stakes, that they were correct. Before the foundation of the church was laid, Father Emonds was suddenly called away by Bishop Loras of Dubuque and the building was abandoned. The park, too, disappeared soon after and furnished a large portion of the money that built the 'Herndon House,' now the Union Pacific Headquarters.

"The Catholics did not long remain idle. Early in the spring of 1856, with funds already collected and the donations of recent arrivals, contracts were let for building the first Church in the
city and the territory. The two lots were donated by the Nebraska and Iowa Ferry Company. The building was of brick, 24x40 feet. While it was under way, Father Scanlan of St. Joseph, Missouri, arrived in town and celebrated the second Mass in the residence of Acting-Governor Cuming. He returned from St. Joseph and dedicated St. Mary's Church in August, 1856. The building was crowded with Catholics and many people of other creeds who desired to appropriately honor an event of such importance. In the fall of 1857, Rev. Father Cannon of the Benedictine Order came up from Kansas bearing letters from Father Augustine, Superior of the Order, authorizing him to take charge. He was installed as first regular pastor of St. Philomena's. The first great need was a residence; but this was soon supplied by building an addition to the rear of the church.

"The old church was severely plain and unpretentious; free of ornamentation, within and without; a simple wooden cross, devoid of paint or gilding, surmounted the western gable mutely proclaiming 'in this sign conquer.' The altar occupied the southeast corner; the opposite corner was partitioned off and used as a sacristy; a rude gallery or organ loft was built over the entrance and a choir organized shortly after the Bishop decided to permanently locate here. A large frame school house was soon built and set aside for the boys. Hon. John Rush was the second teacher; he had the fortune of shaping the intellectual destinies of as lively a lot of lads as ever crowded into a frontier school. Rigid discipline and a good supply of shingles, with a disposition to promptly apply the latter, were necessary five days out of seven. Exhibitions of the manly art without, were much more frequent than intellectual contests within the school. Many of these boys now occupy positions of trust and responsibility in the various departments of industry. Among them are the Linehans, Mahoneys, Swifts, Kennedys, Morands, Creightons, McDermotts, Garveys, Mulvihills, Burkleys and McGoverns."

When early in 1858 it became known that a Bishop would be sent to Omaha, the following interesting report was made to the City Council by a Committee appointed to consider that event.*

"In view of the great importance of the location of the Ro-

*History of Omaha, by Savage and Bell, chap. 34, p. 309.
man Catholic See at this point, the measure of which we can best appreciate by reference to Dubuque, Chicago, Cincinnati, Cleveland and numerous other places, your Committee feel assured that what at first sight would appear to be great liberality, would be justified by the result. In Dubuque alone, the expenditures of the Church have already reached something more than half a million dollars, resulting in improvements of such a character as to minister to the pride, and gratification of her citizens. The schools established under the auspices of the Church, have given her an educational celebrity, bringing scholars from all parts of the state, as well as from Minnesota, Wisconsin and Illinois. Of her ten thousand Catholic citizens, known for their wealth, sobriety and industry, it cannot be doubted that a large portion has been attracted by the same influences which your Committee are anxious to add to those that have already made Omaha the metropolis of Nebraska; which influences will follow the settlement of the Bishop at this place.

"Your Committee beg leave to suggest that it is only by combining all the influences in our power, that we can hope to make Omaha a great center of population; that the two great elements, capital and labor, must be induced by every possible motive to join hands for our advantage. Your Committee is satisfied that immigration and capital will at once follow the announcement by the Bishop of his determination to settle here; and believing that the city will be repaid tenfold for its liberality, they recommend that the city deed to the Bishop, forty-two lots."

The panic of '57 had swept over the enterprising town with the fury of a whirlwind, and left but few evidences of what had augured most favorably. The Bishop beheld the desolation, and before determining to remain and make Omaha his See, considered if he might not do more good by locating elsewhere. He was not in search of pecuniary advantages, and declined to receive the proffered land, even though he should be permitted to return it, in case of his subsequent determination to locate elsewhere. In 1859 and 1860, the old time prosperity of Omaha returned; it became a center, the proper seat of a vicariate, and Bishop O’Gorman concluded to stay. The streets which he had correctly characterized as having ‘too much grass in them for a bishopric,’ regained and redoubled their wonted activity. The
lots he had declined, rose rapidly in value, and would have added immensely to the value of the Church property had they been accepted. A man of the world, with the Bishop's opportunity would have torn his hair in disappointment. The Bishop was quite resigned.

A boarding school for young ladies was taught by the Sisters of Mercy. This building stood on the north side of what was named from the Convent, St. Mary's Avenue. The land was purchased for $150 and in 1887, it sold for $82,000. Adjoining this purchase, was the first Catholic cemetery, located between what is now Twenty-first and Twenty-fourth Streets and Harney and St. Mary's Avenue. Not a trace remains today of grave-yard, convent or hill. The grader has done his work, and paved streets and elegant residences have made strange these once familiar places.

The "Leaves from the Annals of the Sisters of Mercy"* tell what hardships awaited them in those early days.

"October 21, 1863, the Montana anchored near the new town of Omaha, a strange, wild looking place. Bishop O'Gorman came out of a small house to welcome the Sisters. He looked old and feeble, but was agreeable in manner and conversed remarkably well. He regretted that his house was not large enough to accommodate the party, spoke of his poverty which was self-evident, describing himself as the poorest prelate in America, and said it was premature to put a Bishop in Omaha. Nevertheless the town had a great destiny and it was as well that its prelate should grow up with it. It was dark when the Sisters reached the Convent. Lamps were strung across the streets in a very primitive fashion. The dull glare helped them to find it; for the guide seemed to have forgotten its situation on a high bluff, back from the river. It was a spacious brick house, with parlors on either side of a large hall, school rooms in the second story, and dormitory in the third. The sleeping apartments were arranged like a Trappist dormitory, in compartments; each having room for a small bed only, no doors, the partitions about seven feet high. The whole looked like a huge stable, though a horse could not easily enter a compartment, so narrow was the ingress.

"In the entire mansion there was absolutely nothing but a stove

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*Annals, Vol. IV, p. 194.
and a piano. The Sisters slept on the boards and as silence was not yet enforced, the younger ones amused themselves by asking for various luxuries which contrast with their extreme poverty seemed to suggest. ‘Please give me that article from the rosewood dressing case.’ ‘Let me have the other, please, from the ormolu table.’ ‘Any lace mosquito bars? Perfumes? Fine linens?’ The situation was altogether so ridiculous that they laughed themselves to sleep. Next morning they arose betimes, tried to make meditation and say office. They did not know the way to the little wooden Cathedral, but essayed to find it. Two, who led the way, descended the hill and got into a large shabby-looking space, wide and bare, toward which several streets of the future forked. Here they were forcibly reminded of a saying of St. Augustine; for when they asked a person on the edge of a knot of heavy featured men in every variety of dishabille, ‘Where is the Cathedral Church?’ everyone pointed to the barn-like Cathedral, not one dreaming of showing his own conventicle.

‘On their return, they tried to improvise a breakfast. A candidate who came to join them bribed a small boy to find her some chips on the prairie. ‘Do,’ said she, ‘and I will show you a piano.’ Two sisters had to trudge across the same prairie to a sort of a farm house to buy milk. A boy kindly went for bread. Tin cups were borrowed. The Sisters sat on the floor about the stove and stirred their coffee Japanese fashion, with chop sticks, picked up under the carpenter’s shed. Later in the day, a wealthy lady supplied some of their more pressing wants. The best room was cleaned out for a chapel. A box lined with linen and gold paper became the tabernacle. The Bishop said Mass the first Sunday, the piano doing duty for an altar.’

In the fall of 1859, the first Catholic Church Choir was organized and the first Mass was sung in Nebraska. There was not much labor involved in getting the choir in working order. Vincent Burkley just got his family together, and marched his household to the old church on Eighth Street, and the choir was there. There was but one instrument in the town, a melodeon owned by a man named Goodwill. The Episcopalians, however, had the call on that whenever they needed it. There was but one thing for the Catholics to do, and that was to send away for an organ, or something else. Melodeons being about the cheapest
thing on the musical market, one was bought in St. Louis, and shipped up the Missouri to Omaha, and to its accompaniment the first mass was sung.

Father Cannon was succeeded as pastor by Father William Kelly, who was the first priest ordained on Nebraska soil, his ordination being held in St. Mary's Church.

In 1861, under the ministration of Bishop O'Gorman, the diocese had increased in importance until it contained eight priests, four regular and four secular; had eight stations, one church building, and four in process of erection, and the Catholic population was 7,000.

In 1869, at the close of the first decade of the Roman Catholic Church in Nebraska, as an organization, the number of priests had increased to nineteen, of whom six were regular and thirteen were secular. There were fifteen church buildings, two in course of erection, twenty-two stations and two convents.

Bishop O'Gorman died very suddenly July 4th, 1874, being ill less than twenty-four hours. At the time of his death his jurisdiction contained nineteen missionary priests, twenty churches, fifty-six stations, three convents and one hospital, the Mercy Hospital, built the year before. The Catholic population numbered 11,722.
Pioneers' Watchword.

Labor and Constancy.
CHAPTER V.

BISHOP O'CONNOR AND THE FOUNDATION OF THE COLLEGE.

No one who undertakes to write the early history of Creighton College, can so do without encountering at every turn, the personal influence and feeling the master-hand of Bishop O'Connor; nor can he escape penning the eulogy of that lofty character. Fortunately, a sympathetic sketch by Father P. F. McCarthy in the Records of the Catholic Historical Society* of Philadelphia, furnishes abundant material.

The Right Rev. James O'Connor, D.D., the second vicar-apostolic and the first bishop of Omaha, was born in Queens­town, September 10th, 1823, and emigrated from Ireland to this country in 1838. He was sent to the Propaganda in Rome in 1842. He was ordained priest by Cardinal Fransoni in the Eternal City, March 25th, 1848. He became the rector of St. Michael's Seminary, Pittsburg, Pa., in 1849, and of St. Charles Seminary, Overbrook, Pa., in 1863. He was the pastor of St. Dominic's, Holmesburg, Pa., in 1872, and was consecrated Bishop of Dibona, and vicar-apostolic of Nebraska, August 20th, 1876.

Bishop O'Connor arrived in Omaha in September, 1876. His vicariate then comprised the state of Nebraska, the Territories of Dakota and Wyoming, and the eastern portion of the terri­tory of Montana. So rapidly has the Catholic population in the West increased that the vast territory which a few years ago formed the vicariate is now divided into six dioceses. There are two bishops in Dakota; one at Lincoln, Nebraska; one at Chey­enne, Wyoming; and one, at Omaha.

On taking charge of his vicariate the Bishop found two churches in the city of Omaha, the Cathedral of St. Philomena and the German Church of St. Mary Magdalene. There was no parochial school in this city. In 1903 there are fifteen churches

and nearly all have schools in conjunction. To his urgency and advice the diocese is indebted for most of them. In 1877, in accordance with the will of Mrs. Edward Creighton, he built "Creighton College" or, as it is now known, "Creighton University," perhaps the only endowed and free Catholic College in the United States. Through his influence, likewise, the diocese also acquired two fine academies, which are conducted by the Ladies of the Sacred Heart. There are also in the city, two large academies managed by the Sisters of Mercy, which he was instrumental in having built. During his episcopacy he introduced the Jesuits and Franciscan Fathers, the Sisters of St. Francis, the Poor Clares, the Religious of the Sacred Heart, and the Sisters of Providence. When in 1879, the Irish Colonization Society was formed he induced this organization to purchase land in Greeley County, Nebraska. The enterprise was a success financially and religiously. There are now in Greeley County, two large and prosperous colonies, served by several priests and possessing fine churches and schools.

The non-Catholic community held Bishop O'Connor in the highest esteem. They believed that he was a good, wise and exemplary Christian. He gained their respect by his conservatism, by his modesty, by his good sense, by his tender regard for their feelings, and by his faith in the growth and material prosperity of Omaha. They considered his judgment in business matters sound. In his purchase of sites for religious institutions he evinced remarkable foresight. Real estate dealers came to consider it to their interest to watch his purchases, and never failed to invest their money where he did. His sagacity in these matters became the subject of public wonder and comment. On one occasion he was very much amused by an old lady who contemplated buying some property, and who came to ask his advice as to where she should locate. A prominent business man often remarked that if he could induce the Bishop to go into the real estate business with him, they would both make a fortune. It is the opinion of all, Catholic and non-Catholic, who were acquainted with his temporal administration, that he never was surpassed by any other cleric in building up the material side of the Church. As can be seen by consulting the acts of the Diocesan Synod, the rules which he laid down for the temporal administration of the parishes could
not well be improved upon; nor were these rules permitted to become a matter of form. It was a saying of the Bishop that there is no reason in the world why the temporal administration of a church ought not to be as carefully conducted as that of any business house in the land.

It is true that some of his administrative acts were criticised by a few of his people, but it happens that these were the very acts which time has shown to be the wisest. Some years ago certain prominent citizens, Catholic and non-Catholic, determined to ask the City Council to make an appropriation for the benefit of St. Joseph's Hospital. This was the only institution of the kind then existing in the city. The scheme was entered into with enthusiasm by the gentlemen referred to, and everything was arranged with the City Council. It was only at this point that they thought of the necessity of consulting the Bishop. An ordinary man, captivated by the offer of city aid, would have accepted with alacrity. Imagine the surprise and disappointment, not only of the citizens' committee, but also of the Sisters, when it was learned that the Bishop disapproved of the whole proceeding and forbade the hospital management to accept even a cent from the city. Loud were the complaints that this act gave rise to, but it was all to no purpose; the Bishop was determined that no institution in his diocese should be placed in a position of dependence upon the state or city government. The wisdom of his decision soon became apparent. It was only a few weeks after this proposition had been made to the Council by the citizens' committee that a new hospital was started by one of the denominations and communications to the newspapers began to appear denouncing the aggressiveness of the Church and warning the Council not to make the appropriation.

One peculiar feature of his administration was his refusal at all times to consecrate or dedicate cemeteries. His idea was that in a country like this where the population is constantly in a state of fluctuation, and public improvements are constantly being made, and in which the enforcement of the laws of the Church regarding burials often leads to lawsuits and public excitement, it was better simply to bless each grave as it became necessary.

His priests and people will long remember him gratefully on account of the lightness of the yoke which he imposed upon them.
in the government of his diocese. His regulations were few, and only such as were necessary. His was truly a democratic administration. It was eminently suited to this country, and especially to the West. He never considered it essential for the assertion and maintenance of his authority, to harass and load down his clergy and people with a multiplicity of rules which were unnecessary, and even in direct opposition to the spirit and customs of the people. He recognized the fact that we are living in a land far different in genius and habits from the countries of Europe. It was often his lament that many of our clergy, high and low, might reside in this country a lifetime, and in the end know no more about its trend of thought, its prejudices and customs, than at the hour when they entered it.

As a consequence of his thoughtfulness and prudence his life passed away in peace. Never at any time did he have any trouble with the people or with his clergy. Never at any time did he lose their respect. Never at any time did they feel inclined to accuse him of arrogance, pride or tyranny. It was his rule never to meddle with matters that did not concern him; never to seek a conflict. As he dreaded newspaper notoriety, few realized the work which he had performed. All his undertakings were accomplished silently but effectively. In the midst of his many cares, he found time to engage in literary work. His style was terse, direct and endowed with a charming simplicity. Several of his articles which appeared in the Catholic Quarterly Review, are admired for their scholarship and exact information.

It was as a preacher that the bishop was at his best. No one could hear him without being convinced that he was a sincere and holy man—one who practised what he preached. Those whose good fortune it was to meet him socially, will long remember his simplicity and courtesy. He was austere, yet had a kind and affectionate heart. He was as hard and inflexible as adamant when a principle was at stake, and his clergy will bear witness to the minute care which he exercised and to the fidelity and patience with which he observed the laws of the Church, when it became necessary to discipline those under him. In such cases he never did anything hastily, impatiently or unlawfully, or as a consequence of personal feeling. His courage was heroic; he knew not what fear was. His most edifying characteristics were his mod-
esty and his unselfishness. He appeared to detest nothing so much as unnecessary pomp and ceremony. The clergy and people will long remember his refined and ascetic face and his modest demeanor as he sat in his episcopal chair on the great festivals of the Church. He always impressed the community as a man who was chaste in thought, word and deed. His modest appearance on the public streets attracted the attention even of non-Catholics. A prominent non-Catholic citizen said of him: "He has the face of a pure man." When he died, the only wealth he possessed was a little money which had been forced upon him by his Philadelphia friends.

One of the bitterest experiences of any good man is to see his motives misconstrued and his actions misrepresented. The criticism which pained Bishop O'Connor most was that which painted him as a selfish man. It was thought, and asserted by some who did not know him, that he had acted selfishly in the division of his diocese, and these accusations even found their way into the newspapers. It goes without saying, our Bishop was remarkable for his charity. Many an individual and many a family have reason to feel grateful to him for the timely assistance rendered them.

Bishop O'Connor's episcopacy extended over fourteen years less four months. He died May 27, 1890, surrounded by priests and religious.

On Monday, June 2nd, his body was transferred from his late residence to the Cathedral of St. Philomena. In accordance with the desire of the Bishop himself, no sermon was preached. After the Mass and Absolution, the body was placed in the vault beneath the altar. In death he was sincerely mourned and the old Cathedral, always dear to Catholic Omaha, became dearer still after his body was laid away under the high altar, where Father Curtis, the first pastor, and Bishop O'Gorman had already been laid.
Young and Shapeless.

Vos mentes fingete linguis.
Mrs. Mary Lucretia Creighton.

Mrs. Sarah Emily Creighton.
CHAPTER VI.

HOW THE COLLEGE WAS FOUNDED.

EDWARD CREIGHTON, after whom the College was named, had proposed in life to form a free institution of learning, but died intestate on November 5th, 1874, before making provisions for the fulfilment of his project. His wife, Mrs. Mary Lucretia Creighton, inheriting both his fortune and his noble purposes, determined to carry out her husband’s wish, but did not live to behold its realization. Her death occurred on January 23d, 1876. In her last will and testament, dated September 23d, 1875, she made among other bequests, the following:

"ITEM. I will and bequeath unto my said executors the further sum of one hundred thousand dollars to be by them received, held, kept, invested and re-invested in like manner, but upon the trusts, nevertheless and to and for the uses, intents and purposes hereinafter expressed and declared of and concerning the same, that is to say, to purchase the site for a school in the city of Omaha, and erect proper buildings thereon for a school of the class and grade of a College, expending in the purchase of said site and the building of said buildings, and in and about the same, not to exceed one-half of said sum, and to invest the remainder in securities, the interest of which shall be applied to the support and maintenance; and the principal shall be kept forever inviolate. When said buildings shall be ready for occupancy for such school, the said executors shall convey all of said property, including said site, building and securities, to the Rt. Rev. Bishop of the Roman Catholic Church having jurisdiction in Omaha and his successors in office upon trusts to be aptly expressed in the deed of conveyance securing said property to the purpose aforesaid. The said school shall be known as the Creighton College, and is designed by me as a memorial of my late husband. I have selected this mode of testifying to his virtues and my affection to his memory,
because such a work was one which he, in his lifetime, proposed to himself.”

Acting on this bequest, the executors, Messrs. John A. Creighton, James Creighton and Herman Kountze, purchased the present site, and proceeded to erect what is now called the main building. The entire property and securities were duly conveyed by the executors to the Right Rev. James O’Connor, D.D., July 1st, 1878.

On February 27th, 1879, the Legislature passed an Act to provide for the incorporation of Universities under certain circumstances.

"Be it enacted by the Legislature of the State of Nebraska, as follows:

"Section 1. Whenever any person or persons shall have become possessed of funds, securities and property of the value of one hundred thousand dollars or more for the purpose of an institution of learning of the rank and grade of a college or university, it shall be competent for him or them to present to the Judge of the District Court of the county in which such institution is, or is proposed to be situated, a petition setting forth the fact and such circumstances as may be pertinent, praying the appointment of one or more commissioners to examine into the truth thereof; and thereupon, it shall be the duty of said judge to appoint a commissioner or commissioners for the purpose aforesaid. The person or persons so appointed shall be, by said Judge, sworn to full inquiry and true report make of the matters given to him or them in charge and the said oath, duly subscribed by the parties and certified by the said Judge, shall be filed in the office of the Clerk of said county. The said commissioner or commissioners shall thereupon, personally examine the property, funds and securities alleged to be set apart for the purpose aforesaid, and shall appraise the same and report the facts thus ascertained to the said Judge. If from the said report it shall appear to the said Judge that the sum of one hundred thousand dollars in property, funds and securities of that value have been set apart for the purpose aforesaid, so as to be irrevocably and inviolably appropriate thereunto, the said Judge shall endorse the said report with an order approving the same, and directing that the same be filed in the
office of the said County Clerk together with the petition aforesaid, and other papers presented to him in the same matter, which petition, report, order and papers, shall be recorded by the Clerk in the Book of Incorporations to be kept in the office.

“Section 2. Whereupon, the person or persons possessed of said funds, securities or properties may, under his or their bonds appoint five or more persons to be the trustees of the said institution who shall thereupon become a body politic and corporate under a name and style to be named, designated and appointed for the purpose by the aforesaid person or persons in the said writing, appointing the said trustees, which paper, writing of appointment shall be filed and recorded in the Books of Incorporations in the office of the said County Clerk, and the said trustees, under the name and style so named, designated, and appointed may sue and be sued, plead and be impleaded in all courts of law and equity; have a common seal, and the same alter, break and renew at pleasure, and hold all kinds of estate, real and personal, and mixed, which they may acquire by purchase, donation, devise or otherwise necessary to accomplish the purpose of the corporation, and the same to dispose of and convey at pleasure. And a certified copy of the said paper, writing, appointing said trustees, and naming, designating and appointing the name and style of such corporation, shall be prima facie evidence in all courts, and before all officers, boards, commissioners and tribunals of the due incorporation of such body politic and corporate.

“Section 3. The said Board of Trustees shall have power to fill all vacancies in their number, to make rules, regulations, and by-laws for the government of their Board and of the institution; to appoint a president, professors, tutors and teachers, and any other necessary officers and agents, and fix the compensation of each; to erect within and, as departments of said institution, such schools and colleges of the arts and sciences and professions as to them may seem proper, and to confer such academic degrees and honors as are conferred by colleges and universities of the United States. Approved February 27th, 1879.”

In pursuance of this Act, Bishop O'Connor, on July 26th, 1879, informed the District Court that he holds certain lands conveyed to him by the executors for the purpose of carrying out the
intentions of Mrs. Creighton, that a building has been erected on these grounds, that he holds funds for the endowment of the school, that for the past year he has caused to be maintained an institution under the name of Creighton College, that he desires to vest the lands, securities and property in a corporation known as a University, with divers departments, of which Creighton College shall be one, and he asks that a commissioner be appointed to examine and report. Edward C. McShane was named for this office, and, his report being satisfactory, the Bishop turned over his trust to a corporation called Creighton University and appointed five members of the Society of Jesus as the Board of Trustees. The Creighton University, meeting the requirements of the Act of February 27th, 1879, was thus incorporated August 14th, 1879.
PRESIDENTS OF CREIGHTON UNIVERSITY.
CHAPTER VII.

COLLEGE TRANSFERRED TO THE JESUITS.

FINDING it impossible to conduct the college himself, Bishop O'Connor asked the Court to transfer the trust. He stated that when Mrs. Creighton made her will there was no bishop of Omaha and no one competent to undertake the establishment of an institution such as she contemplated; that since that time he has been appointed Bishop and is the person to whom, by will, she wished the responsibility to be entrusted; that on July 1st, 1878, her executors conveyed to him all the properties bequeathed by her, for the purpose of establishing a Catholic school of the rank and character of a College, to be known as Creighton College, the funds to be kept inviolably as an endowment and not to be expended or liable for any debts whatsoever, the lands to be forever used for the sole purposes of the school, the interest from the funds to be applied to its maintenance, and any surplus either to be added to the principal or spent in the erection of additional buildings. In a masterly manner he explained why it was necessary to transfer the responsibility.

"The jurisdiction wherein the said City of Omaha is situated is of vast extent, including within it not only the State of Nebraska, but also the territories of Montana and Wyoming. It contains a large number of chapels, churches and parishes, the most of which are not able to defray their own expenses and the supervision and particular care of which depend very largely upon your petitioner. In the exercise of his office he is obliged to travel throughout the whole extent of his jurisdiction from time to time and visit parts thereof frequently. The institutions of education and charity in this jurisdiction are in their infancy and are becoming numerous, and require much attention from your petitioner. The legitimate duties of the Episcopal office are exceedingly onerous and absorb the utmost energies and attention of the
incumbent whoever he may be; and this is more especially true of such a jurisdiction as that over which your petitioner presides. For these reasons, it is not possible for your petitioner to give to an institution of learning such as was contemplated by the said testatrix, the care and attention which it needs at the hands of one charged therewith. Nor is it at all probable that any successor of your petitioner in the said office will be able to give to the said institution the necessary care and attention to secure its successful administration. It also happens that changes in the office of bishop of such a jurisdiction as your petitioner's are not infrequent and such changes are necessarily accompanied with differences of opinion as to the policy of such an institution. Therefore, the custom is nearly universal of entrusting the government and administration of such institutions to corporations which have perpetual succession, and therefore, a settled, consistent, and continuous policy, unaffected by the incidental changes in the officers thereof. It is also likely to happen between the vacancy of said office and the refilling thereof, a considerable period of time will elapse and during such vacancy there can necessarily be no person to hold and discharge the said trust, save by appointment of this court. During such periods of vacancy, which may extend to a period of two or three years, many difficulties and complications are likely to arise in the care of the said property and the administration of the said trust and the collection and disbursement of the said trust funds, which difficulties and complications, it is easy to foresee, may endanger the institution and must certainly impair its usefulness and efficiency."

He said that when he accepted it he was well aware of the difficulties, to avoid which he made an agreement (presented as Exhibit B) with Rev. Thos. O'Neil and others; but being advised by Counsel that he could not make such an agreement without approval of the Court, he now tenders his resignation in order to accomplish more effectually the object of that document.

He then went on to say that there is a certain corporation called Creighton University, organized according to the laws of Nebraska, that the trustees of this University are the same persons with whom he made the agreement already referred to; that they are men of long experience and great learning, peculiarly fitted to discharge this trust, which they are willing to accept; that
they and their successors are certain to be members of the Church under whose supervision Mrs. Creighton wished the College to be placed; and that her purpose will be fully gained by substituting them for himself as trustees.

The Court accepted his resignation, approving of his reasons and statement of facts, and transferred the trust to Thomas O'Neil and others, under the name of Creighton University. In doing this, the Court added that

1. It approved the Bishop's administration in all respects, and as soon as he executes the necessary deeds, he shall be wholly released, as fully and completely as if he had never accepted the charge, and that his successors in the office of Bishop of Omaha shall forever be excluded from the trust, as if it had never in any way been reposed in the incumbent of that office.

2. Creighton University may erect upon the College lands, buildings for technical and professional schools, but no part of the buildings now erected shall be used for such schools, nor shall any part of the trust funds be applied to them; but the buildings and funds mentioned shall be sacredly applied to the maintenance of an academic department, in which shall alone be taught the subjects and branches of learning constituting liberal education and this department shall be distinguished from all others and known by the name of Creighton College. It shall also be permissible for the University to erect on the college ground a Collegiate Church and maintain service therein.

3. It shall be permissible for the University to invest the trust funds at its own sole discretion, but only in mortgages on real estate situated in this State and twice the ascertained value of the debt, United States, State of Nebraska, County or City bonds.

4. It shall be the duty of the executive officers, on the first day of July in each year, to file in the Chancery of the Bishop of Omaha, and also in the office of the President of the University, a report of all the transactions of the University in respect to these trust funds during the preceding year, which report shall be open to the inspection of each of the parties thereto and their successors and of the heirs and legal representatives of the said testatrix, and shall set forth at large the following facts:
COLLEGE TRANSFERRED TO THE JESUITS.

(a) What is the aggregate amount of the principal of the trust funds.
(b) What additions have been made, from what source and when.
(c) In what securities the trust funds are now invested.
(d) What has been received on account of interest.
(e) What profits remain unexpended at the date of the report.
(f) What sums derived from the trust during the year have been applied to the purposes of the school.
(g) What has been received from the principal of the trust funds, and from what securities respectively it has been derived; and when, and how, and in what new securities it has been re-invested.

But it shall not be necessary to state in the report the detail of the expenditures of moneys properly applicable to maintenance, but such expenses shall be at the sole discretion of the University.

5. Inasmuch as the testatrix was moved to make the bequest by her affection for her late husband and designed the school forever to remain in his memory, it shall not be permissible for the University to change its name or that of the College, so as to omit the family name from the title by which either University or College shall be known either in law or common parlance.

By Deed of Trust, executed on December 4th, 1879, the Right Rev. James O'Connor, D.D., conveyed all the property and securities of Creighton College to The Creighton University. By this conveyance the entire trust passed from the Right Rev. Bishop and his successors to The Creighton University and its successors, the trust to be held and administered upon the same terms and conditions and for the same purposes, for which it was originally bequeathed by Mrs. Mary Lucretia Creighton. The position, therefore, of the Creighton University relative to the Creighton College, its property and securities, as derived from the bequest of Mrs. Creighton, is that of perpetual Trustee of Creighton College, according to the spirit of article 4, of "Exhibit B," given later in this chapter.

The funds invested for the support of the College had been increased from the division of the residue of the estate of Mrs.
Mary Lucretia Creighton, so that when the Creighton University accepted the trust, the endowment fund amounted to $147,500. To those who are familiar only with the million-dollar endowments of other Universities and Colleges, this must appear a very modest sum. Even to those experienced in the management of Catholic Colleges, it must seem a hazardous undertaking to build up and develop a *free* college on a financial basis of nothing more than the annual interest of $147,500. But the Jesuits, like most of the teaching orders of the Catholic Church, receive no salary for their labor, and though in this particular instance they fully realized the financial difficulties, they consented to face them. In this, no doubt, they were animated by the hope of seeing restored one of the chief glories of their history, the bestowal of gratuitous education, such as was given by their predecessors in the older and more fortunate days of the order, when all Jesuit Colleges and Universities were endowed and *free* institutions. The venture has thus far met with unexpected success, thanks to good friends, and in particular to John A. Creighton and his lamented wife, both of whom generously seconded the noble purpose of the original Founders, and by large benefactions carried on the good work to a development made possible only by their munificence.

The “Exhibit B,” to which reference was made in the petition of Bishop O'Connor, in translation from the Latin, runs as follows:

Rt. Rev. James O'Connor, Bishop of Dibona, in partibus infidelium, Vicar-Apostolic in the state of Nebraska, party of the first part, and Rev. Father Thomas O'Neil, S. J., Provincial of the Missouri Province, party of the second part, by this instrument agree upon the following points with regard to the establishment of the Society of Jesus in the above mentioned diocese or vicariate, into which territory it is admitted through the good will of the aforesaid Rt. Rev. Vicar-Apostolic, in order that in the city of Omaha and his district it may exercise its ministry and do other works for the salvation of souls according to its institute.

First, the aforesaid James O'Connor, for himself and his successors, grants to Rev. Thomas O'Neil and similarly to his successors, without price, the free use and ownership for the space of ninety-nine years of the property known as "Creighton
COLLEGE TRANSFERRED TO THE JESUITS.

College” with the buildings now erected or in future to be erected on the same ground, in the city of Omaha of the state of Nebraska, and he promises that he will every year hand over to the superior or Rector who happens to preside over said College, to be spent by him freely and without interference for the end intended, the entire revenue accruing from the bequest left by Mrs. Creighton for the foundation of said College.

Secondly, the Rev. Thomas O’Neil, for himself and his successors, undertakes the obligation of holding and administering said college and of maintaining classes according to the conditions of the legacy and the intention of the testatrix named above.

Thirdly, if, however, at any time the revenues from the bequest are not sufficient for the support of the college faculty, the deficit may be made up by tuition fees imposed pro rata upon the students, as may seem good to the Rector and his consultors.

Fourthly, it was further stipulated between the same contracting parties, that after the lapse of ninety-nine years the party of the second part will have the absolute right of renewing the contract for another ninety-nine years under the same conditions, and so on forever.

Fifthly, in addition to the College and connected with the same, it shall be permitted to the Fathers of the Society of Jesus to build a Church and hold divine service in it as they may see fit (pro libitu) with a concourse of people, but without any parochial rights and obligations.

Sixthly, but when the number of Catholic inhabitants of Omaha shall have increased to such an extent that in addition to the two parishes already existing it shall seem necessary to erect a third parish, one of these shall be assigned to the care of the Jesuit Fathers.

Rev. E. A. Higgins, who succeeded Rev. Thomas O’Neil as Provincial of the Missouri Province, writing about the acceptance of the College by the Society, says:

“The central building was put up, in accordance with the provisions of the will, under the superintendence of James Creighton. The main building, back of the parlors, was built according to the method of the Christian Brothers, not with a corridor down the center, but with doors opening from room to room and the par-
tions of all the rooms were of glass from the ceiling to about five feet from the floor; so that one Brother on duty can watch all the rooms. The College was never given over to the Brothers.

"Father O'Neil was not disposed to accept it. The Bishop brought pressure to bear upon him through Fr. General or rather through Fr. Weld, then the English Assistant at Fiesole. Fr. O'Neil was persuaded to take the place conditionally and on trial, and sent Fr. Shaffel there with a small Community.

"When I entered on office, in 1879, we had to determine whether we would accept the trust in definite legal form, or not. Though there was some difference of opinion about it, the prevailing sentiment was in favor of it. Father Converse, Provincial Procurator, examined into the financial conditions and reported in favor of it. Fr. General recommended that we comply with the Bishop's urgent request. Then Mr. Woolworth was employed to draw up the legal papers making the transfer of the Trust from the Bishop to the Missouri Province of the Society of Jesus. There were certain conditions imposed by the Court to safeguard the provisions of the Creighton Will; these are to be found in the deed of transfer and are extremely important and should be borne in mind by those concerned to avoid complications that might arise if they were neglected.

"As to the sufficiency of the endowment at that time, we were all satisfied that it would be enough for all needs for some years; and under Father Shaffel's administration and for some years longer, it was more than enough. To provide a larger income in the future, the Charter of the College allowed us to charge a tuition fee if that should become necessary. John Creighton was a party to the transaction of transferring the Trust from the Bishop to our Society and was very urgent with us to consent. He also agreed to the clause in the charter providing for a tuition fee: but he said distinctly and significantly, that it would never be done and Fr. O'Neil and myself understood this to mean that it would never be necessary. We did not take this as binding him legally or even morally to increase the endowment, but we looked on it as an intimation, though not a promise, that he would come to the aid of the College when it should need help. He has done so very nobly.

"When we took the place, the prospects for a Catholic Col-
lege were not bright. We knew that many years must elapse before the classes could be filled. There were no Catholic Schools in Omaha and of course we could expect but few boys from the public schools. The first years then, were devoted to the teaching of the lower classes and the College was only a grammar school preparing the boys for the Academic or high school classes. The success in the twenty years since we took hold of it, is extremely gratifying and creditable to those who did the work during those years.

"There came a period, under one of my successors when the fortunes of Creighton seemed to wane. The Provincial was discouraged. Whether the discouragement originated with him and was communicated to the College, or vice versa, it is certain that the school languished and there was much talk about giving up the place. I think the Bishop was approached about taking back the Trust, but he would not listen to it. Then it was that the German Fathers were offered the place by our Provincial. They sent some one to look over the situation but he reported unfavorably because we are only Trustees, and because the endowment fund was too small. In the opinion of many it was fortunate for the Creighton University, that the offer was rejected by the Fathers of the Buffalo Mission.

"Bishop O'Connor, who was a man of large ideas, looked upon the College as destined to do a most important work and to exercise a wide-spread influence on the future of the Catholic Church not only in the city of Omaha, but in the whole of Nebraska and the neighboring States. His enthusiasm on this point was catching. One could not listen to the eloquent expression of his views without sharing in them to some extent. He had succeeded in persuading Fr. Weld and Fr. General that an immense field for good was opened to the Society in this new state and that the opportunity must not be neglected. Father O'Neil came to take a very encouraging view of the situation, which he was unwilling to abandon even when the fortunes of the College seemed to be at their lowest ebb. Father O'Neil's successor saw no reason for apprehension; on the contrary, when there was a question of giving up Creighton, he opposed it strongly in every way in his power. Our best hopes and most sanguine expectations are being fully realized."
CHAPTER VIII.

HUMBLE BEGINNINGS.

DECEMBER 6th, 1877, Father R. A. Shaffel arrived from Chicago, to prepare for the opening of the College in the beginning of January. He at once assumed the duties of chaplain of St. Catherine's Academy, and spiritual director of the other houses of the Sisters of Mercy in Omaha. At the request of the Bishop, he visited the Catholic families of the City and later assisted Father Kelly at the Cathedral. James Creighton bought the necessary furniture for the little cottage next to the convent; and here Father Shaffel lived until the interior of the College was sufficiently finished for occupancy.

The first retreat of the clergy of the diocese took place in the College building towards the end of July. It was given by Father Walter H. Hill. The Bishop assisted at all the exercises.

On the 22nd of August, 1878, the faculty of the new College began to arrive, Father Hubert Peters, Messrs. A. Beile, M. Eicher and W. Rigge coming that day. Mr. Edward A. O'Brien and Mrs. Hall, both seculars, came a few days later from Chicago.

The first band of Jesuits was met at the depot by Father Shaffel. In those days, the depot was a large structure consisting of an iron roof without pillars, covering about eight railroad tracks, and supported by brick walls, pierced with many large windows on the northern and southern sides, but entirely open from top to bottom on the eastern and western ends. The Union Pacific, at that time, allowed no train of cars but its own to enter this depot.

The only bridge across the River at Omaha then was owned by the same Company. Every passenger was charged twenty-five cents; and it cost a dollar a ton to convey merchandise across the bridge.

Father Shaffel and his staff of professors were unknown to
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each other, because they had never met before; but identification was not difficult.

In 1878, Creighton College consisted only of what has been called the "Main Building." It presented a somewhat isolated appearance. It was considered one of the most important, as well as one of the finest buildings in the city, and from the New Year's Illustrated Bee of 1879 down to the latest editions of the local illustrated papers and magazines, it has always received due recognition. It was handsomely finished in St. Louis pressed brick and trimmed with Kansas limestone, and is today as fine and as strong as on the day it was built.

The grounds measured 526 feet from north to south and 561 feet from east to west, practically the same as at present, except for a lot measuring 110 feet, from east to west, and running 240 feet south from Webster Street. A large dwelling house then stood upon this property near its northeastern end. A stable, laundry and other small buildings were located within fifty feet of the main entrance of the College until 1886, when the liberality of John A. Creighton enabled the University to purchase the building and lot, remove the objectionable features and fit out the house as a temporary dwelling-place for the increased staff of professors. Upon the completion of the south wing of the College in 1889, this building was sold and removed.

In the neighborhood of Creighton College in 1878, no street grading had yet been done. The top of the hill had been leveled somewhat and the superfluous earth used to form the two terraces which were so conspicuous a landmark from the west, and which remained substantially until 1901.

The College opened on Monday, September 2nd, 1878, with one hundred and twenty students in attendance. Boys were not admitted until they were able to read in the Second Reader! Father Shaffel was President and Prefect of studies; Father Peters, Prefect of discipline; Mr. Beile taught Third Humanities; Mr. Eicher, First English; Mr. O'Brien, Second English; Mrs. Hall, Third English. On Sunday, September 29th, the first sermon to the students and externs was preached in the College Chapel. It was difficult to accustom the boys to regular attendance at school, and it took all the time of Fathers Shaffel and Peters to look up the absentees. The low standard of the studies at that time can
be judged by this: The English branches of the Third Humanities, which was then the highest class, were on a par with those of the Sixth Reader class; yet the number in that highest class was so small, that its teacher, Mr. Beile, was able to take, in addition, some of the boys previously taught by Mr. Eicher. At this early date, quite a number of non-Catholics attended.

The large hall on the third floor which has been so useful to the College for Commencements, Lectures, Public Debates, and Contests, was for many years, used mainly as a College Chapel. Mass was first said in it for the students and the people on Sunday, September 8th, 1878, at 9 o'clock. There was no singing during the services until March 9, 1879. The students did not assist at Mass on week days until several years later. Friday night, February 21st, 1879, the first public entertainment was held in the College Hall. It was under the management of Professor Ed. O'Brien, and was for the benefit of the poor. There was a variety of songs and declamations, but the main part of the program was the representation in costume of the "Trial of Robert Emmet," Professor O'Brien himself personating the character in a masterly manner.

"The parents of the boys," writes Father Eicher, "belonged, for the most part, to the working class. Many of them lived in the poorer quarters of the town and not a few of them were poor. They were, however, good, pious, religious people, and their children, increasing daily in inherited piety and virtue, were not slow in making earnest endeavors to put on that politeness and refinement of manner, which one looks for with education."

In 1879 the old Bardstown Library was bought with the help of John A. Creighton. A slice of the McCreary property in front of the College was also secured with the help of the same generous patron.

Father James A. Dowling, who was one of the pioneer Vice-Presidents, furnishes some interesting reminiscences. "In May, 1881, I arrived in Omaha, after a nineteen hours' ride from Chicago. In those days eastern trains only came as far as the Transfer Station in Council Bluffs, and we were taken over the U. P. Bridge in the 'Dummy,' arriving at the College a little before one o'clock in the afternoon. At that time, Father Miles, the only priest at the College, was aided by three Scholastics. I was at
once assigned to the office of Vice-President, for the rest of the
scholastic year. In 1881, the highest class was the 1st Academic,
and on account of the small number of pupils it contained, was
taught by the same Professor as the 2nd Academic. Besides these
there were two Rudiments Classes, two Commercial Classes and
the 3rd Academic. The lower classes were the most numerous,
each class of Rudiments containing about fifty pupils. In those
days, the large boy was decidedly in the minority.

"Those who see Omaha's Avenues of the present day, can
appreciate them the more by the comparison with the muddy, un­
paved streets of twenty-two years ago. It was said, in the early
days, that two or three of the business streets were paved; but if
so, it was known only to the oldest inhabitant, for so much mud
was tracked in from the side streets as to make the paving utterly
invisible. I remember one day that Fr. Varsi, at that time Pro­
vincial of the California Mission, passed through on his way east.
As he desired to make a call on Bishop O'Connor, we took a car­
riage and started for the Bishop's residence at 9th and Harney.
Though we got along with difficulty, owing to the condition of
the streets, we fared well at first, compared with what befell us
when we arrived opposite the residence. The carriage could
neither go forward nor backward, and we were compelled to
alight in the middle of the street, and wade to the sidewalk in
mud more than ankle deep, much to our chagrin, and the good
Bishop's surprise, as we appeared before him covered with
Omaha 'real estate.' Everything was primitive in those days.
The first catalogue of the College was printed in 1883."

Speaking of those times, Father Patrick A. Murphy says:

"Though the College was free, the number of students was
small, which, however, is no valid proof that they all belonged to
the select aristocracy. They could neither understand the beauty
of Greek, nor the utility of Latin. Many came to hibernate and
when summer dawned they preferred to follow the occupation of
the Hebrews under Pharaoh; for Omaha was noted for its ex­
cellent quality of brick clay. North of the College was a rich pas­
ture terraced west to 26th Street, the home of the bear and the
chickens; it supplied a common resting place for horse or man,
four cows and the setting sun. Among the quadrupeds, was the
electric cow, so called because at the approach of any atmospheric
disturbance she invariably gazed at the moon that the dip of her needle might point more graphically toward the magnetic pole.”

In August, 1882, Father Thos. H. Miles was Rector, Father P. J. Leeson, Vice-President; Mr. J. Bergin and Mr. M. Owens, the scholastic element. Brother T. Murphy and Brother Baumgartner made up the rest of the little family. Of that period Father Hubert J. Gartland writes: “There were four secular teachers that year; Dr. O’Rourke and Messrs. E. O’Brien, F. McKenna and C. McKenna. The highest class was hardly up to First Academic. We had over 260 boys, a rather mixed crowd of large and small—some very old ones and many from the country districts. That summer we acquired an outdoor gymnasium, consisting of a ring-swing, horizontal bar, parallel bars, and a large grasshopper. They were the only things of the kind in the neighborhood and consequently attracted considerable attention. In 1883 came the first acquisition to the science department: a lathe with all the wood working apparatus; a set of steam-fitting tools; and many odds and ends of implements which we put into the shop in the basement. Gradually we got together a collection that we were proud of. Before long we had a scientific lecture by Father A. A. Lambert on the chemistry of combustion. Some time in October, 1883, Father Joseph Zealand replaced Father Thomas H. Miles as Rector. On Ash Wednesday, 1883, a consignment of apparatus from London arrived, several large boxes and many barrels. I shall never forget the eagerness with which I assisted in opening the various packages. Such beautiful things I had never before seen, much less handled. The telescope, lantern, microscope and the huge induction coil, and all the other instruments were the talk of the town. Then began the fitting up of a room to be used as a cabinet. Meanwhile the laboratory was planned and built, and the work we did was astonishing; day and night we were working and everything was in motion. I look back now and wonder how it all came to pass, and how we ever stood the rush. That year closed with a grand ‘hurrah’ and Creighton College was popular with all classes.”

At this time Father Lambert was attracting great attention by his preaching, lectures and scientific attainments. Of him Father Hoffend says: “Our Prefect of Studies was always exceedingly busy. At one time he undertook to preach an eight days’
mission, all alone in Holy Family Church, performing at the same
time the duties of his office as Prefect of Studies and teaching a
class. Even one of the newspapers remarked that he was by far
the busiest man in the city of Omaha. During the course of the
year he also gave some illustrated lectures. In the spring of '84
for two or three months, he lectured on elementary chemistry to
a class of 30 or 40 young doctors, lawyers and druggists."

"Father Zealand," says Father Lambert, "did not relish the
idea of the Vice-President being absent, so I agreed to stay and
give no missions, except three or four which I had promised. That
year I built the chemical laboratory and equipped it with all its
chemicals and glassware. Father Zealand, seeing how opposed
the people and the boys were to the classics, especially Greek, and
that so very few went into the classical course, or would continue
after the second year, determined, after getting the advice of the
consultors and the consent of the Provincial Council, to drop
Greek for a while. In the Catalogue sent to other Colleges a
leaflet was inserted explaining why Greek was omitted, for a time
only, until the prejudice against classical studies should be re­
moved. When Bishop O'Connor heard of it, he was pleased with
the move, for he had often heard the best people of Omaha find
fault with the College because it devoted too much time to the
classics, and especially Greek."

The year 1884-1885 opened with Father Hugh M. Finnegan
as Rector, Father Murphy, Vice-President, and Father James J.
O'Meara in the highest class. Mr. Mulconry was professor of
physics and Mr. Gartland of chemistry. An evening class in
chemistry had been started and conducted by Father Lambert.
That year it continued with very poor success and closed early.

The year 1885-1886 found Father M. P. Dowling at the head
of affairs, Father O'Meara and Father J. Rigge, with Mr. John
B. Hemann, Mr. James Flannery and Mr. Gartland comprising
the Jesuit portion of the faculty. The Catalogue of 1885-1886
devotes a page or two to the public lectures given in the course of
that year.
CHAPTER IX.

THE HOLY FAMILY CHURCH.

The history of the Holy Family Parish will doubtless be written some day, but its historian has not yet appeared. Members of the Society of Jesus formerly connected with it, have been far too modest in recording their deeds. For lack of data which only the surviving pastors could furnish, we must content ourselves with the barest outlines of the best known facts and deal with that parish only in so far as its history is interlaced with that of Creighton College.

On the 15th day of May, 1881, Father R. A. Shaffel assumed charge. At that time the Church consisted of a stone basement whose top was about level with the street. It had been constructed hastily, without sufficient mortar, and was already in a crumbling condition. During a mission that was given there, the Fathers were hearing confessions one evening, when a storm came up. Father Damen saw something shining like glass on the floor in front of his confessional, and wondering what it was, stepped out to investigate, only to find himself walking in water, which had come through the wall. A new church was clearly a necessity, though it could not be begun until April, 1883, nearly two years later. The stones of the old foundation were used for the new building. The Church was dedicated in October of the same year. The upper part of the structure was used for a church, the lower part for a school, and back of the Church was the residence; all practically under the same roof. A small frame school was built on 27th and Decatur Streets, in July, 1887, to accommodate the small children of the northwestern part of the parish, for whom the central school would be too distant. Some years later, when the Holy Family Church was given up to the Bishop and a new parish was assigned to the Jesuits, with St. John's Church as a center, this same school house was moved to a
vacant lot belonging to the University, on California Street, and that, together with an old residence on the same ground, furnished school accommodations to St. John's Parish for several years.

In November, 1881, the limits of the parish were defined and the deeds of the property were made over to the Society, in the name of Creighton University, according to the provisions of the following ecclesiastical agreement or covenant between the Bishop of Omaha and the Provincial.

"This indenture between the Rt. Rev. James O'Connor, Bishop of Dibona, i. p. inf., Vicar Apostolic of Nebraska, on the one part, and the Rev. Edward A. Higgins, Provincial of the Society of Jesus in the Province of Missouri, on the other part, WITNESSETH:

"1st. That the said Rt. Rev. James O'Connor, for himself and for his successors in office by these presents agrees to give over, convey, transfer, and deliver to the Jesuit Fathers of the Missouri Province, the parish and congregation of the Holy Family in the city of Omaha, state of Nebraska, with all the property of whatsoever kind belonging to said parish and congregation, such as lots, house, church, school, etc., together with their divers appurtenances, to be owned, held and administered by the said Fathers, for the use and benefit of the said parish and congregation of the Holy Family.

"2nd. The limits of the said Parish are hereby defined to be: On the east side, the line of the Missouri River; on the south, the north side of Cass Street; on the west side, when it shall become necessary to establish another parish in that direction, the dividing line shall be the east side of State Street, and its continuation; on the north side, whenever it shall become necessary to establish another parish in that direction, the dividing line shall be the south side of Lake Street, and its continuation.

"3rd. Should it be found at some future time necessary or expedient, for the convenience of the people in the Holy Family Parish, to change the location of the Parish Church, or of the Parish School, or to build another school for the children of the Parish, the permission and power to do so are hereby given and guaranteed.
THE HOLY FAMILY CHURCH.

"4th. And should the number of German and Bohemian families within the limits of the said Holy Family Parish become so large as to require a national church for their use, the Jesuit Fathers shall have power and the right to build such church, together with pastoral residence and such school or schools as may be needed.

"5th. The Rev. Edward A. Higgins, Provincial of the Missouri Province of the Society of Jesus, for himself and his successors in office, hereby agrees to accept the transfer, conveyance and delivery of said Holy Family Parish with all the property belonging thereto, including also the lawful debts of said parish, with the boundaries and limits of said parish, as above described and defined, and he binds himself and his successors in office to provide for the administration of the spiritual and temporal affairs of the said Parish, in accordance with the Canon Law of the Church, the laws of the Diocese and the Rules and Privileges of the Society of Jesus.

"6th. It shall not be lawful to change, alter or modify the terms of this covenant, or the limits and boundaries of the above named parish without the mutual consent and agreement of both the contracting parties.

November 4, 1881.

(Signed) REV. JAMES O'CONNOR,


EDWARD A. HIGGINS, S. J.

Provincial.''

Later on it will be seen that, at the request of Bishop Scan-nell, the privileges guaranteed to the Society by this document were relinquished.

Father Shaffel was appointed Vicar-General of the Diocese in the early part of 1883, and continued in the office until the end of July, 1889, when he removed to Osage Mission, Kansas. After he had been Vicar-General about one year, a remonstrance came from the Very Reverend Father General, who did not consider it according to the institute for any of the Society to hold such an ecclesiastical dignity. Bishop O'Connor, however, wrote to Rome and received an authorization overruling the objections of the Father General. In the spring of 1888, when the Bishop paid his visit "ad limina," Father Shaffel acted as administrator of the
Diocese and attorney, in fact, for the Bishop's temporal affairs, during his three months' absence.

In March, 1889, Father F. G. Hillman became superior. During that same year, St. Cecilia's Parish on the west and Sacred Heart Parish on the north, were cut off from the district which originally belonged to the Holy Family. Notwithstanding this, in 1891, the Parish had, in its limits, 450 families, attended by two priests. Flourishing sodalities, as well as the Apostleship of Prayer and St. Vincent de Paul Association, gave evidence of a vigorous spiritual life among the people.

In April, 1892, Father F. G. Hillman, with the approval of the Provincial, Father Frieden, purchased a half block at 21st and Charles streets for $37,000.00, intending to use it as a site for a new church, school and residence. The hard times which overtook Omaha shortly afterwards, before much of the purchase price had been paid, depreciated this property to such an extent that it became a source of the greatest anxiety to the parish and to the superiors of the Society. As the Church was not incorporated, its property was held in the name of the University. Father James Hoeffer, then President, did not wish to have the University concerned in the transaction, but by order of the Provincial, he signed the note and contract, feeling persuaded that he assumed thereby no risk which the Church would not make secure. The owner knew that, though the instrument was signed by Father Hoeffer, as President of the University, it was really the act and interest of Father Hillman and the Holy Family Church; for there were several acknowledgments of that fact contained in his receipts and letters.

At different times, between May 11, 1892 and December 7, 1895, $13,000 of the principal and all of the interest up to December 7, 1895, were paid, either by the President of the University, the pastor of the Church, or the real estate agent, indiscriminately; all, however, acting for the Holy Family Church.

When the members of the Parish were notified of the contract, they refused to ratify it; so did the Bishop. Neither would acknowledge this as a parish debt. The contract being thus repudiated the debt was assumed by the ecclesiastical superiors of Father Hillman, in order that the effects of his action might not fall on Creighton University, which was not deriving any bene-
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fit whatever from the transaction. They accepted the debt because they supposed that by sacrificing all that had been paid, the owner would release Creighton University from the contract; but when this was proposed, he refused to accept anything but payment of the entire purchase price, with interest. After this time, January 1896, no payment of either principal or interest was made by the University, the Church, or any one else.

That this was long a burning question, appears from the Minutes of the Meeting of the parishoners held January 19, 1896, after Father C. J. Lagae became Superior. The chairman said: "Our pastor has been with us but a short time and finds our finances in a critical condition. He has considered the subject carefully and has come to the conclusion that it is doubtful whether we can carry the enormous load of debt caused by the purchase of ground for a new church. He has made a statement to his superiors in the order and is authorized to make several propositions on the part of the Provincial." The one accepted handed over the property to the Missouri Province, provided it would assume all the debt, $37,000.00, plus the unpaid interest, and on its part the parish engaged to make no claim for the $4,500.00 of interest already paid by it. The sense of the meeting was thus summed up by Major John B. Furay:

"I have always thought that if some one whom I held in high esteem had gone fishing, and had got a snake on his hook instead of a fish, that it was my duty to help him get the snake off the hook. That is the way I feel in this case.

"Let the Province of Missouri take this real estate as they have cheerfully, most cheerfully proposed to do, and, when in God’s good time, the property again appreciates, as we reasonably hope it will, then the Missouri Province will not find more willing hearts, or more promising hands, returning all the bread they are now casting upon the waters, in extending to us this blessed charity. I am in favor of the proposition to let the past be forgotten. Let it go; let them have the whole of the property, and they certainly deserve it, when they pay, at least three times what it is now worth."

Shortly after the appointment of Rev. M. P. Dowling, as President of the University, sometime in November, 1898, the owner’s son wrote to him informing him of the existence of this
contract and asking him what the University proposed to do about paying up, as the property had already been sold for taxes. On looking over the record of the Board of Trustees' meeting, Father Dowling found the following facts, which were communicated to the inquirer through an attorney:

"1. Nowhere was there any authorization given him to pay any money for this property in the name of Creighton University. No mention was made in the minutes of any meeting of such a contract; and he did not see how he could pay over any money without violating his trust.

"2. The previous Presidents who paid money to the owner in the name of the University must have done so as agents of Holy Family Church and with means furnished them; and if they had paid money belonging to Creighton University, they would have acted without authority. Looking over the act of incorporation, he found that the corporation could not legally purchase such property for such purposes, because it can only 'hold all kinds of real estate necessary to accomplish the purpose of the corporation.' For instance, it can acquire property from which revenue may come for the maintenance of the institution, but not church property to be held for religious purposes. In other words, the previous representatives of Creighton University acted *ultra vires*, if they pretended to represent the institution in this contract and the present incumbent would act *ultra vires* if he paid out for this purpose money belonging to the University; and he could pay only such money as the Church or some interested party might see fit to put into his hands for such purpose. He is willing to sacrifice any payments made by his predecessors as agents of the Church and he will make no claim for money so expended hitherto, provided the owner takes the property and cancels the contract."

After considerable negotiation, the owner agreed to cancel the contract and release the University from all obligation provided he was allowed to keep what money had already been received by him. This agreement was made binding by a decree of court and the owner paid the court expenses. Thus, after the parish had lost $4,500 and the Missouri Province $13,000, the property reverted to its original owner—but at that time it was not worth half the $28,000 still claimed by him.

The satisfactory settlement of this case was due to the skil-
ful management of Attorney J. J. O'Connor, whose efficient services were in many instances, valuable to the College.

Release from this burden seems to have given new courage to the parishioners; for in August of the same year they held a meeting at which they unanimously resolved: "That we expend in the neighborhood of $6,000 for the erection of a hall for the general use of the parish and that Father Lagae be requested to get permission from the proper officials of the Church and Provincial of the Missouri Province to build the same."

The project was not carried out; but five months later, when the church was handed over to the Bishop, it was free of debt and there was in the treasury, $1,500, which was likewise transferred to the Bishop.

The various incidents enumerated above caused considerable friction between the authorities of the University and the representatives of the parish; but nothing interfered with the excellent spiritual results of the zealous labors of Fathers Hillman, Lagae, A. K. Meyer, and Peter Koopmans. The last named priest who, many years, served the parish, would deserve an extended notice and eulogy, if our scope permitted it.

On January 5, 1897, the Provincial informed Father Lagae that the parish should be handed over to the Bishop and that Father Joseph Real would act as pastor until a secular priest was appointed. The causes leading up to this determination, will appear in a subsequent chapter.
Labor and Perseverance.

Solus non sufficit ignis.
COLLEGE LAWN, LOOKING NORTHEAST, 1903.
CHAPTER X.

IN THE EIGHTIES.

THROUGH the kindness of one who was then a student, we are enabled to give, in this and the following chapter, a pen picture of Creighton College during the '80's.

"Sixteen eventful years have sketched their wondrous doings on the scroll of time, since I went forth from the classic walls of 'Old Creighton,' and scraped from my feet the mud of that fair hamlet of which John G. Saxe (unjustly, of course), wrote in by-gone days:

'Has't ever been to Omaha,
Where rolls the dark Missouri down,
Where six strong horses scarce can pull
An empty wagon through the town?'

"Moreover, during all that time I have fallen in with but as many ex-Creightons as I have thumbs—and being but an ordinary individual, I have only the usual quota.

"You have asked me for some items of interest relative to the early days at Creighton. If I were perfectly frank with you, I fear that I ought to say, 'My pen is rusty, and the key to the case in which incidents of that sort are pigeon-holed, is lost.' But you persist: 'Use a pencil and cajole your memory.' Well, I'll try.

"The exact date upon which I entered Creighton is a secret I reveal to but few (I don't wish to be considered a piece of antique bric-a-brac): sufficient to say—I was there when that institution was still in swaddling clothes. In those early days, the pretentious proteges of the state who attended the great pile at the head of Capitol Avenue, in derision dubbed our Alma Mater 'The Irish High School.' If it had been called 'The Irish School,' one could scarcely say that the appellation was at all wide of the mark; for Omaha in those days (I do not know whether it has changed
any since), had more than its quota of the 'gens sancta;' and being a prolific race, it is not at all surprising that the largest proportion of Creighton students should be of the 'Celtic persuasion.' However, though the adjective 'Irish' was becoming enough, that of 'High' was a misnomer; for if memory serves me faithfully the most advanced class of the early '80's would not be within hailing distance of your present Freshman Class. Of course, a start had to be made and consequently forms even below your lowest Academy class were tolerated for several years. Such was the acorn. And now—quantum mutatus!

"Away back in the dim distance there looms up a well known figure. Let us picture it as we remember it. A radiant face, basking in a wilderness of snow white hair; a stately form carrying within its breast one of the kindest of hearts, a man always jolly, always approachable, with a cheering word and a pleasant smile for all. Such, was Father Peters, the Prefect of Discipline of those early days. A kinder soul never lived, and in all my college days I never knew a man more truly loved, more highly respected. It must not be imagined that his kind heart ever made him neglectful of duty; as a matter of fact, (somewhat humiliating, but only too true) I remember to have often formed one of a score or more standing in anxious expectation outside his office door and waiting my turn for the birch which he boisterously administered within. The ceremony, however, was no sooner over than a joke was at hand to dry the tears and a picture mysteriously produced to smooth the ruffled dignity of the sorrowful small boy.

"The 'Big Boys' of those early days were of a kind to exert an influence for good and create a true college spirit. Of course, to us youngsters, they were the repositories of all sorts of knowledge; be that as it may, the real, the lasting influence they exerted was of a moral kind; for they did much—little as they may have suspected it—in helping to form the character of their younger schoolmates. I can never recall the names of Caldwell Hamilton, 'Con' Smith, 'Harry' Burkley, 'Ed' Burke, 'Neil' Sullivan, and a host of others, without being grateful to them for the many lessons they taught me of true manliness, genuine moral courage, and unswerving fidelity to duty. To their memories long life.

"The first President with whom I had any special relations, was Fr. Miles—a typical Southern gentleman, of the good old
IN THE EIGHTIES.

stamp. He was the personal friend of every boy in the College. I often wonder how many boys he could call by their surname, for his custom was to salute every boy with the dignified title of 'Doctor,' 'Governor,' 'General,' or 'Colonel'—(being from Kentucky, quite naturally this last was his favorite.)

"The first formal choir established at Creighton, was formed by him. True, we had had singing even before his time, but it was mostly done by boys who were trained at home or who could read music. Fr. Miles, however, selected some 25 or 30 young nightingales, and put them through all the necessary drills himself. I well remember him standing solemnly before us, his glasses riding straddle of the very tip of his nose, his violin tucked away carefully under his left arm and with his bow as baton, leading us on to glory. How delighted he was when we had acquitted ourselves well! And, oh! how he detested bad singing!

"Then, too, his Sunday instruction: the earnest, careful and feeling manner in which he read the Epistle and Gospel; and his constant insistence that they were the word of God and should be more religiously attended to and more diligently pondered over than oratorical flights of the preacher. One day in Catechism Class he grew more than ordinarily eloquent on his favorite topic. I can almost recall his very words, so impressive was his discourse. 'The sacred text, my boys, the sacred text. If God calls any of you to be dispensers of his holy word, study carefully and insistently its Sacred Text. Always read the Epistle and Gospel deliberately and with unction, for they are God's own words, my boys, they are God's own words. Don't ever read them carelessly and, on no account, ever omit them, thinking that your sermon will be more effective. No, you cannot improve on what God has said; and hence, if it is a question of dropping the sermon or the reading of that portion of Scripture marked out for a particular Sunday, why, never hesitate—drop the sermon.'

"Fr. Miles was replaced as Rector by Fr. Joseph Zealand, and after him came Fr. Hugh M. Finnegan. The latter taught science to the large boys; he taught us arithmetic, and though usually boys detest arithmetic, under the happy methods of Fr. Finnegan, we developed a perfect passion for it. He considered the examples in the book dull sorts of things, hence he adopted a most agreeable method which did not fail to arouse interest and curios-
ity. One day he would be operating a 'Transit Co.,' the next day he would be the owner of a 'Meat Market,' selling some one of us 15 3-8 pounds of sausage at 3 5-16 cents a pound. As we were special friends of his, we got 1-3 per cent off; besides, he allowed all his patrons 2-3 of 3-4 per cent off for cash. His device worked charmingly, for when he had gone through all the ordinary business avocations, he put into operation the 'Creighton Savings Bank,' and we had practical lessons in banking. Thus we went through the whole year and thought we were having a jolly time and not studying a dry old book called 'Arithmetic.'

"The Prefect of Discipline under Father Finnegan was a small man with a very high forehead, rosy cheeks, a smiling countenance, and a powerful right arm. He taught Catechism to our class, and never have I seen a more perfect picture of contentment. He could spin out the story of creation, or paint in graphic colors the last judgment with equal facility. Dogma, moral history and current events were all equally familiar. Nothing seemed to disturb the equanimity of his soul. And yet, calm and severe as he was, Father P. Murphy could wield a strap that drove terror into the souls of evil-doers. It was on such occasions that I heard the story of his strong right arm. The boys used to say that the strokes were few, but their quality more than compensated for quantity.

"Among the Scholastics of the early days, was Mr. John Bergin, the envy of every boy in the yard; he was a first class ball player which would account for his popularity with the seniors, and he was the best marble player in the yard, a no less great accomplishment in the eyes of the small boys. As a matter of fact, however, everybody played marbles in those days. In a game we used to call 'Boston,' which consisted of a big ring eight or ten feet in diameter, Mr. Bergin was a 'dead shot,' being able to 'plump' out a marble five times out of six trials. Among the boys John Mullen easily carried off the palm (and the marbles too). I hope the younger scions of John's happy family are perpetuating the name of Mullen as expert marble players.

"And Mr. Gartland:—In our day he would have been called 'The Man with the Wrench,' for most of his recreation time was given to gasfitting and steamfitting, with a little carpentering, masoning, engineering and cabinet-making thrown in. Many a
Thursday I enjoyed, decked out in a pair of overalls and carrying a can of white lead, following around at his heels, looking for something to tighten up or take apart. He was a born mechanic and this qualification stood him in good stead as professor of the natural sciences; for it helped to make his experiments more practical and consequently interesting. Though a prey to almost constant sickness, Mr. Gartland was always cheerful and always ready for a good joke; and I really believe that his capacity for seeing the funny side of things did much towards ‘pulling him through’ the onerous years of his regency.

“The middle '80’s remain best impressed upon my mind and that too quite naturally, for I was a ‘Big Boy’ then. The strongest and happiest reminiscence of that period is the engaging smile and the sunny disposition of dear old Father O'Meara, the friend, the special friend of every boy in the College, and the very, very special friend of the boy in trouble. Having had the misfortune of occasionally getting into ‘hot water,’ I have abundant reason, as you may surmise, to be grateful to him for many a bit of paternal advice. His kindness was proverbial and his long suffering something marvelous; and young savages that we were, how we did strain both to the limit.

“And who is that tall, spare form holding up one side of the horizontal bar and dramatically telling of Godfrey de Bouillon and his brave followers as they scale the walls of Jerusalem? Why, it is none other than Art Miles. Art was a walking universal history; he could furnish you with the day and the hour that Noah and his sons entered the ark; the number of miles covered by Alexander in any one of his excursions; the names of all the rulers of Rome from Augustus to Augustulus, and what every descendant of Napoleon was doing at the present hour. Like all geniuses, he had his eccentricities. Absent-mindedness hardly expressed his abstraction, if he had a book of history or biography in his hands—it was perfect oblivion of the present. We used to indulge in all sorts of antics in order to recall him ‘to the enjoyment of the passing hour,’ but all to no avail; he may have heard, but like the departing gladiator, he heeded not. One day as he was going up stairs to the class-room, a boy in the crowd asked him to throw out a ball that was in one of his desks. In due time Art appeared at the window and opening it, threw out—his
watch, and I suppose put the ball in his pocket. A more generous-hearted lad never lived—every one was his friend and his greatest happiness was to share with all, everything he had. In fact, he was generous to a fault and as might be expected, died penniless; yet, though towards the end of his short life, he felt the effects of poverty, I am told that it did not even ruffle the surface of his good nature. Unfortunately, for his own good, he had no thought of the morrow. ‘Sufficient unto the day;’ was his favorite saying. Good Father O’Meara used to protest against this spirit of carelessness about the future; but Miles would only laugh and say (of course just to tantalize the Father) ‘Cui bono, Pater, cui bono?’ As he was a boy of splendid talents, he could have done brilliant work at College had he been so minded; but ambition was never the worm to disturb his peace of soul. As he was always an omnivorous reader and took just a little pride in composition, it goes without saying that he could write a very good English paper; but in writing, as in all things, he was a diamond in the rough. He had a rich imagination, but it was wild; his character sketches were strikingly original, but they were too bold; and interspersed with golden threads of practical wisdom he was too fond of weaving irrelevant fibres from Ormuz and Ind.

“It was, I think, in 1884, that Iowa sent her first quota of noble sons, who from that time on have done yeoman service in keeping Creighton in the front ranks of Intercollegiate contests. The trio of that year was Thomas Russell, Henry Malone and Joseph McCarville.

“The sage of the trio de jure and de facto, was ‘Tom’ Russell. His special claim to that dignity being primarily founded on the fact that he had voted the year before. Then, too, he was naturally of a retiring disposition and would only come out when brought out. Tom was a diligent student, possessed a clear mind, and more than his share of talent. After leaving Creighton he went to St. Louis and, for a number of years, taught one of the commercial classes in the St. Louis University; he then took up medicine and at present has a ‘Shingle out’ not far from the scene of his professorial labors.

“And McCarville: I wonder if age and the Holy Oils have toned down his exuberant spirits. ‘Joe’ was a lively lad who could ‘raise a time’ and step off the ‘Rocky Road to Dublin’ with
the agility of a professional dancer. What fun we (I could not vouch for his neighbors) used to have on recreation days down at his 'den'—vulgarly called, his study. The interlocutor on such festive occasions, was always the same old bad penny—the genial Henry Malone. Dame Rumor has it that time has mellowed him, but that he is the same merry-hearted Henry as of yore. Like his bosom friend McCarville, he too has 'joined the church' and is at present a zealous toiler in the vineyard of the Lord.

"This famous trio was augmented in '85, by the advent of Patrick Burke, a wag, a tease, a friend of good nature, a sport and a diligent student, all merged into one and that one of no diminutive stature either. He had the happy faculty of being able to 'speak' at any time and on any subject; besides he was quick in seeing the weak points in an adversary's argument and hence seldom came out second best. After this preamble, it goes without saying that all prizes awarded for debate were his. After completing his course at Creighton, he entered the ranks of Loyola's sons and is just completing the rigorous probation required of a Jesuit. His long separation from his Alma Mater, however, has not cooled his love for her, nor lessened his interest in her welfare; for, as he himself says, the happiest days of his life were spent within her walls.

"Among the new students which the year '86 ushered into Creighton, the one whom I remember best is Eugene Noon. He was a sober, earnest fellow with brilliant talents and a Napoleonic ambition. He always seemed to have his eye riveted on the 100 mark and usually came dangerously close to it. That self-same year, though it was his first at College, he competed for four medals and overcame all opposition. His whole college career gave promise of a great future; for he possessed not only ability, knowledge and that great American quality 'push,' but in addition to all these that best of all and distinguishing element of true greatness—a high moral standard. Had he lived, he doubtless would have reflected great honor upon his Alma Mater; but, scarcely had he crossed the threshold of life, when death cut short his career.

"In this galaxy of students brightening the pages of college life, during the '80's, we must also place the name of William T. Doran, who subsequently made his mark as Professor of Classics
and English Literature in several western colleges. During his school days, he was a tall, good-looking, well-bred, athletic lad, very popular among his fellows, with more than ordinary enthusiasm and influence. At that time, he showed a decided taste and ability for scientific studies, which just then began to attract the attention and interest of the more advanced students. The characteristics developed at school, made 'Will' successful when he subsequently entered the Jesuit Order and, in his latter career, he made many a conquest for good, in virtue of his quiet yet sincere demeanor, his winning smile, his firm character. At this writing, he is about to become a priest and his friends augur for him power as a public speaker and success as the wielder of a facile pen."

A new chapter must be given to the rest of this story.
CHAPTER XI.

A FEW STRAY LEAVES ARE ADDED TO THE STORY.

OWING to the distance from the College of the home of most of the students and the almost total want of street-car accommodations, it was not of obligation to be present at mass every morning, as it is now; however, all were required to be on hand for Sunday Mass and instruction. The Boys' 'Choir' furnished the music, and right good music it was. An occasional program of some big festivity in Omaha shows that some of the artists of 'ye olden time' are still before the footlights. The names and figures of Harry Burkley, Frank and John McCreary, James Swift, James Rush, August (now Professor) Borglum, are quite familiar to local audiences.

"The Prefect of Discipline under Father Miles, was a man who, if we were to judge solely by appearances, was the very reverse of the Rector, but in reality he was a chip off the same block. True, he could put on a most terrible look, and if it came to the worst, could apply the birch with no tender hand; but he could also be, and usually was, the very essence of charity. Certain it is, that outside of 'business hours,' he was always ready for fun, and many an evening did he spend telling us of the old days in Bardstown and St. Louis; moreover, these stories usually had a moral attached to them, and hence furnished us with good food for thought. Though there had been a sodality of the B. V. M. at Creighton from the very first year that the College was opened, it was Father Peter Leeson who seemed to put new life and vim into the organization; he, too, considerably restricted the membership and had no hesitation in suspending those who either in class or on the campus, gave any just cause for complaint. His little talks after the recitation of the Office, were always looked forward to with great interest by all the boys—young and old. As a rule, they were what we might call 'Marianums'—that is, some
miraculous intervention or assistance of the Blessed Virgin was told, and a moral drawn. It was a source of infinite wonder to us, where he found all the beautiful stories that he related for our edification. I am sure that were his sermonettes on Mary published, they would form a most readable and edifying book. The hour of meeting was Sunday afternoon at half past two. Now, this time was most satisfactory to us, because after the sodality meeting, we played ball until about five. In case the weather was bad, we took possession of the 'Gym' (the only equipment being a pair of boxing-gloves—and later on a shuffle-table) or the game room, and I assure you time did not hang heavy on our hands. Later on, the hour of meeting was changed to Sunday morning, immediately after Mass, and strange to say, it did not suit us. And why? Because it cut off an hour from our morning game. Besides, it made it practically impossible to gather the whole of the 'clan' in the afternoon for another game.

"Base ball, in those days, was the great game; in fact, the only game we played was base ball. Of football, as now played, we knew nothing. Of course, in cold weather, we played a timid girlish game, that was called football, but it was undeserving of the name. However, when it was a question of baseball, we possessed the real article. There is at present in the museum a silver ball won by our nine from all the schools of the city. The trophy was 'put up' by a local sporting firm for the amateur championship of the city. As we had a splendid team we determined to make a fight for it. Having played most of the teams and won every game, we fully believed that our ambition was to be satisfied, when, lo! the High School boys refused to play us. Thereupon, the firm wished to withdraw their promise, alleging that we had not played all our games, and hence could not claim the championship. 'Charley' Creighton, who was our captain (we had no such dignitary as a Manager), appealed to Mr. Gartland. His attempt to secure the ball for us, was likewise fruitless. Mr. John A. Creighton heard of our misfortune and promised to come to our assistance. In two days the silver ball was forthcoming, and on the third was delivered to our captain. I have often since tried to recall the names of that star 'nine,' but all in vain. Of these I am sure: 'Chiller' Creighton, catcher; 'Dave' Shanahan, pitcher; 'Art' Miles, first base; John Toner, second base; 'Will'
Doran, s. s.; and that is as far as I can go. I am inclined to think that John Cotter was the third baseman, but I am not certain. Of the fielders I have not the remotest idea.

"The boys of '82 will remember with amusement a one-legged lad by the name of Buckley, who was one of the 'crack' ball tossers of the yard. He was an all-around player and could hobble about with or without a crutch with more agility than some of his biped companions. At the bat, he was still more remarkable and seldom had trouble in driving the ball far enough to reach first without exertion. Of course, a runner was then substituted and he retired in glory. But it was as a story teller that Buckley excelled; fact or fiction, you could have your choice—say but the word and Buckley was ready. He needed no stoker and the coal never seemed to give out. I have often wondered what avocation in life he followed; whatever it may have been, you may be sure that his co-laborers have never wanted aid in passing the time.

"At first thought it may seem strange that twelve years should have elapsed before Creighton sent forth her first graduates. The causes of this tardiness were many and adequate. In the first place, Omaha was little more than a frontier town a quarter of a century ago when the College was opened, and hence it could not reasonably be expected that boys would have been sufficiently advanced upon entering to be fit for graduation before a decade. During the first few years the classes were only on a level with a present day parochial school. In older cities, where the parish schools are well graded, boys leaving from the seventh and eighth grades are well fitted to begin their college course, but in those times in Omaha, the grading of the lower schools was imperfect and the schools themselves few. Hence, it was necessary that the boys be taken in at an early age in the hope that in time they would form the nucleus of collegiate classes. Father P. A. McGovern, the present Rector of the Omaha Cathedral, entered Creighton when eight years old, remaining until he was graduated at the age of eighteen. Most of the boys in my class were only about nine years of age, and it was at least two years before we reached Third Academic, a class whose English branches correspond with the Ninth Grade in the public school. Then too, there was the additional difficulty of holding the boys; the majority, after a few years at the three R’s were considered sufficiently
well equipped in knowledge to be able to do almost anything from
teaching a country school, to editing the art column in the Antelope County Siftings. It should also be remembered that there
were few, even comfortably well-off Catholics in Omaha at that
time—in most cases, after a year or two at school, the boys were
needed to help in providing for a large family of younger broth-
ers and sisters. Education too, was a sort of a novelty in a mush-
room town. Of course it took some time to realize that a real
college stood on a picturesque spot overlooking the hamlet below,
for only a few years before, on that selfsame spot, had stood the
tepee of some Big Chief.

"Another obstacle that had to be contended with and which,
to some extent, exists today, is that mad race for wealth so strong
in every Westerner. Many parents consider that the time a boy
spends at school, once he has learned to read and write, is prac-
tically lost. They seem to labor under the hallucination that the
sooner a boy gets out and joins the motley throng bound for the
El Dorado, the sooner will he come into possession of his right-
ful patrimony. Nor is this altogether surprising in a country
where vast fortunes are often amassed in a very few years by il-
literate men. Finally, a College education is a luxury, and it is
only after we possess necessaries that we begin to indulge in the
comforts of life. But hold! I think I hear you say: 'Bene canis
frater, sed extra chorum!' and it is but too true—I am wandering
sadly. The nearest approach to anything like dramatics during
my years at Creighton was a dialogue. In fact, it was only during
my last two years ('85-'87) that anything was made of elocution.
Before that time elocution had been taught by the secular profes-
sors, who, though good, earnest men, never seemed to be able to
do as much with the boys as Scholastics. I remember yet our
surprise and joy when we learned that Mr. James Flannery was to
have charge of our elocution class; this was, I think, in 1885.
The following year, a new zest was given to elocution by Mr. P.
J. Mulconry. Being an accomplished speaker himself, and an en-
thusiast for declamation, he found no difficulty in exciting in our
youthful breasts a desire to be great orators or accomplished ac-
tors.

"About the same time too, was started a 'Scientific Academy'
by Father Joseph Rigge. It was made up of all the students who
A FEW STRAY LEAVES.

were studying physics and chemistry. The first year all the lectures were on chemical subjects. We met about once a month and one of the members gave a lecture on some subject akin to class matter. Toward the close of the year, a programme was made up of the four best lectures given during the year.

"Another name comes vividly to my mind. It is that of Mr. E. A. O'Brien who taught Second Grammar in 1881-1882. He was a man who always manifested the highest interest in his class and hence, would never tolerate anything like careless work. Though a strict disciplinarian, yet withal he was highly esteemed by the boys at large and by his class, simply idolized. He never spared himself; no provocation seemed to disturb him; he could praise your diligence or administer stern rebuke with the same equanimity of soul. His justice was always as fair as the balance; hence, partiality is a word that could never be fitted to a single act of his that I can recall. It is true, that sometimes he might have been a little more considerate for boyish pranks, but no one ever said he was unjust.

"Even after Mr. O'Brien left Creighton to accept a position on the editorial staff of the Omaha Bee, he always showed the greatest interest in the college and the college boys. In after years I met him frequently, and the burden of his song was always the same—'How are you getting along at school? How is so-and-so doing?' And then, like the rest of us, he would become a laudator temporis acti and speak of those pleasant days he had whilst teaching at Creighton; invariably ending by hoping that all of us college boys would be a credit to the Institution."

The writer of the above reminiscences underestimated the value of his production, and solemnly stipulated that his name was not to be mentioned in connection with this contribution to the memories of the past.

Sidelights are thrown upon the narrative by a characteristic letter of Father Miles, so highly eulogized by the foregoing contributor.

"I left St. Louis for Omaha toward the end of August, 1880, with my credentials as first Rector in my pocket. It was only a year after the expiration of my term of office that I learned that I had been only an accidental Rector—Father Ward was the original appointee, but he managed one way or another, to wriggle
out of the undertaking, and so I was made the scape-goat. He used afterwards to twit me, jocularly of course, with having cut him out of the place. On my way to my new post from St. Louis, I had as travelling companions, Father Piccirillo, of Woodstock, and Mr. Owens, Scholastic. The latter was in poor health, and as it would seem sent to Omaha to test the virtue of its air as a restorer to health and vigor. If, in the case of Mr. Owens, it did not completely build him up, it braced him to the doing of good work in the classroom, ruling it over seventy or seventy-five boys with a mild but firm sway. I never knew of his having to punish—if he did, it was seldom.

"I found on my arrival Father Shaffel, until then superior. Father Peters was Prefect of Discipline; and a true Knight of the Strap was he; still, he was very popular with the boys. Not one kept any grudge against him. He succeeded in winning the good will of parents as well. Besides these Fathers, I found three Scholastics, Messrs. Bergin, Eicher and Wm. Rigge. The highest class was Humanities, presided over by Mr. Bergin. It was thin in numbers but made up by the diligence of the members. I recall some of these students as belonging to the most respectable and prominent families of the city. Other Scholastics, at different times during the three years of my reign, took part in launching Creighton on the waves which it has so nobly and gallantly ridden. I can recall at present only Messrs. Borgmeyer, Vallazza, and Blackmore. The latter distinguished himself by getting up the first exhibition. It was very creditable and gave satisfaction to a crowded audience. The task was one that called for great labor and greater patience and perseverance. Some of Ours who were present, sometimes remind me of the part I took in this same exhibition. I had taken upon myself the training of some five or six boys to sing in parts. They were duly brought upon the stage. To help them and give them some courage, I, with violin in hand to strike the chord, directed from my seat in the foremost rank of the audience, and so became a marked man, a Cynosure. Besides the Scholastics, we employed two or three lay teachers. To get good reliable help from outside, was one of our greatest difficulties. We had to take what we could get, to make the most of the disagreeable circumstances. These men, of course, boarded in town, and the conduct of some was not always
very edifying; and it being known that they were connected with the college in the capacity of teachers, their conduct brought some discredit on the Institution in the minds of those who were only too glad to see us in trouble. The clergy, not a very numerous body, were with one exception kindly affected, to the extent of, at least letting us alone. The Right Reverend Bishop (O'Connor) was always kind, even to partiality. He was in the habit of paying us a visit every week, when at home, staying for supper and smoking a stogy in recreation. The Scholastics especially knew that there was a treat in store for them when they saw the good Bishop mounting the hill on California street. He was a fascinating conversationalist, possessing an inexhaustable store of anecdote and of dry humor.

"We were not called upon to do any outside work. We confined ourselves to home duties exclusively, to hearing the confessions of the boys and preaching turn about to them at their Sunday mass. At this Mass, however, quite a sprinkling of people from town always assisted. I cannot help remarking on the great change that has been wrought in the course of the last quarter century, on the place which Creighton has taken among the colleges as a civilizer."
The Temple of Science.

Divinae Palladis ædes.
CHAPTER XII.

SCIENTIFIC DEPARTMENTS.

The scientific departments of Creighton University owe their existence and their development almost entirely to the munificence of John A. Creighton. Although there were other generous benefactors, notably John A. McShane, the donations of Mr. Creighton were so great and numerous that without them the scientific departments would simply not exist.

It was in the beginning of the sixth year of the College, in the fall of 1883, that he was approached upon the matter and signified his willingness to furnish a complete physical and chemical department on a scale that would at least equal that of any college of the same rank. To Father A. A. Lambert was entrusted the selection and purchase of the instruments, a task of which he acquitted himself in a manner that reflects the highest credit upon his knowledge and judgment. The apparatus secured by him was amply sufficient for the purpose intended, the instruction of students. In the case of the more important instruments, he selected the best that could be obtained.

The College catalogue of 1884 enumerates the following items embraced in the original donation:

1. A five-inch telescope, equatorially mounted, and provided with a driving clock and six eye-pieces. 2. A chronometer. 3. A seven-inch transit theodolite.

These three instruments formed the nucleus of the observatory, and are more fully described in its history.

4. A Malden triple lantern, with the Chadwick-Steward dissolving system. 5. A Lantern microscope. 6. Polariscope. 7. Aphengoscope. 8. Kaleidoscope. 9. A full set of slides for the above. 10. A large binocular microscope, one of the very best in the country. 11. A complete set of electrical apparatus, including the induction coil, which gave a spark of 20 inches, and
which had been used personally by Tyndall; a full set of batteries, Geissler tubes of the most varied designs, and the like. 12. A complete physical cabinet, illustrating lectures on any part of physics. 13. An entire outfit for chemistry, chemical glassware and apparatus, and a full set of chemicals. 14. A complete photographic outfit. 15. A new building containing the chemical laboratory, photographic light and dark rooms, and a workshop. 16. The best of the most recent works on science, especially chemistry. 17. Many valuable specimens of gold and silver ore.

In August, 1885, Father Joseph Rigge came to Omaha and took charge of the scientific department. He won renown at once as a popular lecturer; for he had a wonderful ingenuity in devising new and bold experiments to illustrate old and seemingly well-worn principles, and of adapting his subject matter to the capacity of an unprofessional audience. His own lectures on sound, music, oxygen and hydrogen, and those of his students on the steam engine, the blood and chemical reactions were especially fine.

Father Rigge's thoroughness as a scientist displayed itself also in many other and more substantial ways than in popular scientific lectures. His predilection was for chemistry, and it was in his laboratory and at his hands that the first analysis of the vast petroleum springs and lakes of Wyoming was made. An able article from his pen on this subject appeared in the Scientific American Supplement, under the title "The Wyoming Oil Fields." The Omaha Daily World, for December 4th, 1886, contained a long article written by him on "Omaha as a Coal Point." It was illustrated by many drawings and maps, and gave a complete scientific view of the whole question, together with an analysis of the coal recently found in Omaha. He said that coal exists beyond all question but he is not convinced that its quantity is great or its quality valuable. A similar article appeared later in the American Catholic Quarterly Review.

It was at the earnest invitation of the Board of Public Works that he took an active part in investigating the origin of the fire which completely wrecked the Boston Store. In an elaborate report to Major Furay, then a member of the Board of Public Works, he points out, after exhaustive experiments with the trolley current in his laboratory, the causes of the extensive corrosion of
water and gas mains, and concludes by suggesting remedies for the evil. The *Scientific American* gives him due praise for having been the first in this line of investigation. His public lecture on the same subject, June 19th, 1894, is still remembered.

It is no wonder, therefore, that Mr. Creighton, with his keen insight into character, quickly recognized Father Rigge's ability, and followed up his plans with pecuniary encouragement. Accordingly, for many years afterwards the College catalogues mention Mr. Creighton's scientific donations. The first of these in time and in importance was the observatory. Amongst the many minor gifts we may mention two fifteen-foot gas tanks, two six-foot parabolic reflectors, an organ, a vertical attachment to the stereopticon, a micrometer eye-piece for the equatorial telescope, glass cases for minerals, expensive platinum and graduated glass ware for special chemical analysis, a Becker analytic balance, an electric master clock and dial, assay and combustion furnaces, anatomical models, a dynamo, a water motor, and a large number of smaller instruments, and scientific books.

During the nine years of his stay in Omaha, Father Joseph Rigge raised the scientific reputation of Creighton College to a high level. He stocked the physical and chemical departments with thoroughly scientific instruments, with which analysis, measurement and original research could be carried on. During these years he always occupied the chair of chemistry, and many an analysis or assay was carried on in his laboratory. He taught physics intermittently only, for four years, but there was no time when his influence did not extend to all the scientific departments. Strong as was his love of science, his love of the poor, and especially of their immortal souls was stronger, and continually urged him on to spend himself in their behalf. It was not long after his departure from Omaha, in 1894, that he went to British Honduras, in Central America, and became a missionary among the Maya Indians.

We must not, however, fail to give due credit to the other professors of science also. During the year 1884-'85, physics was taught by Professor P. J. Mulconry and chemistry by Professor H. G. Gartland, both of whom in later life distinguished themselves in the missionary field. Prof. F. X. Mara taught physics intermittently for three years, and Father F. A. Moeller for two
years. After 1894 chemistry was taught by a new professor every year until 1900. In 1894-'95 Father C. J. Borgmeyer occupied the chair of chemistry, and was succeeded by Professors B. J. Otten, W. P. Quinlan, G. A. McGovern, C. P. Crowley and C. F. Wolking, all of them being Jesuits, except Dr. C. F. Crowley, now professor of chemistry in the Medical Department. Father Borgmeyer taught physics also in 1894-'95, and in the following year Father F. X. Mara once more occupied that chair. In 1896 Father William Rigge, the brother of Father Joseph Rigge, came to Omaha, and has ever since taught physics and astronomy, adding chemistry also since 1900. His tastes were unmistakably first for astronomy and then for mathematics and physics. His first care, therefore, was to put the observatory instruments into their best practical working shape and to introduce the electric current into the scientific department, from which it subsequently and gradually spread into the other parts of the College. He realized many pet scientific schemes of his brother, enriched the physical department during times of financial depression with many efficient home-made instruments, especially in the electrical line, and as much as his time allowed, devoted his best energies to the scientific development of the observatory. After frequent consultation or correspondence with those whose advice or suggestions might be of value, he planned the new physical and chemical departments as they are at present. As the instruments and material obtained in former years are of an exceptionally valuable character, and as their new and commodious locations possess certain features of their own, we shall close this sketch with a short description of the present scientific status, excepting the astronomical and medical departments, which are spoken of elsewhere.

The cabinet of physical apparatus, or the museum as it is also styled, is 33x54 feet, on the third floor of the new north wing. There are eight windows on the east side of the room, the lower halves being covered with opaque curtains, while the upper halves are protected by delicate curtains which break the sun’s light and heat and give the whole room an illumination resembling that of an art gallery, that is, the light is diffused and from above. The entire west wall and half of the north and south walls are lined with cases, most of which are already filled with instruments. The center of the room is occupied by low cases of minerals and by
physical apparatus too large for the wall cases. There are also three handsome cases of minerals between the windows on the east side. Arranged along the top of the wall cases are 72 electric lamps, whose object principally is to serve as resistances for the electrical current.

A notable feature of the room is a small gold-framed tablet hanging on the east wall. A closer scrutiny reveals five broad pink ribbons upon a background of white and blue, the College colors. Gold lettering upon the ribbon tells of the donations to the scientific department by some of the classes:

1898 Two elegant covers for the celestial and terrestrial globes.
1899 An automatic alternating-current arc-light regulator for the stereopticon, with rheostat.
1901 A “Columbia Grand” graphophone with all accessories.
1902 A Gurley reconnaissance transit.
1903 Two Colt automatic arc lamps for the stereopticons.

While the number and character of the physical instruments impress every visitor the collection of minerals although somewhat limited at present and confined to eight cases, is very select for study, since representative and small specimens are everywhere preferred to rare and large ones. The few exceptions rather enhance the effect.

Immediately north of the cabinet and connected with it by a door, is the physical lecture room, which measures 33x26 feet. There are five rows of seats arranged in tiers, facing a 12x3 foot lecture table. This table contains a water tank 3x3 feet, and 2 feet deep for about one-third of its width, whilst the rest is only six inches in depth. The front consists of a large plate glass, through which the experiments can readily be seen by the audience. The other end of the lecture table is fitted up with drawers of various sizes. By the mere turn of a valve or a switch, the professor can operate water, drain, blast, suction and gas pipes and direct the alternating currents of electricity of any desirable strength. Concealed but accessible ducts and flues admit of future extensions and additions of pipes and wires.

Back of the lecture table is a thirty-foot black board, over which a screen may be lowered and pictures projected by a stereopticon. The opaque shutters on the windows may be closed to
darken the room, and the sunlight may be admitted through the proper openings by a heliostat and used either for projection upon the opposite wall, or for special experiments on the table or in the tank.

The new quarters of the chemical department are on the second floor of the main building. The original glass partitions which divided this space into four class-rooms were used to great advantage, only one being removed. This was done in order to form a students' laboratory 25x60 feet, supplied with five tables that can accommodate sixty students, a fume chamber, and a supply table and shelves. Each student has access there to gas, water and drain pipes, and exterior and interior shelving. The southeast portion, 25x30 feet, is the chemical lecture room, in which the seats are arranged in tiers. At present both the chemical and the physical lecture rooms are furnished with 60 opera chairs, which can at any time be conveniently increased. The chemical lecture table contains a water tank, like the physical table, but a greater number of drawers, and it has also oxygen and hydrogen pipes. Back of it is a large blackboard and a fume chamber 9 feet long, 3 wide and 6 high, with a fire-brick floor and glass sides. In order to save space, this chamber extends into the southwest room, which is 25x30 feet, and is devoted to the storage of material and to the private work of the professor. This store-room contains 15-foot oxygen and hydrogen tanks, a large amount of chemicals and apparatus, and a very convenient dark-room for photographic uses.

The very complete stock of physical and chemical instruments, as well as their commodious and convenient quarters, offer to the willing student exceptional facilities for scientific study.
PREPARING TO OBSERVE AN ECLIPSE.
CHAPTER XIII.

THE OBSERVATORY.

AMONGST the many fine instruments with which the generosity of John A. Creighton enriched the Scientific Department of Creighton University in 1884, there was a five-inch telescope—the present observatory equatorial—made by Steward & Co., of London. The telescope had a focal length of 84 inches. It was mounted equatorially and provided with a driving clock, graduated circles, clamps and slow motion screws on both axes; also one terrestrial, and one diagonal and five astronomical eyepieces, and a helioscope. The polar axis could be adjusted to any latitude. The whole instrument was mounted upon a stout brass column, and this again upon an elegant oak tripod. It was kept in a room specially designed for it in the new chemical laboratory building which had been erected during the preceding winter. A double door on the outside afforded the only access to this room, the inner partition walls being purposely unprovided with doors in order to prevent the injurious action of chemical fumes.

In addition to the large telescope, there were also an excellent chronometer made by H. H. Heinrich and numbered by him 502, and a theodolite or altazimuth by Steward, which could be used for astronomical as well as for surveying purposes. This instrument had 7-inch horizontal and vertical circles reading to ten seconds, a compass, striding and architect’s levels, a diagonal eye-piece, and field illumination for night work. The axis was reversible. The field of view contained one horizontal, five vertical and two diagonal wires. Mounted on its mahogany tripod the instrument weighed 42 pounds. Its place for surveying purposes has lately been taken by a new Gurley Reconnaissance Transit presented by the class of 1902. The weight of this latter instrument on its tripod is only 15½ pounds.

At this time, that is in 1884, no idea of an observatory was entertained by the College authorities. The telescope had been
purchased as a physical and not as an astronomical instrument, and as such it certainly more than surpassed all expectation.

Father Joseph Rigge being a thoroughly scientific man, at once saw that rolling the large telescope out upon the ground at a distance from the tall college building, was not only very injurious to the instrument itself, but also very prohibitive to the observer, since valuable time would be wasted every night in properly adjusting the mounting, attaching the driving clock and attending to other necessary preliminaries which are obvious necessities to every astronomer. He therefore designed to give the telescope a permanent mounting, and to build a house for it with a revolving dome or a removable roof. The Rector of the College proposed the matter to Hon. John A. Creighton and Hon. John A. McShane. The result was that Mr. Creighton agreed to build the house and Mr. McShane to furnish the clock, chronograph and electrical outfit. Plans were then drawn up and in the early winter of 1885, there arose on the grounds, 250 feet north of the main entrance to the College, a circular brick building, capped with a hemispherical sheet-iron dome in which there was a slit or opening 18 inches wide extending from the base to the summit. A circular rack attached to the inner base of the dome, gearing into a cog-wheel furnished with a crank, enabled one to direct the opening of the dome to any point of the compass. Inside the building, a massive stone pier supported the telescope. The driving clock is permanently attached, the axes and divided circles of the instrument are properly adjusted, and it is now only the work of a few minutes after entering the observatory, to open the slit and direct the telescope upon any celestial object.

On August 18, 1886, the Howard Clock Company of Boston was to set up the clock and chronograph. As Father Joseph Rigge was not able to return to Omaha until the 27th, Professor William Rigge, then stationed in Chicago, was courteously invited to superintend this work and to make himself at home in the Scientific Departments of the College.

Having mounted its telescope permanently in the observatory and set up its clock and chronograph, the ideas of Creighton College expanded, and it now proposed to give correct time to the city. This was manifestly impossible without a sidereal clock and a good transit instrument. In order to prepare for this completion of the observatory which he saw was only a question of time,
Prof. William Rigge took a series of observations for the purpose of determining the latitude and longitude of the place. The astronomical theodolite mentioned before was mounted for this purpose upon a stout post outside of the observatory. Observations were made in the meridian and especially in the prime vertical, and yielded a value of the latitude only five seconds or five hundred feet in error—an error gratifyingly small when the size, mounting, condition of the instrument, and the innumerable practical difficulties of observation are duly considered.

Before the expiration of September of the same year 1886, Mr. Creighton promised to furnish the transit instrument, provided the College put up the building. The building was begun at once. It is faced with pressed brick inside as well as outside, situated to the east of the round house and connected with it by a short passage. A slit or opening extends completely across the middle of the building and gives an uninterrupted view of the entire meridian.

To Fauth & Co., of Washington, D. C., was given the order for a three-inch transit and meridian circle. This circle was to be read by micrometer microscopes to the tenth of a second of arc, that is, it should be able to determine its own position on the earth within ten feet. The eye-piece was to be furnished with right ascension and declination micrometers by means of which the position of its threads might be measured to the one hundred-thousandth part of an inch. On account of these severe requirements which would make the transit circle of Creighton College observatory a thoroughly up-to-date machine and the equal, if not superior, to that of any observatory hitherto constructed, the builders requested not to be hurried in its manufacture. Accordingly, it was only in May of the following year, 1887, that the instrument arrived in Omaha. Although securely packed and labelled, it was handled rather roughly by a local express company. Fortunately no serious injury was inflicted, and the instrument is even now after the lapse of 16 years in first-class condition. The sidereal clock, however, which came at about the same time was treated so carelessly by the express agents, that it was permanently ruined for accurate use. Suit was brought against the company, and as a result they agreed to furnish a new clock for the observatory. This clock arrived at the end of the year, and has given perfect
satisfaction ever since. About this time also, the observatory was connected by wire with the Western Union Telegraph Office, and received clock signals on its chronograph every day directly from the Naval Observatory in Washington.

The vacation months July and August, 1887, found the astronomers busily at work in the now completed observatory. Much was to be done; all the instrumental constants had to be determined, and the position of the observatory had to be ascertained. A large number of stars was observed for latitude with the meridian circle, and also by the method known as Talcott's or the American method. The longitude was determined by a special exchange of clock signals on the nights of August 5, 6, 7, with the Observatory at Washington. For this purpose both observatories determined the error and rate of their clocks with the utmost care, and at a pre-arranged time first the Washington, and then the Omaha clock, sent its own beats across the line and recorded them automatically on the chronograph at the other station. The purpose of this double exchange of signals was to eliminate what is called the wave and armature time, that is, the time taken by the electric current to run the 1500 miles or more from Omaha through Chicago, Pittsburg and Philadelphia to Washington, and to energize the various electrical relays used in telegraphic work. As Prof. William Rigge was at the end of that same month of August to go to Woodstock near Baltimore, Maryland, in order to begin his theological studies, and would, therefore, be able to pass through Washington on his way and confer personally with the observers there, it was thought best that he alone should observe at Omaha, in order that what is known as the personal equation might be completely eliminated. The resulting difference of longitude between Omaha and Washington differed about one third of a second from that obtained by the government observers of the United States Coast and Geodetic Survey. This error was due mainly to the injured condition of the Creighton sidereal clock. The new clock which arrived later, as has been said before, leaves nothing to be desired.

In May, 1889, a vault was built for the solar and sidereal clocks in the angle between the short passage and the equatorial and transit rooms. The vault is entirely above ground, and has triple brick walls and a triple roof, all properly insulated with air
spaces and non-conducting substances. The object in view was to insure an even temperature for the clocks and thus to improve their already excellent time-keeping qualities. The vault was heated electrically by an automatic device which kept the temperature at any desired point. Even without this heating the vault has been so well built that no matter how rapidly or how greatly the thermometer may vary on the outside, no change greater than two degrees a day has been observed on the inside.

In the following July and August, 1889, Professors William Rigge and John Donoher came from Woodstock, Maryland, to spend their vacation at the Creighton Observatory. While the latter was busy with the transit circle, the former used the equatorial. By a short triangulation the station of the United States Coast and Geodetic Survey in the High School grounds was connected with the Creighton Observatory. This connection, along with the many observations of stars made at the observatory itself, furnished what has ever since been given as the official position of the observatory. According to this, the center of the transit circle is 6 hours 23 minutes 46.96 seconds west of Greenwich, and in 41 degrees 16 minutes 5.6 seconds north latitude. Later on, the height of its axis of revolution was found to be 1129 feet above sea level. Professors Rigge and Donoher remained until after the night of the 3rd of September, when there was an eclipse, technically an occultation, of the planet Jupiter by the moon.

In July and August, 1891, the two Rigges were again at the observatory. Father William had spent some months at the Georgetown College Observatory under Father Hagen, who has since acquired celebrity on account of his Atlas of Variable Stars. The observation of variable stars was the burden of this vacation's work. Though it was mainly designed for teaching purposes, intermittent technical work can be done and often has been done at the Creighton Observatory; and if the University should ever use it for regular routine work by a professional observer, the latter might begin at once, without any additional instrumental equipment.

The observatory was for one year each under the direction of Father Charles J. Borgmeyer and Professor Bernard J. Otten. In the meantime, Father William Rigge was Professor of astronomy at the St. Louis University. In 1895 he went to the George-
town College Observatory to do professional work under Father Hagen and in company with Father Hedrick. This work was mainly the photographic observation of the variation of latitude. Unfortunately, the examination of the delicate star images in the dark room and under the microscope was too severe a strain upon his eyes, and he reluctantly relinquished what he had always considered his life-work, and confined himself again to the class room. In 1896 he came to Omaha and has been here ever since.

On the 29th of July, 1897, occurred the annular eclipse of the sun, which was visible here as a partial one, and was observed by the Rigge Brothers to begin and end within a second of the predicted times. Their results were published in the *Astronomical Journal* in its issue of August 24th, 1897, the first appearance of the Creighton Observatory in a technical astronomical publication.

On May 28th, 1900, there was a total eclipse of the sun visible in the United States on a line drawn from New Orleans to Cape Hatteras. As the preceding total eclipse visible in this country had occurred eleven years before and the next following one would not occur for eighteen years to come, extraordinary interest was taken in this eclipse by the astronomical world. Expeditions were fitted out by the principal observatories on an elaborate scale, and a large number of college professors joined these expeditions. Creighton University determined to contribute its share toward the scientific observation of the eclipse, and accordingly sent its astronomer to Washington, Georgia. As time and means were limited, and as the Creighton Observatory instruments were not designed to be portable, their dismounting, packing, shipping and remounting, with the subsequent repetition of all this labor, were out of the question. Accordingly, Father Rigge had to content himself with the Heinrich chronometer belonging to the observatory and a three-inch telescope kindly loaned him by a friend. With this comparatively meager instrumental outfit, he selected a line of work which he judged to be the best and most useful that his equipment admitted of, the observation of the four contacts, that is, of the moments when the moon first began to obscure the solar disk, when the total eclipse began and ended, and when the moon finally withdrew from the sun's face. The correction and rate of his chronometer he obtained from the telegraphic noon signals sent all along the line of totality by the Naval Observatory at Washington, D. C., and the latitude and longitude of his position he determined by connecting it with the eclipse station of the Massachusetts Institute of Technology in the same town of Washington, Georgia. This In-
stitute had detailed four of its observers for this purpose with a complete instrumental outfit, and they determined their position by star observations extending over several weeks. As soon as they had published their official report, "The Eclipse Expedition of the Massachusetts Institute of Technology to Washington, Georgia," in their own organ, the Technology Quarterly, in September, 1900, Father Rigge set to work to reduce his own observations and compare them with theirs. He embodied his results in an article entitled "The Eclipse Expedition of the Creighton University to Washington, Georgia," which appeared in the same Technology Quarterly in March, 1901. In this technical article, Father Rigge explains his method of observing the eclipse and of determining his latitude and longitude, and then compares his results with those obtained by the astronomers from the Institute of Technology. The article is very mathematical throughout and illustrated by diagrams. "Popular Astronomy" No. 86, page 310, calls it "a worthy paper by an interested astronomer." Father Rigge's latest technical article appeared in April, 1902, in the Astronomische Nachrichten on "A Graphic Method of Predicting Occultations with the aid of a Star Chart." It was a continuation of a former article written at the Georgetown Observatory, and published in the same journal.

The Creighton University Observatory has ever been true to its purpose, to serve for the instruction of students and to enable its directors to do intermittent work which would be of service to astronomical science. While descriptive astronomy is of obligation to the students of the senior class, practical astronomy, or the actual use of the instruments, together with the mathematical computation which this entails, has been left optional. While all of the classes have taken very kindly to the equatorial, some have also used the transit and meridian circle. And there have been special students at different times, principally during the vacation months, who have made good use of the observatory.

Besides the facts mentioned before, Professor Sweezy, in 1890, obtained the longitude of Crete from that of our observatory by a telephonic exchange of clock signals, and in May, 1900, he determined the longitude of the observatory of the University of Nebraska at Lincoln in a similar way.

The scientific efficiency of the Creighton University Observatory was favorably recognized by the Hon. W. E. Chandler on April 11, 1900, in a speech before the United States Senate, in which the honorable Senator described the equipment and work of our observatory and gave it rank among 61 of the principal
observatories of the country. And in 1901 the Smithsonian Institution of Washington, D. C., placed the Creighton University Observatory upon its official list of the World's Observatories.

Besides the technical articles which have appeared in the Astronomische Nachrichten, the Astronomical Journal and Popular Astronomy, many popular ones have been written in the observatory and published in the local papers, and every interesting and important astronomical event has been duly predicted and explained. Thus, there were articles on the total solar eclipse of May 28th, 1900, the total lunar eclipses of Jan. 28th, 1888, of Dec. 16th, 1899, and October 16th, 1902, the occultation of Jupiter of Sept. 3rd, 1889, and of Saturn July 10th, 1900, the transit of Mercury, Nov. 10th, 1894, the expected meteoric shower of November, 1899, and descriptions of the observatory and its instruments. Most of the articles mentioned were illustrated by diagrams or photo-engravings. Other popular articles have appeared in the St. Michael's Calendar and Benziger's Magazine. The general public has often also been invited to astronomical lectures, and a large number of visitors have been entertained at the observatory.

The observatory has now existed for 16 years. Its instrumental equipment is complete for the purpose intended. Its past history leads us to hope for much in the future.

**Behold the Heavens!**

Quam sordet mihi terra dum coelum aspicio!
NEVER before, in the history of the Catholic Church in Nebraska, were there gathered together so many people as on June 26, 1887, on the Creighton College grounds, to witness the ceremony of laying the corner stone of the new Collegiate Church of St. John. The stirring music of the bands in the procession, the waving flags, the acolytes in purple cassocks and white surplices, the long line of clergy, followed by the Rt. Rev. Bishop O'Connor, made an imposing scene long to be remembered.

The Societies met the Bishop at Cuming and 23rd Streets to escort him to the College Campus. Arrived there, Hon. John Rush, City Treasurer, on behalf of the laity present, read the following address before his Lordship had time to leave his carriage:

"Right Reverend Bishop O'Connor—May it please your Lordship:

"As this is the first opportunity in a long time, in which so large a number of Catholics in this city and diocese have gathered together, I have been deputed to express to you our heartfelt pleasure and the satisfaction we feel in meeting you today on so auspicious an occasion—a Prince of the Church of God—surrounded by his loyal, spiritual subjects. We cannot let this opportunity pass without publicly expressing our fealty to you and to the Church of which you are the visible head in this diocese.

"Although there may be defections in the ranks in other places, and although pride may gain the ascendancy over some, thus making them teachers of false and dangerous theories, condemned by authority and blindly persisting in their evil course, even to the extremity of incurring excommunication, yet we wish to assure you that our loyalty and devotion to Mother Church and
to you, her visible head in this diocese, remain unshaken, true and sincere.

"We would fain have your Lordship realize that, in spite of our frailties, the worry and anxiety of life, and the other too numerous hindrances which are the stumbling-blocks in the Christian's pathway, we are in heart and in practice Catholics first and citizens afterwards.

"Now as you have, at personal inconvenience, kindly come publicly among your spiritual children on an occasion whose importance induces so many of them to gather together, rest assured that it is our earnest prayer that the Almighty Father, the Giver of all good things, will grant you long life, health and happiness. And, when the time shall have come to you to meet your Heavenly Father, at the close of a life devoted to the good of others, we trust that we, your faithful and devoted children present will have caused you no anxiety, but rather have been a consolation and a joy to you. This is the humble prayer of the Catholics of the diocese of Omaha."

The noble sentiments embodied in this address were treasured up by the bigots and later on, were made the text for vituperation by the A. P. A. The hearty response given to the call of "Three Cheers for the Bishop" must have convinced him of the estimation in which he was held by the Catholics of the diocese.

Bishop O'Connor replied. He was taken by surprise. He thanked the speaker for his address, and said that the greatest of harmony had ever existed between himself and his people and he was delighted to be in their midst, especially on this account. If the same harmony continued to exist, as he was sure it would, it would greatly add to the interest of the Church in this western state. Again he thanked them most cordially for their feelings of loyalty and obedience, which Mr. Rush had just expressed, and said that he would do all in his power to continue this same happy state.

A Jesuit Father who was present at the scene, as a young man, says: "I remember seeing Bishop O'Connor driving into the yard amid the Societies. Either the Bishop was a very warm and tender-hearted man or this particular address must have been much more significant than I understood at the time; for I remem-
ber he was greatly affected by it—tears rolled freely down his cheeks.”

Attended by his deacons, he joined the Societies and proceeded to the site of the new church. Here the Societies opened, and through the avenue thus formed, the clergy passed to a large wooden cross erected on the spot to be occupied by the altar of the Church. Rev. Father Koopmans of H. F. Church, read in English the contents of the Latin parchment to be placed in the stone. This was the inscription.

“A. M. D. G.
“On the 26th day of June, in the year 1887 of the Xitian Era, in the 111th year of the Independence of these United States, in the 9th year of the pontificate of Leo XIII,
The vicar of Christ and the Infallible Head of the One, Holy, Catholic and Apostolic Church.
James O’Connor, D.D.
Bishop of the Diocese of Omaha.
A. M. Anderledy,
Præpositus General of the Society of Jesus.
R. J. Meyer,
Provincial of the Missouri Province of the Society of Jesus.
M. P. Dowling,
Rector of Creighton College in the city of Omaha.
In the third year of the Administration of Grover Cleveland, President of the United States.
John M. Thayer,
Governor of the state of Nebraska.
William J. Broatch,
Mayor of the city of Omaha.
In the presence of the Faculty and the Students of Creighton College, of the Catholic Clergy of the City, of six Catholic Societies and a large Concours of citizens;
Rev. Aloysius A. Lambert, S. J., preaching the Sermon on the Occasion,
Rt. Rev. James O’Connor, Bishop of Omaha, with Solemn Rites, according to the Canons of the Holy Roman Catholic Church, Blessed and Laid in Position this Corner Stone Of St. John’s Church, attached to the Creighton College, to the Greater Glory of God.
O Christ, the author of our salvation! Adorable! who in union with the Father and the Holy Ghost art from eternity the beginning and the end of all things created!

Be thou, we beseech Thee, the beginning, progress and end of this work. Set the Seal of Salvation on all who herein worship Thee, and suffer not the destroying angel to have any part in this Thy temple.

Blessed St. John, to whose honor this Church will be dedicated and this stone is laid, obtain for thy people the grace of spiritual joy, and direct the minds of all the faithful in the way of salvation.

Holy Father Ignatius, in common with St. John, present to God this offering of thy Sons, and let thy spirit always remain with them.

To God be praise forever."

There was also read a memorial in English, written upon parchment, from the various societies participating in the ceremony, which was placed with the other documents in the corner stone:

"Memorial presented by the representatives of the Catholic Societies present at the laying of the corner-stone of St. John's Collegiate Church of Creighton College, Sunday, June 26, 1887:

"Desiring to testify our joy at the building of a new Catholic Church, which will strengthen and propagate the true faith among our families, and which will prove the source of many blessings to our children, we have assembled here today.

"May this sacred edifice always cast its shadows of blessing upon us, and when the years have passed by and the time shall have come for a grander structure to rise from the earth upon which this stands, may our children and their children's children, standing reverently around this stone and seeing this time-worn parchment, and reading our names upon this scroll, be proud of the same faith to which we pledge our lives and hopes today."

Father Dowling, then holding up the silver trowel with which the stone was laid, said that although it was sterling metal it did not represent more sterling qualities than those possessed by John A. Creighton, to whose liberality and interest in the College he took this means of testifying. He then presented Mr. Creighton with the trowel. It bore the inscription: "With this trowel
the corner stone of St. John's Collegiate Church was laid." On the reverse was engraved: "Presented to John A. Creighton by the Faculty of the College as a remembrance of the day, June 26th, 1887."

Father A. A. Lambert preached to the vast concourse of people. He took for his subject the question of infidelity. He pointed out what remarkable efforts it had made to eradicate from the heart and mind of humanity all traces of Christianity and tried to make nations believe that there was no such thing as Christianity and God. But man's nature, truer than a magnet, to the end will ever give the lie to the infidel. Very low had the human race fallen before the advent of Christ. Gigantic minds were wrecked and fell prostrate before their own vices. The reverend and eloquent speaker then proceeded to show the part the incarnation of Christ had filled in the world; and of this belief there was an exemplification in the ceremonies of this day.

The Bishop, who was sick at the time, went home soon after the ceremony was finished. The same Father quoted above, with charming naivete, tells this incident about himself.

"I remember a very silly thing I did that afternoon. I went to see if I could do anything for the Bishop. I asked him whether he would take some wine or beer or any refreshment. 'No, thank you,' he said, 'I want none of these things. I should like to have a cup of strong tea.' My mind was full of the luncheon at the time, and I never thought of the cook in the kitchen, and so I said, like a goose, 'No, Bishop, we have no tea.' 'Well, never mind,' he said, 'I will go home now, if you will call my carriage.'

"I presume you have not forgotten the attempt made that same night to overthrow the corner-stone for the purpose of stealing the coins in the copper box. The face of the stone was chipped. This was supposed by some to be the work of the A. P. A.'s who were just about this time beginning to move in Omaha. Fortunately the box had been removed before nightfall, so the rascals got nothing for their pains."

Immediately after the ceremonies, the Faculty, visiting Fathers, Governor Thayer, Mayor Broatch and some prominent citizens were invited to a luncheon. As soon as the edibles were disposed of, President Dowling in a short speech welcomed the Gov-
error of Nebraska, and said that Creighton College felt honored by the presence of the representative of a great state.

His Excellency replied in a neat, forcible and very complimentary vein. On resuming his seat, he was loudly cheered and his health drunk—in coffee. Mayor Broatch, in an unusually happy style, spoke about the growth of the city from the time the College was first built, and said that, like a good citizen, he was proud of such an institution.

Hon. J. Rush, the next speaker gave a hearty welcome to the clergy. He paid a glowing tribute to the self-sacrifice and devotion of the priests in the state of Nebraska.

The new Church is of stone and Gothic in structure; the part then erected cost $50,000 exclusive of decorations and furniture. The Church was opened practically free of debt, owing to the sale for $35,000 of some land held by the Society of Jesus and a donation of $10,000 by John A. Creighton, together with money gifts from others. The seating capacity of the edifice is about 500. Transepts to the main building will be added in the future, when the occasion shall demand.

The main altar of marble costing $5600.00 was donated by John A. McShane; the two side altars, likewise of marble, each costing $2500.00, were the gift of Mrs. John A. Creighton. The same lady donated a window, the sanctuary carpet and upholstered chairs, besides other valuable church furniture. The artistic stations of the cross were provided by John A. Creighton at a cost of $1400.00; the organ costing $2500.00, was presented by Mrs. Mary Schenk. The Church windows bear such names of donors as Mrs. E. W. Nash, R. C. Cushing, F. C. V. Dellone, Mrs. Agnes McShane, P. J. Creedon, John O'Keefe, D. Fitzpatrick, M. T. Murphy, Mrs. Catherine Furay, besides members of the Creighton family. John F. Coad provided the bell for the tower.

St. John's was dedicated by Rt. Rev. James O'Connor, D. D., on Sunday, May 6th, 1888, the feast of St. John before the Latin Gate. On that occasion, a beautiful and scholarly sermon was preached by the Provincial, V. Rev. R. J. Meyer, who has for a number of years past been Assistant to the Father General, resident in Rome.
CHAPTER XV.

IN THE BEGINNING OF THE '90's.

REV Thos. Fitzgerald, became Rector March 29th, 1889. An Omaha paper of that date, describes him as "a portly, affable gentleman, well known as a scholar and an educator. He is 41 years of age and was born in Chicago in 1848. His early life was spent in that city where he received his primary education. For his collegiate studies he attended St. Louis University, finishing a full course with eminent success in 1869. He subsequently taught sciences there for three years until 1878. His philosophical and theological studies, which embraced a period of seven years, were pursued in Woodstock College, Maryland, the renowned house of studies of the Jesuit Order in America. He also taught rhetoric at St. Xavier's College Cincinnati, and for several years held the presidency of Marquette College of Milwaukee, where he was associated with Rev. Joseph F. Rigge, Rev. James D. Foley, and other well known professors, since connected with Creighton College. His remarkable success in that sphere caused his appointment as Director of the collegiate institute on the north side of Chicago, an establishment lately begun in connection with the parent college of St. Ignatius on the west side. Father Fitzgerald is well known as a successful and polished speaker, a zealous and fervent missionary in Detroit, Kansas City and other towns of the west, notably in Wisconsin, where he was selected as synodal orator. In appearance he very much resembles his genial and accomplished predecessor, Father Dowling. The people of Omaha, will no doubt, have frequent opportunity of appreciating his scholarship in the discourses which he will deliver in St. John's Collegiate Church, adjacent to Creighton College."

A few days later, another paper stated that "in Father Fitzgerald, the friends of this promising educational institution will find a worthy successor to the brilliant and devoted men who have preceded him. Among the younger members of his order, none
have done more in the upholding and the maintaining of colleges and there are none who are in so many ways equipped for this arduous work. Endowed with surpassing natural gifts, educated in the celebrated institutions of his order and possessed of an extensive knowledge of human nature, which has been gained in every walk of life, he is eminently the man to continue the noble work of the college.”

“It will be agreeable to the many friends of Father Shaffel to hear that that Reverend gentleman who, as Rector of the College or the Holy Family Church, has labored so zealously among them for more than ten years, will remain in this city to take care of the financial interests of Creighton College as its treasurer, and to hold the responsible position of minister in that institution. His occupation as Vicar-General and other public duties will prevent him from continuing as President of the College, since the growing importance of the educational curriculum and the care of the numerous classes will require the entire time of the new President.”

After leaving Omaha, Father Fitzgerald was Rector of St. Ignatius College, Chicago, and Provincial of the Western Province of the Society of Jesus. He represented his Province at a congregation in Rome in 1899, and at this time (1903) is pastor of the Gesu, Milwaukee. During his administration, the College ran a successful course; but already there were rumblings presaging the financial storm which burst upon his successors.

The appreciation given above does but scant justice to the merit of Father Fitzgerald. His friends (and he has a host of them) know him as a man of kindly, warm and sympathetic nature, an indefatigable worker, of a retiring disposition, and earnest devotion to duty. The estimate put upon his executive powers and force of character, is shown from the positions he has filled. His work in Omaha was principally educational; he not merely directed, but took a personal part in the teaching of the classes.

During a considerable part of Father Fitzgerald’s presidency, Father Kinsella was at Creighton, both as Prefect of Studies and professor of philosophy, and gave loyal, active and intelligent support to his policy, often initiating important movements for the improvements of educational means and methods. Father Kinsella was of a quiet disposition with a tendency towards spiritual ministration, in which he was eminently successful. Being a
scholarly man and a literateur of refined tastes and no mean powers as a writer and a lecturer, he could not fail to leave his mark on those whom he formed to knowledge and virtue. He was much sought as a spiritual director and his advice was highly prized.

It was about this time that the lessons of experience began to ripen and the course of studies now in vogue began to assume definite shape. A review of the Course and of this particular period of our history, is given in Circular of Information No. 3, U. S. Bureau of Education, entitled “Higher Education in Nebraska, 1902.” “At the organization of the College two courses were provided—a collegiate and an academic—evidently with the expectation that the greater part of the work would be in the line of college studies. However, the newness of the country, and the spirit of the people of the West required most of the work to be of a more practical character. Therefore, in 1884, the course was shortened to four years, and the following announcement made: ‘Although the College is fully prepared to give a thorough education in the classical course and in higher departments of science, yet, as experience has taught the faculty that parents do not leave their sons long enough at college to be fully educated in the more advanced studies, we have endeavored to accommodate ourselves to the present wants of the public, and have selected a course of instruction, which, completed in four years, will fit the student for a practical business life, for literary or scientific pursuits. We shall, however, hold ourselves ready to advance the standard whenever a sufficient number of students fit for still higher studies present themselves.’

‘By 1887 it seems that the conditions were such that the promise in the last clause could be fulfilled, and a seven years’ course was then outlined—three years in preparatory work and four years in the higher studies. The preparatory years are given up mainly to Latin, Greek, mathematics and English. The first college class, the ‘Class of Humanities,’ devotes one hour per day each to Latin, Greek, English and mathematics, with the special object in view of training the students in the minor species of composition, as narratives, description, and dialogue. Comparative grammar is made a special feature. Versification is begun. The ‘Class of Poetry’ continues the same studies, but in such a manner as to cultivate in a special manner, taste, sentiment and style, which is to be effected chiefly by the study of poetry in its best models. In the third year, the ‘Class of Rhetoric,’ the object is the study of oratory, historical composition, and dramatic poetry. The
same line of studies, as in the two earlier years, is pursued. The ‘Class of Philosophy’ forms the fourth year, and the object of this class is to form the mind to habits of correct reasoning, and, as the crowning perfection of the whole course of instruction is to impart sound principles of mental and moral philosophy; hence ethics, logic, metaphysics, and mathematics form the backbone of the course. In addition to the above studies some attention is given to the study of history and the various sciences. However, both the theory and the practice are to let the ancient classics hold the first place, as the most efficient instruments of mental discipline.

“Religious training goes hand in hand with the other studies, and part of each day’s work is the study of the evidences of religion. The idea is seen in the following quotation from the Catalogue of 1888-1889: ‘The College authorities are convinced that without religion there can be no education in the true sense of the word—that is to say, no complete and harmonious development of the intellect and the heart of man. They hold, furthermore, that religious truth, like any and every other truth, is as susceptible of teaching as the science of language or the theory of numbers. Hence, the Catechism of Christian Doctrine is a text-book in every class, and lectures on it are given twice a week. In all the classes the day’s work begins and ends with prayer. Moreover, all are required to attend regularly to their religious duties. The Catholic religion alone is taught, but non-Catholic students will be welcome and their religious opinions will be studiously respected.’ The school is open only to day pupils. Previous to 1889 there were no graduates. This fact should be placed to the credit of the Jesuit Order, for they are unwilling to lower their standard for the sake of granting diplomas. Unfortunately the same remark will not apply to all the other educational institutions.

“The standard in the classics and mathematics is, it is believed, fully equal to that of any school in the state. Latin is studied for the entire seven years of the course, and Greek for six of the seven years. Mathematics also is pursued during the whole student life. As remarked elsewhere, the work in the sciences is not extensive in amount, except in astronomy, where the time given is much greater than in most schools and the instruction very practical and of a high order. About the usual amount of attention is paid to philosophy, logic and ethics. There is, however, a marked contrast in one respect with the best universities of the time. The course is almost wholly prescribed. Practically, no electives are offered. The type is that of the Renaissance period, the humanities maintaining their supremacy.”
CHAPTER XVI.

COURSE OF STUDIES.

At a time like the present, when there is a great and growing diversity of opinion regarding the proper scope of education and the relative excellence of opposing systems, when elective studies and specializations are permitted and encouraged beyond measure, it may be well to indicate the principles underlying the course of studies offered to students of Creighton University. It seems almost self-evident

FIRST. That there are some branches of study absolutely necessary in any scheme of liberal education. Without a knowledge of these, no man can be called educated.

SECOND. That for a finished education there is, in each of the departments of study, a minimum of knowledge essential for a man of culture.

THIRD. That the knowledge of the end should direct the choice of means; that therefore the selection of studies must depend on the end and aim of education.

FOURTH. That the aim of a truly liberal education is the harmonious development of all the faculties, the careful training of mind and heart, and the formation of character, rather than the actual imparting of knowledge and the specific equipment for a limited sphere of action.

FIFTH. That all branches of study are not equally serviceable for this mental and moral development; that some contain mind-developing factors and character-building elements which no electivism should replace.

SIXTH. That precepts, models and practice should keep pace in every well-ordered system; that all the branches should be directed to some one definite end. Language lessons in ancient and modern tongues should proceed pari passu if the studies are to be co-ordinated and unity maintained.

(iii)
SEVENTH. That young students are not the proper judges of the studies essential for a systematic and thorough development of their faculties.

EIGHTH. That selection of studies should be permitted to none but those whose minds have already been formed by the studies essential to character-building and who have themselves practically determined upon their own life-work.

NINTH. That religion should not be divorced from education; that morality is impossible without religion and that it is far more important than knowledge for the welfare of the individual and the safety of society. The commonwealth needs good men more than it needs clever men.

TENTH. That there is no royal road to knowledge. Placing a name on the register of a college does not make a student; a multiplicity of courses which a student is free to ignore does not make a scholar.

ELEVENTH. That the standing or grade of a college varies directly as the amount of study and acquirements made requisite for a degree.

TWELFTH. That the education given by a college should be general, not special. In this way it lays the foundation for specialties and the independent research appertaining to universities.

THIRTEENTH. That all the studies pursued need not be directly useful in after life.

Guided by these principles, Creighton University, in the Classical Department, offers a course of studies superior to that of the large non-Catholic Universities, though they are more richly endowed and have a larger clientage to draw upon for higher studies. It does not offer many courses or pretend to satisfy every applicant by allowing him to select at will from branches sometimes incompatible and often of secondary importance, thus leaving considerable gaps in the knowledge of essential subjects. It maps out a curriculum which makes obligatory such branches as, in some form, however elementary, are deemed absolutely necessary for a liberal education. It does not promise that the youth who takes this prescribed course will have a specialist's knowledge of any individual branch; nor does it say that he will be wholly educated at the completion of his course; but it does claim that he will have
a more harmoniously rounded education and will be intimately ac­quainted with a greater number of essential branches than by fol­lowing a collegiate system based on electives and specialties. The course may not suit all comers, it is not intended to meet the wants of all, especially of those who regard electives as the one thing ne­cessary; but it does afford a good, sound, thorough, practical edu­cation to persons who are satisfied with the method and principles already enunciated.

Creighton University does not condemn moderate electivism for under-graduates or specialization for particular students. There are plenty of Catholic Institutions that very wisely and properly meet these demands, in accordance with their chosen scope and purpose; but this institution is designed for those who want a good general classical and scientific education. It does not pretend to teach every thing, but it does claim to teach thor­oughly and successfully the branches it undertakes to teach. Its motto is “Non multa sed multum.” It believes in “Unum post alium,” in thoroughness, concentration, method.

It will be seen then, that this Institution has a clearly defined scope, that its chosen sphere of activity is distinctly marked out. By keeping to its own field, it will do more for its clients than by undertaking work for which it has neither financial resources, facilities, appliances nor demand. Strange though it may seem, it is really possible to obtain the Degree of Bachelor of Arts with less scholarship, by selecting easy courses in some colleges of higher standing in which the elective system prevails, than it is under the system which prescribes a definite course and leaves little latitude of choice.

The absence of religious and moral instruction, so prevalent in some colleges, is to be deplored, not merely because man is thereby left without rudder and compass in some of the most diffi­cult and stormy situations when conscience must at all hazards re­tain its supremacy; but because such instruction, even if we do not take into account the truth of the tenets it upholds, plays no igno­ble part in the development of the mind, the establishment of high ideals and the growth of a reverent regard for man. In the Cath­olic method great stress is laid on mental and moral philosophy, which are considered the crowning glory of undergraduate effort. Rational philosophy as a means of developing young manhood is
a marvel of strength and effectiveness, a continual wonder to those who witness its transforming excellence. But to obtain these results philosophy must be such in reality as well as in name. It must not content itself with vague groping after light, with teaching the history of philosophy; detailing the vagaries of the human mind, without venturing to condemn them; exposing the contradictory systems which have held sway for a time, without any expression of opinion as to the fatal defects which caused them to be discarded; but it must present a logical, unified, complete system of mind culture in accord with the established laws of human nature; it must take its stand on some definite proposition expressive of truth; it must rise to the dignity of a science. With such a definite system to defend against attack, the mind becomes more acute and plastic, the logical powers are strengthened, the value of a proof is properly estimated, the vulnerable points of error are readily detected and truth comes forth triumphant from every conflict of mind with mind.

We claim credit, then, for the time spent in religious instruction, because it is the highest degree of mind-forming and thought-developing study; and it is introduced into every class. It is an avenue of culture, closed to so-called non-sectarian institutions on account of the obstinacy with which our countrymen persist in divorcing religion from education, thus depriving themselves of one of the surest guarantees of the perpetuation of popular government. At least an hour and a half a week are given to the formal presentation of religious truth during seven years. Should this not count for something with all who do not regard religion as merely an amiable weakness, unworthy of strong and virile minds? An energizing force which recreated the pagan world, should not be classed as a concession to exploded theories, a worn-out remnant of effete superstitions, a legacy from the world of unrealities.

Few of our secular readers have any conception of the depth, breadth, scope and excellence of the evidences of religion as taught in Catholic Colleges. Still less do they understand the meaning of Catholic philosophy; what a field it embraces, how thoroughly it gets at the root of character and mind development.

Creighton University, by giving a good classical education, prepares its beneficiary to cope with the difficulties of life and com-
pete successfully in the struggle. This will be seen from a con
sideration of the field covered by the curriculum. Besides a thor
ough course of religious instruction, and a knowledge of rational
philosophy, it opens up the treasures of ancient and modern litera
ture and languages, and establishes a familiarity with the best
authors in Latin, Greek and English. It gives a working know
ledge of the natural sciences; of physics and chemistry; a fair ac
quaintance with surveying, astronomy, a systematic training in
mathematics. It teaches ancient and modern history, the various
kinds of composition, elocution and oratory; it cultivates a grace
ful delivery, trains youth to debate and discuss live questions,forms
the taste, enables the student to think, write and speak correctly
and elegantly. It promotes an acquaintance with sociology, poli
tical science and economic laws. It finds place for the rules of har
mony, it unfolds the constitution of the United States and the
principles underlying a popular form of government. All this it
does for its graduates; and it bestows proportionate favors upon
those who fail to complete their course. These certainly are neith
er superfluous nor useless accomplishments, even for business
careers.

Objection is sometimes made that our course of studies is
shorter than that of many non-Catholic institutions. But it must
be borne in mind that some of the foremost educators are mov
ing back to our position and agitating for a lessening of the
time given to undergraduate work. However, Creighton Univer
sity has forty weeks during the scholastic year instead of thirty-
six, besides a larger number of class hours, and we feel confident
that in few colleges, is there such serious study done. Hence we
can cover the same ground in a shorter term of years.

In accordance with the spirit of the times which, in a mad rush
for original research and discovery, shows no respect for either
tradition or authority, empiricism seems to be considered quite as
proper to the educational field, as to the scientific work-shop. The
treasured wisdom gathered from long and costly experience is
readily cast aside and nothing appears worth consideration unless
it be new. Few are content to be mere educators working along
the safe line of established knowledge; every elementary teacher,
no matter how imperfect his mental endowments must be a reform
er, an inventor, a discoverer. Hence, flourish those never-ending
and ever-varying fads, the bane of contemporary teachers. Catholic Schools have fortunately escaped this infection. When will educational leaders learn that it is better to be right than to be original; better to propose something safe than something startling, better to base a system on sound philosophy even if others have done the same before, than to leave the beaten track in search of untried and perhaps dangerous novelties? There are established principles and practices that must always have place in education because they are based on the nature of the human mind and the perennial needs of man, because they respond to aspirations as deep-seated as human nature itself. Customs and habits and men may change, but human nature, never; and therefore, the essential landmarks in mind development, must remain immovable.

When Creighton University first opened its doors, Omaha was hardly ready to welcome a classical institution of learning. Primary education had not reached such a point of excellence as to furnish youths properly prepared for higher studies, but the taste and desire for classical attainments, marched ahead of the growth in population and in a few years saw an improvement almost magical. Tuition in the classical department being free, it was not necessary to advertise for students; they came of their own accord, were pleased with what they received and their subsequent success made the name of their alma mater known. Many young men who pay their own way through life, come from the neighboring states, board in private families, and attend the College classes. These form a noble contingent of earnest, brainy, studious, upright, ambitious, self-reliant youths who will yet carve their names in the history of the West. All the students apply themselves to the classics; all to the mathematics and the sciences; all study the other requisites of a liberal education; all are expected and required to labor with assiduity at the allotted tasks.

These few pages give an idea of the line along which Creighton University has been developed during the twenty-five years of its existence; and they enable the thoughtful and discriminating to judge whether it has failed to meet the wants of a living age. Unwillingness to adopt extreme views with regard to electives, specialties, novelties and fads, might more properly be urged as a proof that the Science of Education has been studied to some purpose.
As the grading of the classes is mainly based on the attainments in Latin and Greek, it happens not infrequently that students coming from other institutions of learning, find themselves unqualified for classes for which they possess the requisite training in English and in mathematics. To meet the inconvenience to which such applicants would be subjected, were the general rule applied to them, special classes in both Latin and Greek are formed, in which particular attention is paid to the branches in which the students are deficient. When sufficiently prepared, these special students are introduced into one of the regular classes.

There are instances, however, in which even this system of special classes will not answer the peculiar qualifications of individual students. To such as these, the Faculty always takes special pleasure in offering private assistance. More especially so, when, on account of lack of opportunity in early life, such students find themselves older than the average student before being able to take up a classical course. Many such have come to Creighton University from neighboring states, encouraged by the cordial and helpful spirit which they knew awaited them; and after acquiring an education, they have admitted that they would have hesitated to undertake the task if it had not been for the encouragement and support so generously and freely extended to them.

It is sometimes taken for granted that the smaller colleges are small not only in the number of students, but also in the character of the education they give. That they furnish an inferior article; that they fail to do what they claim to do; that a lack of means is the main cause of their assumed failure. This view confounds education, which is essentially a personal development, with the worship of magnitude and the veneration of the colossal. It suggests also that the superiority of the larger institutions comes from the possession of unlimited means, larger buildings, better professors, more efficient teachers, a larger number of students and from teaching a greater number of branches. But the fact of their being large, does not necessarily insure a better education. The institution may be gigantic like a modern department store; but that does not prove that any one department gives a better choice or selection or more satisfaction than the
smaller establishment, or is superior in any one line to an institution which devotes itself to fewer studies. Education "per se" does not absolutely require a big institution; for many master minds that have led the thought of the world, never had these advantages; and the personal, immediate, and continual contact with a sympathetic teacher of fewer attainments, but devoted to the work of developing minds and the building up of character, will accomplish more than the formal lectures of the most able professor who may not possess the gift of imparting knowledge. There are some institutions not vitally affected by meagre salaries, and the difficulty of retaining talented professors, as, for instance, those taught by the members of religious orders who receive no salaries. It may be questioned whether the professors in large colleges are better teachers or more wrapt up in their work; whether they are uniformly more talented and give their time and talents with such disinterestedness as to achieve better results.

The question of money may play an important part when there is need of elaborate scientific equipment; but all education does not begin and end in the laboratory; much of it is not concerned with the laboratory at all. Why should any note of inferiority attach to small colleges in matters purely intellectual such as literature, classics, history, mathematics, philosophy and other branches which need no apparatus and require only a sound mind in a sound body, a fair amount of talent, due application and a heart for the work? A college which professes to give a general education such as will fit its recipient for taking up professional or technical studies, is not to be judged by the same standard as universities which aim at specialization, private research and original investigation. It does not need the same extensive equipment for the particular work it maps out for itself; it may be mistaken in judging specialties to be out of place for those who have not yet completed an elementary education, but it deceives no one, if it does what it undertakes to do.

On account of the important place that many of the so-called large universities fill in the public eye, we are liable to forget that many of them are merely private institutions. Just like most of the small colleges which come in for severe criticism, Chicago University, Stanford University and a score of others, are entitled to no more rights and privileges, than the smallest parochial school
in the most remote district of our Commonwealth. It is only by sufferance that large private institutions are allowed to have so great a voice in the shaping of legislation affecting education, and in furthering interests which are sometimes at variance with those of the common people, to whom freedom of education is dearer than the prestige of any university.

Those who are accustomed to measure progress and knowledge by "courses" and "units" and "hours" are inclined to regard our system somewhat disdainfully. It must, indeed, be admitted that we do not always "put the best foot forward," that we fail to put down in our catalogue eulogistic descriptions of courses, "more honored in the breach than the observance." These people do not understand the names we give to our classes, and they will not take the trouble to find out what we teach. Because they see no electives on the list, they conclude that we teach nothing but translation; and they let it go at that. So we are often constrained to cry out "Barbarus hic ego sum, quia non intelligor illis." What the relative merits and advantages of both systems may be and how things really stand, can be seen in two pamphlets by Rev. T. Brosnahan, dealing with Boston College versus Harvard. Father Thomas Campbell, in an address at Fordham College, has pointed out the real reasons why Catholics gravitate toward non-Catholic Colleges, and they have to do with the social advantages rather than scholarship. Incidentally, he expresses the true idea of the Catholic school and tells why it exists and in what respect it is superior.
Moribus ingenuis formatur flexilis ætas.
LOBBY OF THE JOHN A. CREIGHTON MEDICAL COLLEGE.
CHAPTER XVII.

RAISING THE STANDARD.

The Rectorship of Father James F. Hoeffer, beginning July 15th, 1891, was remarkable for three things: the establishment of the John A. Creighton Medical College in the building formerly occupied by St. Joseph's Hospital, and two visitations of Providence; for such in reality were the extraordinary stringency in money matters then beginning, and the A. P. A. outburst of bigotry.

The story of financial reverses is told in another chapter. The failure of Nebraska crops, the depreciation of property in Omaha, the loss of fortune by some of the best and most liberal citizens were enough to cause gloom; but when the A. P. A. movement was added to the cup of bitterness, no wonder that hearts sank and a great depression of spirit ensued among the Catholics of Omaha. Numbers of them left the city in disgust; Church attendance diminished, every religious enterprise was at a stand-still. All these things can be described, but not the sorrows of Fathers Hoeffer and Pahls and those of Father John Mathery, the Treasurer of the College during the most disastrous period. The latter tells how “People whose credit was the best, were unable to meet the interest due to the College and loans were recommended to us which should have never been made. However, as our friends acted in good faith, no blame can be attached to them. The exaggerated value of property that remained in the minds of some until 1893, was the cause of this. Subsequent events showed how we were mistaken in putting implicit confidence in men who did not realize the probable extent and duration of the financial crisis. I say this not to impute blame to anyone, but rather as an extenuating circumstance for those interested. It was this that embittered my life very much at Creighton College and I must say that my hardest years as far as responsibility
went, were those spent at Creighton. I had to visit many of our debtors ten or twelve times in person before instituting legal proceedings. In fact, it took all the priest out of me when I had to meet the wife and children of men who could not pay us a cent and who naturally looked upon me as an evictor. Apart from the financial sorrows, I consider Omaha one of the finest places of the Province to live in. A professor, it seems to me, cannot have a happier place. The boys are respectful and docile; the house convenient and cheerful; the climate the best in the Province."

Fortunately there were some mitigating circumstances to make up for all this affliction of soul and desolation of spirit among the righteous. They are detailed by Father John B. De Shryver, then Vice President and Prefect of Studies and always one of the truest and most steadfast friends Creighton ever had.

"I was at Creighton University from Jan. 10, 1888, to August 10, 1891, teaching Second Academic and excurrens on Sundays; and again from August, 1892, to September, 1898, acting as Vice President; in all, nearly ten years.

"In the summer of 1891, Father James Hoeffer discontinued the preparatory classes, which in the opinion of many had been, all along, a drag on the College—and if success in intercollegiate contests, which up to that time had been nihil, is any indication of college standing, then it may be assumed that the abolishing of preparatory classes, and of their concomitant, the strap, has been progress in the right direction. From that time, the government of the College became more paternal, students were led more by reason in the discharge of their duty. In less than two years after this favorable change, the boys had taken their stand at the front in all intercollegiate contests, and have kept it ever since.

"In October, 1892, on the occasion of the Columbus Celebration, there took place at the Millard Hotel the greatest Alumni Banquet ever given in Omaha. In the Church, there was a triduum of prayers and public services. On Sunday, Fr. Hoeffer preached a sermon of uncommon merit. It had been announced that the exercises of the triduum would be concluded on Tuesday morning, the day of the parade, by Solemn High Mass at 9 o'clock and a literary entertainment in the College Hall, immediately after Mass. One particular feature of the commemoration was the pre-
sentation of two new silk flags. This event gave occasion to a celebration, which, to my great pleasure, has become the rule; I mean the Memorial Exercises on Nov. 5th. Up to Oct. 1892, the death of the Founder had been yearly commemorated by a Solemn High Mass of Requiem. When, on the occasion of the Columbus Celebration I saw how readily the people who attended the Mass, came up to the Hall, I asked the Rev. Rector permission to issue for the following Nov. 5th an invitation card which would invite the patrons of the College, both to the Mass of Requiem and to the Memorial Exercises, including the reading of notes in the Hall. The cards were printed and sent out, with the gratifying result that more people than usual attended the religious services, and that a distinguished audience was present to show its appreciation of the literary program and witness the distribution of class testimonials. Such was the origin of the Memorial Exercises which the Class of Philosophy has taken up, as a labor of love, for the past eleven years. You must reflect upon the contrast between the condition of Creighton, when its defenders had to struggle under the sneers and taunts of those from whom they had a right to expect sympathy, and the actual standing the institution has taken amongst her Sister-Colleges, to realize how comforting it is to them to hear from her and how much they feel interested in anything that concerns her well-being. This is the working of the same great law which operates, as ascetic writers tell us, in the Kingdom of God. Our joy is measured out according to our sorrow.

"The following facts stand out before me when I go over the years of my residence at Omaha. In the Fall of 1888 the College entered upon a Classical Course. Greek was introduced; then came the days of Preparatory Classes. One Hundred preparatory boys absorbed daily four of a hard-working President's busy hours. Then came the University President. He gave the College a strong push to the front, when he gave the preparatory boys a push down the California Street hill. By long and persevering labor in English composition, P. E. McKillip laid low the barriers which for ten long years had shut out the College from the Intercollegiate Contests. He took the $25.00 prize in 1893; the $75.00 prize in 1894. At last, in 1897, Peter Gannon won the prize we so longed for, the Latin Medal. In 1898, John Smith
took the $75.00 prize. This flattering score has been kept up by my friends John Bennewitz and Edward Leary."

This is perhaps, the best place to call attention to the diagrams in this book. In working them out, Father Wm. F. Rigge came upon some unaccountable fluctuations which we have tried to make out. Dividing up the students according to the names of classes, without regard to the varying studies pursued by the same class at different periods, it appears that there were 59 students in the Third Academic at the end of the School Year 1888-1889. This number increased to 88 in 1890; to 89 in 1891; fell again to 65 in 1892 and finally dropped to 30 in 1893. These are abnormal fluctuations. From the explanation to follow, it seems that Third Academic B. was really a preparatory class in all but name, during a part of its existence. This contribution to statistics is from the same pen.

"Previous to Father Hoeffer's Rectorship, the students in the preparatory classes very nearly equalled in number, those in the Academic and Collegiate departments combined. When, in July, 1891, he became Rector, he received a communication (in writing) from all the Pastors of Omaha, secular and religious, protesting against the conducting of preparatory courses at the College, on the ground that they wished to keep the boys at their parochial schools until after their First Communion.

"Whilst pondering over this protest, Father Hoeffer chanced to examine our charter, and he soon satisfied himself that according to that instrument the funds were to be used for a college education, and to use them for any other purpose, was not permissible. So, it was immediately announced that the preparatory courses would not be resumed at the opening of classes in 1891. But then the question arose, what shall we do with the 100 and more boys that have been in the preparatory classes for the past two, three or four years? Many of them are not yet fit for Third Academic. To return all these to the parochial schools was not to be considered. In the hurry of the moment the 40 best were assigned to Third Academic, and the rest were all dumped into another division, which, for want of a better name, came to be called Third Academic B. Thus, thoughtlessly, no doubt, a feature, condemned by the course of studies, was introduced. This sufficiently accounts, I think, for the first point (89) in Third Aca-
At the opening of 1892, all the boys who were in Third Academic A the previous year, plus about eight of the best of Third Academic B, were promoted to Second Academic. The remainder of Third Academic B holding over from 1891, with a few newcomers, formed the 65 in Third Academic in 1892, separated into two divisions, but both now of the same grade.

"At the opening of 1893, there were no students to come from preparatory as that institution had been abolished; and there were no fit candidates to be obtained from the parochial schools. It looked as if we were not going to have a Third Academic at all that year. But taking, as a nucleus, a few who had failed, and adding some from the public schools, together with a few others from the interior of Iowa and Nebraska, I succeeded in mustering 30. Now there lies the mystery, and such, I admit, it must appear. See here the explanation.

"At the time Father Hoeffer abolished the preparatory course, he also raised the standard of requirements. The pastors were informed of both changes. They were gratified over the first, but objected to the second change. The raising of the standard of requirements for admission necessitated on the part of the parochial schools, the addition of one grade to their course for the boys. For two years, from 1891 to 1893, the pastors made no change in their course—some Catholic boys were obliged to go to the public schools for the knowledge they could not obtain at the parochial schools. The pastors thought that, for want of candidates, Creighton would soon give in on the requirement question, and relieve them from the additional expense of hiring an extra teacher for the 6th grade boys. Father Hoeffer stood firm. When, at the opening of 1893, the parochial boys came to the examination for admission, they were all rejected because they failed to do, in particular, the examples in decimal fractions. There was no little dissatisfaction, when all the prospective candidates for College were rejected; still those concerned set to work in earnest to comply with the new condition of things, so that in the Fall of 1894, enough suitable applicants presented themselves to necessitate two divisions of Third Academic. For 1894-95 you will find, if I remember rightly, the number of Third Academic students about the same. In 1896 came some more trouble—the financial pinch. The Provincial could not provide two teachers
for Third Academic, and Father Pahls could no longer afford to pay the salary of the secular instructor hitherto employed to teach one of the divisions of Third Academic and penmanship. The upshot was, that I received orders to have, henceforth, only one Third Academic of about 40 boys. To meet this limitation with satisfaction to all applicants, I announced in the catalogue, and by special circulars, that the examination for admission would henceforth be competitive and would take place on Thursday, two days after the regular students had come in, so as to give a chance to the applicants from the interior of the State to be present. This method of admission was in vogue the last two years of my Vice-Presidency, and though it caused a slight falling off in numbers, I think, that in the end, it benefited the class standing; for what was lost in quantity was, by this competitive system, gained in quality. From all this you can see that roses were not plentifully strewn upon the Vice-President's desk in those days."

Though the College was not founded for the purpose of imparting a distinctly ecclesiastical training, but rather a liberal education, such as will fit a student entering upon a business or professional career, its classes are open to all whom it can benefit. It is not surprising, then, that a Preparatory Seminary was thought of. Its scope and its relationship with Creighton College, are outlined in an extract taken from a circular sent to his clergy, by the Right Rev. Bishop O'Connor in September, 1886.

"The time has now come when we should prepare to establish a preparatory seminary of our own, where the youth of the diocese who feel called to the ministry, may be able to prepare for it. A large and growing Church like ours, should not be left longer to depend for its supply of priests on chance volunteers from the Eastern States and from Europe. We shall soon have enough desirable candidates for the ministry, in our numerous colonies, and they should be enabled to follow their vocation without going to a great distance from home. A preparatory seminary can be established at Omaha under the most advantageous circumstances. The only expense it will involve will be the purchase of the necessary ground, and the erection of the buildings, which, at first, need not be costly. The students will be required to pay their board, and by locating the Seminary in the neighborhood of the Creighton University, they can enjoy the exceptional advantages
of that Institution, free of charge, thus saving the diocese the salaries of a separate corps of professors. Such a seminary would attract students from neighboring dioceses, would give us a sufficient and regular supply of priests, and give them for the six or seven different nationalities now colonized in Nebraska, a thing very difficult, if not impossible to be done in any other way. The least that can be expected from Catholic parents, is that they will allow their sons the advantages of a thoroughly Christian education, such as can be had free at Creighton College."

For ten years no attempt was made to carry out the design of Bishop O'Connor. But in August, 1896, Bishop Scannell issued a circular on the subject, announcing the opening of the Seminary.

"On the first Monday of next month, I shall open in Omaha a Seminary for the reception of students who desire to prepare themselves for the priesthood. Applications will not be restricted to students living within the limits of the diocese of Omaha. The building which will be used for the present as a Seminary, is one square distant from Creighton University. The Seminarians will attend the classes at Creighton University. They must, therefore, be qualified to enter the Third Academic Class of that Institution.

"The following are the conditions required for admission to the Seminary:

1st. The student must have an intention of studying for the priesthood.

2nd. He must present the recommendation of his Pastor, testifying to his good conduct, piety and general fitness requisite for a good Seminarian.

3rd. He must know: (1) how to spell words used in ordinary polite conversation; (2) the parts of speech in Grammar; and (3) common and decimal fractions in Arithmetic.

"The German and French languages form a part of the curriculum in Creighton University. Seminarians of Polish or Bohemian nationality will receive instruction in their respective languages. Plain chant will be taught gratis in the Seminary. Special terms can be made for those who may wish special instruction in Music. * * *
"Priests of the Diocese of Omaha are requested to read this circular to their people and to explain its purport at the same time.

Richard Scannell,
Bishop of Omaha."

The Preparatory Seminary was opened, but for some reasons not clear to the writer, the project did not prove to be a success and after a year or two the work was discontinued by Bishop Scannell.

As the name of the last named prelate will often occur in these pages, a brief sketch of him will not be out of place.

Rt. Rev. Richard Scannell was born in Ireland in 1845 and was educated in the Middleton and All Hallows Colleges, two famous institutions of that country. He was ordained in 1871, came to this country the following year and began his labors at Nashville, Tennessee. The first post he occupied was that of Assistant Pastor of the Nashville Cathedral. After a few years' service, he was placed in charge of a new church in East Nashville. In this position, his zeal and executive ability had full play and soon resulted in his promotion to the office of vicar-general of the diocese by Bishop Feehan. When the latter was elevated to the Archiepiscopal See of Chicago, in 1880, the administration of the affairs of the Diocese devolved upon Father Scannell. This duty he performed successfully for three years, being relieved by the appointment of Bishop Rademacher. Father Scannell was then transferred to West Nashville where he built St. Joseph's Church, a magnificent structure, also several schools, and organized a flourishing congregation. The marked success attending his labors in the various positions to which he had been assigned, attracted the attention of his ecclesiastical superiors, and he was advanced to higher fields of usefulness. On November 30th, 1887, he was notified of his selection as Bishop of Concordia, Kansas, and on the 9th of the following month he was consecrated and assumed the duties of the position. There he continued to labor until appointed Bishop of Omaha, March 21st, 1891. On the 12th of the following month he was installed in St. Philomena's Cathedral.

His administration has shown substantial results. His flock is steadily growing, as well as those charged with their spiritual care. At the close of 1901, there were 120 priests in the diocese;
16 religious orders with 431 members; 23 ecclesiastical students; 90 parishes, 154 churches, 65 missions, 20 chapels, 3 hospitals, one orphan asylum, 2 colleges, 6 academies, and 41 parochial schools, with 5120 children. The number of families in the Diocese was 10,574, and the Catholic population was placed at 65,175 by the Census of 1900.

As an orator, Bishop Scannell affects none of the arts of elocution, or those flights of fancy which charm the hearer for the moment. His style is conversational. But what his addresses lack in the flourish of delivery, is more than balanced by logical reasoning, a comprehensive grasp of the subject matter and broad liberality and charity.
Serene amidst the Flood.

Tangor, non tingor, ab unda.
A. P. A. FANATICISM.

In the last decade of the 19th century, the A. P. A. movement raged with special violence in Omaha. It is probable that the organization originally intended to help its members to political preferment, and mainly made use of the prevailing Anti-Catholic prejudice to gain its end. Perhaps, also, the questionable methods and conduct of certain politicians, who were no credit to the Catholicity they professed, gave vitality to the movement, which reached its climax in 1895.

Strangely enough, the A. P. A. was largely in the hands of Scandinavians who could hardly speak or write the English language, whose citizenship was of yesterday, and of Orangemen who had crossed the borders of Canada to the United States within the preceding decade. They were a despicable crowd, treacherous, dishonest, venal and cheap. A public official boasted that he was elected by their votes, but that he had bought them at the low price of $1500.00; and even he contemned them. Not a few of their leaders finished in the penitentiary because they stole public moneys. Some of the best American blood was enlisted fearlessly on the side of the Catholics. Extracts from a letter of one of these defenders, will show their manly courage.

To the Editor of the BEE:

"I propose for one, as a Protestant, the son of a Protestant minister, married to the daughter of a Protestant minister, and a member of a Protestant denomination, to enter publicly my protest against the reckless, relentless and unreasonable warfare which is now being waged in Omaha against my Catholic fellow-citizens. No Catholic has appealed to me for sympathy or suggested that I should say a word in his behalf; in fact outside of my own family, no one has a hint of my purpose to antagonize the sentiment which I regret to see so prevalent in this community. I am simply moved by my American sense of fair-play
to revolt against what appears to me to be unwarranted persecution of a respectable, law-abiding and numerous body of our citizens.

"Nothing is quite so unreasonable, so bigoted, so virulent and so dangerous as religious hatred. No cruelties have ever exceeded those perpetrated in the name of religion. Nothing is more un-American, than political partisanship, based upon religious differences. No antagonism in a community can so completely estrange neighbors, and overturn good order as that which arises from contention over Church relations. It is, therefore, always a source of regret to fairminded Americans who do not mix their denominational predilections with their political preferences, to find a religious or a semi-religious issue at stake in elections.

"In Omaha, the Anti-Catholic society has so grown in numbers, that it is in control of the city. Among its members are many persons entitled to confidence and respect, although they have joined an un-American, secret, political organization. But there are members and leaders in that order and kindred societies who are there for one or both of two reasons. Either they are fanatical Anti-Catholics, or they hope for political advantages from their membership. It is unfortunately this class which makes the most noise and gives trend to the public utterances and private persecutions of the organization.

"They and their sympathizers, among whom I am sorry to see some clergymen of the Protestant Churches, have created a sentiment against Catholics in Omaha, which not only causes worthy people in that denomination personal pain, but affects their business, injures their reputations in the community and shuts off avenues of employment and advancement from their children, to which, as American citizens, they are entitled.

"This is unfair. Omaha has never suffered any evil from Catholics. Her best citizens are members of that Church. Her largest tax-payers are adherents of that faith. There has never been any attempt, or suggestion of an attempt on the part of that Church, or any of its members, to control the schools, the city government, or the county affairs. Whatever may be true of other localities, as far as Omaha is concerned, Catholicism has never been a force in politics which attempted to antagonize any
public improvement, the public schools or any well-defined public policy. There is in my mind no more reason for an Anti-Catholic Society in Omaha, than for an Anti-Methodist or Anti-Infidel Society. There can never, in America, be any excuse for a secret, political, religious organization, and in this city there is less excuse, if possible, than anywhere else.

"I protest most solemnly against this un-American idea of asking whether a man believes in con-substantiation, or trans-substantiation before determining to vote for or against him as a candidate for public office. Not the religious belief or the nativity of the candidate's parents, but the merits of himself should be the test for fitness or unfitness for public trust.

"I hope that the people of Omaha will see that this antagonism has already gone too far, and that the time has come to frown upon those fanatics who would fan smouldering embers of religious hatred into flames of discord. It is high time that the tide were turned. If the ill-will, which has been stirred up between two classes of our citizens is permitted to grow in intensity, it will be years before the good feeling of former times can be restored. We should be manly enough, every one of us, to accord to all our neighbors, liberty of conscience, honesty of purpose and personal patriotism and treat with them as friends and not as enemies of the Commonwealth."

The A. P. A. organ, "The American," attacked the Jesuits fiercely and persistently; but the dailies of the city for a time held aloof and tried their best to keep the religious issue out of their columns, seldom admitting the existence of a religious war. About 1895, however, the Omaha Bee came out flat-footed against the bigots and for an entire year offered uncompromising opposition to the party of proscription. They were held up to the public scorn as narrow-minded, bigoted, un-American, intolerant, dishonest, inimical to the welfare of state and city; enemies of free institutions—in a word, the mirror was held up to nature and they were enabled to see themselves as they were. For the benefit of the future historian, the material furnished on this subject by the files of that paper, is now being collected, typewritten and bound for the consulting department of the Creighton University Library. A rumor somehow found its way into the lodge rooms that the Catholics were drilling nightly at Creighton
College—to take part in the universal massacre of Protestants, said to have been ordered by Pope Leo XIII. Two emissaries from one of the lodges lay on their faces in the grass, one or two nights, watching the College, but had to report "Nothing doing" in the line of drilling. All Saints' Day, 1895, fell on a week-day, and in consequence, the attendants at Mass were almost exclusively women. This led to another scare for the A. P. A. They thought that as it was just before election, the priests at St. John's were instructing the women how to get votes. Again, a brace of visitors from some lodge or other came to St. John's on two successive Sunday evenings, to hear as they supposed, a political harangue, and learn what the priests were advising the Catholics to do. To their amazement they heard the officiating clergyman (a different one each evening), preface the sermon by an appeal to the Catholics present to keep the peace.

One of them, when he understood from the whole tone of the lectures, which dealt so kindly with our erring brethren, how grossly he had been imposed upon, returned home full of anger against the slanderers. The next morning he dismissed from his service several notorious A. P. A.'s and in their stead, took Catholics into his pay. About the same time, a well known Protestant lawyer was so impressed by the evident falsehoods published against Catholics, that he determined to take the final step which he had been meditating for some time, and he entered the Church.

As an indication that good men were respected, it is a circumstance deserving attention that Frank Burkley was Prefect of the Gentlemen's Sodality at the College Church, conspicuous at its meetings and Communions, at the very time when he was elected to the City Council, the A. P. A. being at the height of its power and trying its utmost to defeat him on the score of his Catholicity.

Father Hoeffer was a very popular preacher and lecturer and drew large audiences to the Sunday night lectures given at that time. Some of these were remarkably eloquent and learned. A full report of a magnificent and masterly discourse on "The Jesuits" was printed in the Bee in the midst of the A. P. A. excitement. It deserves to be reprinted for wide circulation and permanent preservation.
Besides the service done by Father Hoeffer in stemming the tide of A. P. A. aggression, Father Thos. E. Sherman gave a notable Lecture on "True Americanism" in the Exposition Hall, to one of the largest and most representative audiences ever assembled in Omaha. The reception committee of about 75 was composed of the most prominent citizens, consisting of non-Catholic clergymen, soldiers, statesmen, the medical profession and the bar. This list should be preserved for memory and those who found a place on it, should be cherished by Catholics for their manliness and courage in standing up for religious liberty under trying circumstances.

Rev. John Williams, Pastor of the Episcopalian Church of St. Barnabas, through the columns of his "Parish Messenger" from January, 1893 to May, 1894, carried on a vigorous defense of the Catholics. We regret that space does not allow of extended quotations from his pages, teeming with virile thoughts and uncompromising denunciation of the cowardly gang.

The Dark Lantern Society brought the notorious Margaret Shepherd to Omaha to lecture in 1897. Several days before her first lecture, insulting dodgers were distributed throughout the city. Not a single Omaha daily paper mentioned her name either before or after her discourses. Her first lecture was slimly attended by a few anaemic, ill-fed, small-eyed bigots, eager to hear her salacious story; and even some of these hissed her and left the hall as soon as she began to speak of the superstitious practices of her Catholic mother and sister. She is an English woman and her convent experience was limited to a short involuntary commitment to the Good Shepherd Convent in Bristol, England. She was a penitent there, that is, she was placed in this Institution for wayward women, just as girls are placed in all Good Shepherd Institutions. She was never a sister or member of the Order. The escapades of Margaret since she chose to engage in the ex-nun business, are numerous; so much so that Rev. M. J. Brady of Woodstock, Ont., required a sixty page pamphlet to expose some of her doings. And this was the woman invited to bring to light the lax morality of the Catholics!

Trouble was expected in consequence of her coming and to prevent disturbance the Chief of Police issued the following or-
der to Captains of Police, with reference to her Lecture on "Romanism," appropriately advertised by yellow dodgers.

"To Captain Haze:

"To-morrow at 7:45 o'clock p. m., there will be a lecture on "Romanism" at Washington Hall. You will detail a sufficient number of police officers in and about the Hall, to preserve order and protect the freedom of speech guaranteed by law. Do not permit the meeting to be disturbed or interrupted under any circumstances.

"To Captain Mostyn:

You will detail police officers to be stationed at the following points to-morrow, December 5th. Twenty-fifth and California, Eighteenth and Izard, and Ninth and Harney Streets. You will instruct these officers to protect the freedom of public worship guaranteed by law, and not permit anyone to disturb or interfere with the worshipers who may attend the churches located near the points named, by the distribution of insulting dodgers or in any manner annoying said worshipers, either in the Churches or in the immediate vicinity of the same." The points named were the locations of Creighton College, the Holy Family Church and the Cathedral.

The self-styled "patriots" found the adoption of the Marquette stamp at the time of the Trans-Mississippi Exposition a grievous affront. The Washington authorities had applied to one of the Omaha papers for a suitable design. The Editor sent up to the College for information. The President showed him Lamprecht's Marquette as it appeared in the Messenger. Later the Government procured copies of the picture kept at Marquette College, Milwaukee. The day the Omaha stamps were issued, one of the students went down to buy some. The purchaser ahead of him asked for twenty-five dollars' worth of one-cent stamps. They were handed to him. After studying the picture for a moment, he said: "Here, take these old stamps back; I don't want to advertise Jesuit Missionaries. Give me the ordinary U. S. one-cent stamp." The man at the other side of the counter said: "I cannot exchange them." And so this A. P. A. put Marquette next to his bosom and departed.

While the religious war was on, the bigots did all they could
to harass the religious institutions, as well as John A. Creighton and other Catholic property holders, by opening streets, changing grades, ordering paving, curbing, guttering and other expensive municipal improvements, which piled up special taxes beyond measure and endurance at a time of great financial distress. This petty persecution affected St. Joseph's Hospital, the Poor Clares and Creighton College. An attempt was made to open 24th Street the whole length of the College grounds, taking the entire strip of 526 feet from the College property, and allowing a ridiculously trifling compensation for the land, and none at all for the ruin of the observatory site and for disfiguring the property by cutting diagonally across the whole College front. This project was thwarted by vigorous protest.

Previous to this, the College authorities in order to avoid having an alley and outhouses facing them on the west, had dedicated half of a 58-foot street along that site of the property, on condition that there should be no change in the plat of the grounds lying west, and which had been accepted by the city. According to the plat approved of, the streets and alleys all ran north and south between California and Burt Streets, Twenty-fifth Avenue and Twenty-seventh Street, thus making unlikely and unnecessary the opening of Webster Street east and west through the College grounds, to the injury of the campus. Before Twenty-fifth Avenue was opened, the Water Works Company was allowed to run a large main through that part of the grounds which it was felt would ultimately be opened as Twenty-fifth Avenue, with the understanding that the College should have water free as long as that strip remained private property.
Healing the Sores of Lazarus.

Non sola canum fert lingua medelam.
CHAPTER XIX.

HOSPITAL AND MEDICAL COLLEGE BUILT.

In 1892, the Hon. John A. Creighton signified his willingness to found the Medical Department of Creighton University. To carry out his idea, the Board of Trustees held a meeting May 3d, 1892, and unanimously resolved to establish the “John A. Creighton Medical College” as a department of the University. This action was taken in virtue of an act of the Legislature, passed February 27th, 1879, giving the University authorities power to “erect within, and, as departments of said institution, such schools and colleges of the arts, sciences and professions, as to them may seem proper.” The funds necessary for maintaining the College, until it was on a paying basis, were guaranteed by the founder. Thirty-six students representing six states, were registered the first year; and the number kept on steadily increasing until in the year 1900, one hundred and forty-three were in attendance. It was the first institution in this section to require a four years’ course of medicine, which it did in October, 1896.

When the College began, it was confidently expected that a large and suitable building would be speedily erected for its needs; but unforeseen circumstances prevented the immediate accomplishment of the design and for several years the Faculty worked at considerable disadvantage. Nevertheless, by close attention and devotion to the enterprise, they built up a most creditable school, with a large outdoor dispensary for the gratuitous treatment of the poor. Pending the erection of a commodious structure, the College found a temporary home at 12th and Mason Streets, in the old St. Joseph’s Hospital, which had been vacated on the completion of the Creighton Memorial. This magnificent Hospital was founded in 1888, by Mrs. Sarah Emily Creighton, who bequeathed to the Fransiscan Sisterhood, $50,000
towards the construction of a new building. Mr. Creighton took up, as a labor of love, the project initiated by his noble wife and determined to make it a worthy memorial of her. Besides donating the ground on which the edifice stands, he added twofold to the amount of the original legacy, insuring thereby the construction of the best and most elegant hospital in the West. It is located at 10th and Castellar Streets, on high and salubrious ground, and for picturesque situation, healthfulness and facility of access, no better site could have been chosen. The hospital is the property of the Franciscan Sisterhood. By an arrangement made with the Sisters in charge of the Hospital, through the good offices of the founder of the Medical School, all clinical material and advantages have from the beginning been reserved, and will continue to be devoted in perpetuity, to the exclusive use of the Faculty and students of the John A. Creighton Medical College. What this means can be inferred from the fact that this hospital has always treated more cases than all the other Omaha hospitals combined. The agreement referred to was entered into by John A. Creighton and Mother Xavier, Superioress of the Franciscan Sisterhood, in presence of Father J. F. X. Hoeffer. The annual reports of the hospital speak of the clinical advantages as being reserved for the Creighton Medical College.

On its own account, as well as because of its close connection with Creighton Medical College, St. Joseph’s Hospital deserves more than passing notice. It was first opened for the reception of patients September 1st, 1870, a two-story frame building, containing two wards and ten rooms, having been erected by the Sisters of Mercy, at a cost of ten thousand dollars, the money being obtained through personal solicitation by the Sisters. Two years later the capacity of the building was doubled, at an outlay of fourteen thousand dollars, the funds being secured in the same way as before. April 10th, 1880, the management passed into the hands of the Sisters of St. Francis. In 1882 these Sisters rendered the city efficient service by taking charge of a temporary small-pox hospital, provided by the City Council, for several cases which made their appearance here. This service continued for several months, and at the end of that time James E. Boyd, then Mayor, sent the Sisters his personal check for a handsome sum, in recognition of their self-denying work. It was suggested
that the Council make an appropriation to the Hospital in this connection, but the suggestion was not adopted, owing to the unwillingness of Bishop O'Connor to accept municipal aid. The growth of the city having rendered the late location of the Hospital undesirable for the purpose, the new Creighton Memorial Hospital, with accommodations for three-hundred patients, was erected on a beautiful site under circumstances already described. It has a frontage of two hundred feet on Tenth Street with two wings extending eastward one-hundred and fifty feet. The corner-stone was laid on November 23rd, 1890, with impressive ceremonies, conducted by Bishop Scannell then of Concordia; and the building was completed and occupied in June, 1892. In 1900 a chapel 42x87 feet was erected, at a cost of $22,000. Other interesting particulars are contained in the annual reports of the Hospital. The Sisters are held in the highest esteem by all the citizens of Omaha, irrespective of creed.

Though the temporary quarters of the College furnished all the facilities that were essential for practical teaching, it soon became evident that something better was needed to meet the requirements of the rapidly increasing number of students. It had long been the cherished wish and intention of John A. Creighton to build a permanent home for the department of Medicine, and thus forever unite, by means of a sympathetic bond, the two institutions dear to him, the Creighton University and the Creighton Memorial Hospital. Through his liberality such a building was completed and ready for use in October, 1898. It was thrown open for the first time to the class of 1898-1899. The building is situated on the northwest corner of 14th and Davenport Streets, where it stands a monument to its founder, an inspiration to the Medical profession and an ornament to the city. The building, furniture and equipment cost about $80,000, without counting the value of the ground.

The site selected is in every way a suitable one, being in close touch with the business portion of Omaha, easily accessible to students and visitors, and particularly convenient for outdoor clinics and free dispensary work. It is located within two blocks of five street-car lines, two of which pass in front of the building, one of them connecting directly with St. Joseph's Hospital. The
building is modern throughout and was put up under the immediate supervision of Mr. James Creighton.

After the completion of the College, an operating building, with a large amphitheatre, the only one in the city, was erected for the use of professors and students, at a cost of $10,000. It is placed between the wings of St. Joseph's Hospital with which it is in immediate connection.

The Creighton Medical Bulletin was likewise started in February, 1898. It is mainly a students' enterprise, carried on under the direction of the Faculty. The periodical has been ably conducted and has enjoyed uninterrupted success. By contributing to its pages the students become accustomed to writing papers for publication. The Bulletin has helped not a little to make the institution better known.

It is no unusual thing for the Professors to leave their posts from time to time, in order to travel and study abroad, thus keeping themselves in touch with the best minds in their profession, making themselves better acquainted with the progress of science, learning improved methods of imparting knowledge, and fitting themselves to be eminently helpful to those committed to their charge.

The John A. Creighton Medical College, belongs to, and is part of the Creighton University. In accordance with the special desire of the founder, appointments to professorship are made by the Board of Trustees of Creighton University; because the founder desired the appointive power to be vested in a body, that would be remote from the professional rivalries which sometimes dwarf talent, impair the standard of teaching, interfere with the esprit de corps, and prevent the attainment of the best results. It has, however, been the uniform practice to defer greatly to the wishes of the Board of Regents, so that the selections made may bring together a congenial and harmonious faculty. Recommendations coming from the professors, especially as the result of discussions at the Faculty meetings, are referred to the Board of Regents for final action. To the latter body ultimately belongs the determination of all important points relating to the course of studies, discipline, division of hours, proper methods of instruction, relative importance of branches, and the internal govern-
mment of the College. The Board of Trustees confers the degrees on the recommendation of the Faculty.

Though the Creighton University is a Catholic Institution, the profession of any other religion has never been a barrier to admission into any of its departments; and in keeping with the broad spirit of toleration so prevalent in our republic, professors and students of every creed have found a welcome in the Medical College, without any attempt being made to restrict, in the least, their liberty of religious belief and practice. Animated by that broad Catholic spirit which adopts the best talent, wherever found, the Trustees have never allowed denominational differences to stand in the way of their securing the best professors. The harmony among a staff, composed from the beginning of men of every form of belief, as well as the readiness of students to enter and remain in the classes, are a sufficient indication that religious opinions have not introduced a disturbing element into this College. The sole wish of the founder, whose desires the Board of Trustees have loyally endeavored to carry out, has been to form Doctors, who, while eminently equipped for the duties of their profession, will pride themselves on being conscientious, upright, honorable and willing to act according to the principles of sound morality. Medical science can be taught without setting at naught the Christian religion, making light of divine revelation or inculcating a baleful materialism. However divergent their religious views in other respects, the professors unanimously approve a system carried along on these broad lines. To this extent, the founder of the John A. Creighton Medical College wished religion to influence the study of medicine.

Father Hoeffer, besides starting the Medical College had begun in it a series of lectures on medical jurisprudence, which Father Coppens continued after him. The latter published in 1897, a book styled "Moral Principles and Medical Practice" which is used as a text book. It is now in its fourth edition and has been translated into French, German and Spanish, besides being republished in its most important parts in an Australian periodical.

During the financial depression already referred to, the Medical College was in great danger of being closed. The building used up to that time was out of repair and had become totally
unfit for further service. Mr. Creighton had begun to erect a suitable structure to replace it, and had finished the foundation in the Fall. But the next Spring, owing to very heavy taxes, scanty income and general stagnation in business, he did not see his way to continuing the undertaking and the Medical Faculty had almost resolved to suspend teaching until better times returned, when the founder encouraged by the action of the merchants who had just determined to get up the Trans-Mississippi Exposition, summoned his architect and resumed work on the future Medical College. No sooner was it occupied than the number of its students rose rapidly, and the Institution is now self-supporting.

For years, Dr. De Witt C. Bryant was the soul of the Creighton Medical College. His ability as an executive, his skill as an organizer, his deep knowledge of human nature and keen insight into character, his acknowledged power as a leader, his recognized standing in his profession,—all contributed to make him an indispensable factor and an assured success as Dean of Creighton Medical College. His pleasant smile, his genial manners, his unaffected simplicity had an irresistible charm; he was ever affable and accessible; in the darkest days, when the future of the College was most doubtful, he was calm and imperturbable, cheerful and full of hope. He was dear to all, professors and students alike, and all had confidence in him, because he knew when to be firm and when to relax, and at no time was he unwilling to listen calmly and decide justly, and if necessary, to pour oil on the troubled waters. When they went to him with a grievance, they often returned wondering why they had been so excited. It is not surprising that a man of his scientific and literary training and wide scope of attainments, should want a good school or none at all. He knew what good teaching was and would not be satisfied with anything inferior. He tested his staff before accepting it and his judgment was uniformly correct. The strength and force of his moral perceptions made him more than an ordinary physician or teacher and contributed to his success. Yet he did everything without apparent effort; for the hidden power worked smoothly as well as efficaciously. Dr. Bryant was a man in a thousand. But with all his strength, and magnetism, he could not have compassed such results had he not been seconded by a de-
voted, loyal and accomplished Faculty, composed of men like Doctors Riley, Lord, Henry, Crummer and Spalding.

Dr. J. S. Foote also deserves special mention. He was naturally a scholar, a student and a teacher; a lover of scientific pursuits, rather than a man of action. He courted retirement and was just the man to wring from nature her most profound secrets. He viewed everything through the medium of science; yet he possessed a deeply religious nature. He preferred to teach, because he loved what was intellectual, uplifting and noble, and he made the lecture room and the laboratory his field of work, never caring to practise medicine. Somehow or other, the scientific and medical societies found him out and drew him from his retirement to deliver lectures and read addresses to them. His original methods of handling his subjects, under the heads of histology, physiology and pathology, did more than any other feature to attract and retain students. They wished to take at least the first and second year under him—and as a matter of course, remained until the end of the fourth. Unassuming and disinterested, with no trace of a mercenary spirit, affectionate and appreciative at heart, he hid his fascinating qualities under a cold and unimpressionable exterior; his enthusiasm and his confidence he reserved only for his closest friends.

The following constituted the original Faculty of the John A. Creighton Medical College.


The high character of the Faculty has been maintained ever since. One of the professors, Dr. Charles F. Crowley, A. M., Ph. C., was invited, in July, 1901, to give a course of lectures to the Post-Graduate Chemical Institute at Wichita, Kansas. The appreciation in which he was held is shown by the following extract from a letter of one of those present:

"I simply want to express my delight, and the delight of all who have met and heard him, in the brilliant personal and scientific qualities of your professor of chemistry. In the Post-Graduate Chemical Institute which he has been conducting here for
us he has had the leading physicians of the city, some of them men of fine professional training and rare experience, as his auditors, and without a single exception they are full of admiration for his genius as a constructive scientist and as a teacher of men. We are simply in love with him. You will be lucky if you are able to keep such a man in perpetuity. Any institution in the world might be proud to possess him. After our institution has developed a little more we hope to bid for him ourselves."

The Healing Art.

Causas mille salutis habet.
CHAPTER XX.

ST. JOHN'S BECOMES A PARISH.

Several years after its establishment, St. John's Church began to be a source of contention. A Collegiate Church was then an unknown and little understood factor in ecclesiastical circles in the West, and soon proved itself more than unwelcome. Without parochial responsibility, though receiving the support of the faithful, it was considered to have no raison d'être whatever. As early as 1893, it was a subject of lively discussion and considerable reproach.

Moved by constant complaints, the Rt. Rev. Bishop finally informed Father Fitzgerald, the Provincial, that he wished the members of the Society to confine their labors to hearing confessions and saying early Masses in St. John's. Father Fitzgerald, after consulting the General of the Order, came on to Omaha to confer with the Bishop and assure him that what he desired would be done. After considerable deliberation, however, a new basis of agreement was reached. It was this: St. John's could be used as a Parish Church with parochial rights and new parochial boundaries, provided Holy Family Church were given up to the Bishop and the privileges granted by Bishop O'Connor, when establishing the Holy Family Parish, were surrendered. (See Indenture of Nov. 1, 1881, in Chap. IX of this Vol.) This was acceptable on both sides and thereupon, St. John's began to be used as a Parish Church and Holy Family was put in charge of the secular clergy.

On January 10th, 1897, the following letter from the Bishop was read, at the various Masses, in all the Churches affected by this agreement:

"Having found, after mature consideration, that the welfare of religion requires a new arrangement of some of the city parishes, and having taken the advice of the Diocesan consultors and

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of the pastors whose parishes would be affected by the proposed new arrangement, I beg to announce the following changes:

"FIRST. The territory bounded on the south by the north side of Dodge Street, on the west by the east side of Thirtieth Street, on the north by the south side of Parker and Grace Streets, and on the east by the west side of Twentieth Street, is hereby constituted a parish and is put in charge of the Jesuit Fathers of Creighton College.

SECONDLY. The Holy Family Parish will for the future be bounded as follows: On the south by the north side of Cass Street, on the west by the east side of Twentieth Street, on the north by the south side of Grace Street, and on the east by the Missouri River.

THIRDLY. The southern boundary of the Sacred Heart Parish will be, for the future, the north side of Parker and Grace Streets.

FOURTHLY. The northern boundary of St. Peter's Parish will be, for the future, the south side of Dodge Street.

The World-Herald commented upon the letter in this vein:

"By giving to St. John's Collegiate Church a parish is consummated a step which has been expected for many years. When the house of worship was dedicated in 1887, it was intended simply as a chapel in connection with the college, but numbers of the Catholics of the city have been in the habit of attending service there, in many cases neglecting the Church to which they owed allegiance. The Fathers in connection with the Church have had none of the rights or duties which pertain to those in charge of regular parishes, no weddings, christenings or funeral services being held there, except by special dispensation. Most of the territory for the new parish is cut from that of the Holy Family Church, also at present in charge of the Jesuit Fathers, while St. Peter's Parish under the care of Father Walsh, contributes a share. Another slice is taken from the Holy Family Parish, the portion between Lake and Grace Streets, and is attached to the Sacred Heart Parish.

"No pastor has yet been appointed for the new Church, but
some members of the Order will be assigned to the work by the Provincial of this district in the near future."

The conclusions arrived at were embodied in a document signed January 7th, 1897.

"This Indenture, between the Rt. Reverend Richard Scannell, Bishop of Omaha, on the one part, and the Very Rev. Thomas Fitzgerald, Provincial of the Society of Jesus in the Province of Missouri, on the other part, WITNESSETH:

"1. That the said Rt. Rev. Richard Scannell, for himself and his successors in office, having first taken the advice of the consultors of the diocese of Omaha and of the pastors who are concerned and who by law ought to be consulted, and also having obtained the necessary permission of the Holy See, hereby agrees to assign in perpetuity to the Jesuit Fathers of the Province of Missouri, a certain territory of the city of Omaha, to be ruled and administered by them as a parish, and the Fathers of said Province shall have all the rights and privileges which the canon law of the Church and the statutes of the diocese of Omaha grant to the pastors of parishes, and said rights and privileges the said Fathers shall exercise within the limits of said territory and nowhere else.

"2. The territory so assigned to the said Fathers shall be bounded as follows:

"On the south by the north side of Dodge Street; on the west by the east side of Thirtieth Street; on the north by the south side of Parker and Grace Streets, and on the east by the west side of Twentieth Street.

"3. And the Very Rev. Thomas Fitzgerald, for himself and his successors in office, hereby agrees to accept the said territory as a parish, and to administer said parish in temporal and spiritual affairs according to the requirement of the canon law, and the statutes of the diocese of Omaha.

"4. And the Very Rev. Thomas Fitzgerald further agrees that the title to the present Holy Family Church, namely, lots 1, 2, 3 and 4, Block Two Hundred and Two 1/2, shall be transferred immediately to the said Richard Scannell; and also that the Fathers of the said Province of Missouri, who now have charge of the Holy Family Church, shall withdraw from said charge as soon as the said Right Rev. Scannell shall request them
to do so, and shall have no further right or authority to administer the affairs, spiritual or temporal of said Holy Family Church.

"5. And the said Very Rev. Thomas Fitzgerald, furthermore agrees to surrender to the party of the first part, a certain agreement entered into with the Rt. Rev. James O'Connor, Bishop of Dibona, and Vicar Apostolic of Nebraska, said agreement being dated November 4th, 1881, having for its object the transferring of the Holy Family Church to the Jesuit Fathers of the Missouri Province, and the assigning of a certain defined territory to the said church as a parish. And it is now declared, by mutual consent, that the said agreement is no longer binding on either party to this present agreement."

To bring St. John's Church in line with the parish churches of the city and permit the property to be held in the name of the Bishop or of a Church Corporation, it was thought that Creighton University, might, for a merely nominal sum, sell or lease the Church together with the ground on which it stood. J. M. Woolworth was consulted and after careful examination of the proposition of changing the collegiate church into a parish church, gave the following opinion:

"1. The Creighton University, Trustee for Creighton College, cannot sell any of the present Creighton College estate, without obtaining a decree of Court, which would not be granted except in case the property in question would fail for the purpose for which it was originally bequeathed.

"2. Said Trustee cannot lease or let any of said grounds or buildings of the present College site, except by decree of Court, which would not be granted except in case mentioned in number one.

"And, moreover, the Court would require that such property must be leased or let on the basis of its market value, and would probably order a re-assessment to be made every few years.

"3. Said Trustees cannot sell or lease the College Church property, except by decree of Court, which would hardly be granted for lack of sufficient reason.

"4. But the Trustees can, by resolution, superadd to the uses of the Collegiate Church, the uses and duties of a parish church."

Incidentally, it was also declared that, according to the tenor
of the will of Mrs. Sarah Emily Creighton, the Trustees are obliged to make an annual statement of the Douglas Street stores, just as is done with the legacy of Mrs. Mary Lucretia Creighton.

To meet the legal requirements, the Board of Trustees of Creighton University on January 9th, 1897, passed this resolution:

"WHEREAS, on the 7th day of January, 1897, the Rt. Rev. Richard Scannell, Bishop of Omaha, by a written agreement, has granted the uses of a parish church to be superadded to the uses of a collegiate church of St. John's and has assigned boundaries, accordingly.

"RESOLVED, in compliance with the said grant of the Bishop, that to the uses of the Collegiate Church of St. John's be added those of a Parish Church, and that the Fathers assigned as priests of said Church, shall have and enjoy all the rights and privileges of and shall discharge all the duties of parish priests within the boundaries, as aforesaid, assigned by the said Bishop."

On January 14th, 1897, the same Board formally accepted the proposal of the Bishop and ordered and empowered the President to convey the Holy Family Church property. This was done by a quit-claim deed, January 11th, 1897. And the new order began.

Rev. Joseph Meuffels was the first pastor; and immediately on his arrival, he organized sodalities of men, married women, young ladies and school children. The branch school already spoken of, was moved to a lot opposite the college and opened in September, 1897, with 78 pupils divided into four grades under two Sisters of Mercy. This house, together with an adjacent residence, transformed into a school, to accommodate the increasing pupils and an additional Sister, supplied parochial school facilities for several years.

In August, 1897, Father Meuffels was sent to British Honduras, and Father M. M. Bronsgeest became pastor with Father John F. Weir as assistant. The latter was subsequently replaced by Father P. A. Murphy.

In March, 1899, the work of renovating the church began. This renovation was sadly needed, because anything not absolutely necessary, both within and without, had been disregarded during the period of depression. The church was painted; the
cross gilded; a storm-door put up; the interior frescoed; electric lights put in; stone walks, steps and wall, besides sodding and flower beds, provided for the front. All this put new spirit into the parishioners and they contributed liberally toward the improvements, which cost in the neighborhood of $3000.00. After the Church had put on its gala attire, the renovation was celebrated with a sacred concert and lecture on June 4th, 1897. As the school accommodations had for a long time been insufficient it was found necessary to provide better quarters. In June, 1900, a lot 66x142, opposite the Church, was bought for $2,000.00, the earth graded down, the frame school removed to the rear of the lot and kept for use while a substantial brick school house was being built in front. The new structure with its furnishings and various appointments, cost about $12,000. It is approximately 48x58 feet and two stories high; it has, besides an excellent basement, a mansard roof. Not only does it readily accommodate the 230 pupils in attendance in 1903, but it provides room for a considerable increase. The new school was inaugurated with a parish entertainment January 22nd, 1901. By the year 1903, the debt on the school had been diminished to $8700.00, with good prospects of a still further reduction in the future.

In accordance with the wish of the Bishop, a church corporation, such as is required for all the congregations in charge of the secular clergy, was formed November 21st, 1900, under the name of St. John's Roman Catholic Church of Omaha, for the purpose of holding the school property recently acquired and other property that might subsequently belong to the parish. The agreement between the Bishop and the Provincial when St. John's became a parish naturally led the way to this corporation, which, by the law of the state, consists of three ex officio members, the Bishop, the Vicar-General and the pastor, besides two laymen, the latter two being appointed and holding office for one year, or until their successors are appointed. The laymen on the Board were Frank J. Burkley and John T. Smith. An annual statement, according to a diocesan form and approved by the Church Committee, must be presented to the Bishop who, according to the law of incorporation and the parochial constitution and by-laws founded on it, has entire control over every detail of Church management. There are about 225 families in the parish.
The spiritual work done by the Jesuits in Omaha, may be gathered from this schedule, which covers the period from July, 1901, to July, 1902: Baptisms of children, 49; baptisms of adults, 27; confessions heard, 23,299; communions in the Church, 16,277; outside, 9,840; marriages, 18; last sacraments, 37; first communions, 52; sermons and exhortations, 388; catechetical instructions, 499; retreats to religious, 10; to students, 4; private retreats, 1; missions, 1; novenas and triduums, 6; visits to hospitals, 104; visits to prison, 8; visits to the sick, 157; number of sodalities, 7; number of sodalists, 523; members of the Apostleship of Prayer, 760; boys in the parish school, 110, girls, 86.

The people of St. John's, like those of the Holy Family Parish, are faithful, devout and generous. They respond to every effort made for their spiritual or temporal advancement. This is true of all the Catholics of Omaha, and perhaps nowhere in the United States, have they done more, proportionate to their numbers and means, or borne greater burdens more cheerfully than here. With a Catholic population of not more than 15,000 in the combined cities of Omaha and South Omaha, there are sixteen churches, ten of which have parish schools and thirteen of them, parochial residences. There are four Academies, two of them Boarding Schools, a Hospital, a Poor Clare Convent, a Good Shepherd House, an Orphan Asylum, besides Creighton University and Creighton Medical College. The clergy are worthy of such a flock and lead devoted, zealous and self-denying lives.

The children who attend St. John's parish school, are a very superior class. They come from good families, for the most part, are unusually well bred, polite, respectful, yet close to their pastors and teachers, full of affection and confidence. The tuition fees are almost enough to pay the salaries of the Sisters. It is a pleasure to enter their class-rooms and see how warmly the children welcome one, and how cheerful, free, bright and alert they all are.

Among the families that have been sincerely devoted to St. John's, even before it was a parish church, are the McGimms, Itnyers, McShanes and Schenks. Of one who is now dead, a warm clerical friend writes:

"If Mrs. John Schenk were still alive I doubt whether she would consent to my saying very much about her charities. They
were manifold and abundant, but she preferred to do her good deeds in secret. For several years, she gave me a large sum of money, always on Good Friday and two or three days before Christmas, to be distributed among the poor. I generally handed it over to Father Koopmans, who knew the deserving poor better than any one in Omaha, and who dispensed the charity with discretion, making many families happy at Christmas and Easter. Mrs. Schenk was particularly devout to the Blessed Sacrament, a frequent communicant herself, and she delighted in making things beautiful and attractive about the Altar. She gave largely toward fine Altars, furniture, linens and vestments. Her faithful coachman could tell of many quiet visits to the homes of the poor and baskets of clothing and groceries sent them. When the 'Congregation of the Children of Mary' was established in the Convent of the Sacred Heart at Omaha, she gave a sum of money for the founding of a library. Another favorite charity of hers was the purchase and distribution in many quarters of quantities of Catholic literature. God sent her a long and lingering disease which she bore with great patience and of which she died after much suffering on March 7th, 1896.'
CHAPTER XXI.

HONORS FOR JOHN A. CREIGHTON.

It is not our purpose in this book to give any extended notice of the members of the Creighton family, because that has already been done in a series of biographical sketches, entitled "Creighton," a volume published under the auspices of the University. In that work, justice has been done to the memory of the Founder, Edward Creighton, and his wife. There was, however, a Creighton left. John A. Creighton, younger brother of Edward, has proved himself to be in enterprise, generosity, public-spiritedness, the peer of his distinguished brother. He is still among us, inflexible in devotion to duty, radiant in social mirth, magnificent in physical proportions, open-handed in the relief of distress and, naturally enough, basking in the love of rich and poor alike. But let us put off the pronouncing of his panegyric for at least a quarter of a century. Those who wish to hear his praises with the simple eloquence of grateful admiration may go to the sick in the wards of the Creighton Memorial Hospital, or to the students of the different departments of the Creighton University. And if this does not suffice let them read in the superb and costly buildings, devoted to education and charity, the record of the deeds of John A. Creighton, written in characters that will never perish.

In this hasty mention of him, we must not forget the sweet womanly character and high soul of the lady who was his partner in life. She has gone to her reward, followed by the sorrow and prayers of the many to whom while living she was an angel of mercy and of joy. Many a choice and valuable gift did she intermingle with the benefactions of her husband to Creighton University.

His merit was recognized by the Holy See and he was made a Knight of St. Gregory. Subsequently he was made a Count of
HONORS FOR JOHN A. CREIGHTON.

the Holy Roman Empire by Pope Leo XIII. The latter honor was conferred on him in January, 1895. It was noteworthy on account of a reception in which the prominent Catholic families and the leading citizens of Omaha took part.

The first part of the evening was taken up with a program of addresses by representatives of all the institutions with which the Creightons have enriched the city. President Pahls spoke for the Creighton University, Jesse V. Owens for Creighton College, Edward S. Furay, A. M., for Creighton Medical College, Edmund V. Krug for the Creighton Memorial Hospital and Joseph A. Madden for the Convent of Poor Clares. All the addresses were sincerely congratulatory in tone, full of gratitude to Omaha's great exponent of charity and replete with good wishes for his future.

President Pahls who made the address in behalf of the entire Institution, spoke substantially as follows:

"We have assembled here for the purpose of honoring one whom the Supreme Pontiff of the Universal Church has recently deigned to dignify with the title of Count, as we learn from the following brief:

'To Our Beloved Son, John A. Creighton, by Favor of His Eminence, Cardinal Mazella: Beloved Son, Health and Apostolic Benediction. Whereas, We behold thee universally esteemed for thy virtues, inasmuch as to the love of religion and piety thou unitest a munificent liberality towards Catholic undertakings, to-wit: By founding and maintaining schools, monasteries and hospitals; therefore, thou appearest to us worthy of a most exalted title of honor, both as a due reward for these thy benefactions as well as a signal proof of our Good Will in thy regard.

'Wherefore, in virtue of our authority, by these presents, we create, constitute and proclaim thee a Count, in such wise, however, that such title belong not by right of transmission to thy posterity. To thee, therefore, beloved son, we grant that in public and private documents, and also in all apostolic letters whatsoever, thou mayest and canst lawfully be called and addressed by the same title of honor and that thou mayest use and enjoy all the dignities, privileges, prerogatives and indults which others distinguished by the said title use and enjoy or are and shall be
allowed to use and enjoy, all things whatsoever to the contrary notwithstanding.

'Given at Rome, in St. Peter's, under the Fisherman's Seal, the 15th day of January, 1895, of our Pontificate the Seventeenth Year.

C. CARDINAL DE RUGGIERO.

"In commissioning Cardinal Mazella, who is an American citizen, to be the conveyer of these presents, the Holy Father shows his accustomed good will and respect for our American institutions and proprieties.

"After the eloquent tribute of praise, love and honor bestowed upon Omaha's favored son by the great Leo XIII, it would be presumptuous in me to say anything save to express to his Holiness our most profound and unbounded gratitude for his gracious recognition of the virtues and services of our esteemed patron and friend, the guest of the evening, the Right Honorable Count Creighton. Permit me now in behalf of the Faculty to salute you with all hail, to congratulate you on your new and exalted dignity, to wish you much joy and to cherish the hope that when you visit the eternal city you will present yourself in person to Pope Leo XIII and will express to His Holiness our most sincere thanks for the high and distinguished honor he has conferred upon you."

After the addresses had been concluded, Count Creighton arose and briefly testified to his heartfelt thanks for the honor done him by the Faculty and students and expressed the hope that all who went out from the Institution endowed to the memory of his brother, would do so with feelings of kindness toward them.

At the conclusion of the program and amid the strains of an orchestra, the guests spent a couple of hours in personally congratulating Count Creighton.

Another well-deserved honor was bestowed upon Count Creighton on May 1, 1900, when in the presence of 500 invited guests, the Laetare Medal was given him in recognition of his many munificent gifts to the Church and its charities. The medal is the gift of Notre Dame University and is awarded only to those who have achieved special distinction by reason of services rendered to Religion.
This beautiful specimen of the jeweler’s art, was presented by Very Rev. A. Morissey, President of Notre Dame University, who read the formal presentation address, of which a handsomely engrossed copy accompanied the medal. Count Creighton responded to the presentation address, accepting the beautiful tribute with a few well chosen words.

Among those who took part in the exercises, was William J. Onahan of Chicago, himself a Laetare medalist, who related a number of reminiscences illustrating the Count’s beneficence. At the conclusion of the exercises, which consisted of addresses, interspersed with musical numbers, Count Creighton held an informal reception.

Rev. M. P. Dowling, President of the University, told of the esteem in which Count Creighton is held by both the Church and the community in which he lives. A few extracts from his address will furnish the key-note of the celebration:

“'I feel that it is to pay tribute to charity, as exemplified in the life and deeds of our honored friend, that we are assembled here to-night. The record of his benefactions is scattered up and down the heart of this great city. He follows in the footsteps of his worthy brother and both their wives, whose traditions of helpfulness were honored and respected before the present generation was born. They assisted at the birth and rocked the cradle of every charitable enterprise known to Omaha in their time. This Institution is an enduring monument to their name. They lighted the lamp of benevolence at their own warm hearts, and never allowed it to become extinguished. This, then, is the jubilee of Christian Charity; the celebration of the marriage-feast of Benevolence and the honored name of Creighton. The man who never studied any fine-spun theories of philanthropy, but went to work with the simple directness of a generous heart, is before you to-night. He solved many a problem by recognizing that there is a limit to the mighty power of a dollar, and that it shrinks into insignificance beside the warm flesh and blood sympathy of a manly heart, and the moving pathos of a human tear.

‘To praise a man during his life and especially in his presence savors of adulation and I shall not be guilty of it; it is particularly out of place in the case of a person of pronounced democratic tastes and spirit, who has never regarded himself as a
hero, but considers himself merely as a representative of Providence in dispensing some of the good things with which God has blessed him. I shall not offend his modesty nor your sense of propriety; but I feel justified, nevertheless, in stating what I conceive to be his spirit. Thrust into the arena of the nineteenth century, he has done well his appointed work. He never considered himself absolved from works of benevolence during life, because he had the intention of leaving some large endowment to charity by his last will and testament. There is 'many a slip twixt the cup and the lip'; and good intentions often fail when they are not fostered by the living and ever-active fire of present charity. It sometimes happens that men are called away suddenly before they have time to put their affairs in order. Wills are daily contested and broken, on account of the prevalent delusion that he who leaves much for charity has been stricken with a dreadful form of insanity, and the persuasion of those who survive, that they know better what he ought to have done and intended than he did himself. Charity performed during life is well done, because God demands charity from the living more than He has required it of the dead. He wishes it bestowed by the warm touch of a hand of flesh and blood and not snatched from the skeleton fingers of a corpse. All honor then to the recipient of the Lætare Medal. His example is an inspiration. He has built his own monument and has seen the good grow under his own fostering hand. And though he has paid the penalty of all liberal men in being besieged beyond measure by every form of application for help, he has not stayed his hand in well-doing. "All honor, too, to the University of Notre Dame, whose happy conception of this means of showing appreciation of individual merit has filled a gap, thereby removing the reproach that Catholic laymen must content themselves with the approbation of their conscience and their God, the unexpressed satisfaction of the discerning, the silent approval of the wise and prudent, the quiet word of commendation passing from lip to lip. Notre Dame University has taught us that a more solemn sanction is possible. The merit of its gift is enhanced by the utter absence of any mercenary or interested motive. If it had any other object in view than to reward conspicuous merit, the medal would have never gone to some who have received it; for it would have been altogether beyond their power to offer any material recompense for the honor done them. It is sometimes said in a spirit of envy and jealousy that merit backed by wealth is the only merit re-
warded. But Notre Dame has uttered an emphatic denial of this statement; she has scanned the field, and with an impartial hand bestowed her favor, in this instance, upon one who has thought it his duty to confine his efforts mainly to the upbuilding of the charities and educational works in his own state and city, and who has never, perhaps, even visited the great University of Notre Dame."

In 1901 Count Creighton took a trip to Europe. His home­coming and that of his party was marked by a welcome such as is accorded few men in private life. It was an impromptu demonstration on the part of his closer friends, and more ardent admirers. In many respects it rivalled the formal public welcome to royalty. Several hundred people, notably the students and faculty of Creighton University and Creighton Medical College, secured a special train over the Milwaukee road, met the returning wanderers at Neola, Iowa, and escorted them to Omaha with every reasonable attestation of joy. Following the arrival in Omaha a reception was held at the Creighton home on North Twentieth Street, where the abundant felicitations of the occasion found expression in countless assurances of joy and friendship.

Doubtless, Count Creighton anticipated a warm welcome as he neared his home; but the manner and volume of the one tendered him took him wholly by surprise and brought tears of pleasure and grateful appreciation to his eyes. He and his party had come from Chicago in the private car of General Agent F. A. Nash, who had gone to that point to meet them. It was only when Neola was reached, that Mr. Nash apprised the Count of the condition of affairs; and, when the grand old man peered out of the car, he was surprised to find hundreds of his friends from Omaha drawn up to greet him. They did it with an uproar that is still echoing through the Iowa hills. There was a brass band with the party, but its tides of harmony were drowned in the vocal chorus, and, when Mr. Nash's car was attached to the welcoming special, the Count went slowly through the train exchanging handclasps with every one on board and endeavoring to express the great joy that was in his heart.

The latest honor conferred on Mr. Creighton came to him in November, 1902, when V. Rev. Louis Martin, General of the Society of Jesus, in recognition of his merit, sent him a beautiful and significant diploma, affiliating him to that Order as a benefactor, and making him a partaker in all its good works and spiritual favors.
CHAPTER XXII.

A CHAPTER ON FINANCE.

ABOUT $147,500 of the original Creighton bequest was left as an endowment fund, after the necessary amount had been spent in purchasing the site and paying for the erection of the main building. Father Thomas O'Neill, the Provincial, and his associates in office at the time negotiations were carried on for the transfer of the College to the Society of Jesus, knew very well that this sum was entirely inadequate for the support of the Institution, especially if it developed into a real College, as they hoped it would. They therefore stipulated that when the conditions demanded such a course, tuition fees could be charged. In 1879, the prevailing rate of interest in Nebraska was very high. In consequence, the executors of the Creighton estate had been able to make some very good long-term investments. These were mostly in county bonds drawing from seven to ten per cent interest. At that time, even the daily balances in the bank, provided they averaged more than $2,000 per day, drew four per cent interest. For several years the interest accruing from the investment fund ran as high as $13,000. This was sufficient for maintaining the Institution at that time, for it was little more than a primary school, the work being entirely elementary and dealing principally with the three R's. Though this was not college work, the Fathers undertook it at the earnest solicitation of Bishop O'Connor who was anxious to have something done for the boys of his episcopal city, which then numbered only 20,000 or 30,000 inhabitants and stood sadly in need of all the educational facilities it could secure. Moreover the provisions of the Creighton will were sufficiently elastic to include this kind of work for the time being.

As the Institution developed, the revenues for several years continued to suffice and even allowed a little surplus to accumulate
for the days of famine, which everyone felt were sure to come. This favorable outcome was possible because most of the teaching was done by members of a religious order, who received no salaries, lived at the College very modestly and inexpensively and were contented with board, clothing and lodging. The few externs engaged, for the most part took charge of the lower classes and were seldom paid more than $60.00 a month. Those were the days when everything in Omaha was carried on at high pressure and everybody was crazy about real estate. A man with $500.00 capital, or less, would buy five or ten lots, paying $50.00 or $100.00 on each, expecting to sell them at a considerable profit before the time came for a second payment on his purchase. The wild leaps in real estate can be judged from a single transaction, which affected the College. It also serves to explain the speculative fever which seized on every inhabitant and opened up a fabulous range of possibility for disaster as well as wealth. In 1887 the authorities of the College were anxious to build a Collegiate Church, but not having any funds they determined to sell seven acres of ground which lay immediately south of the Sacred Heart Convent, in Park Place, at the western outskirts of the city. This property had been bought by Father Shaffel five or six years before, with money belonging to the Society of Jesus, because the endowment funds could not be used for the purchase of real estate. The seven acres when bought cost less than $1,200; and they were sold five or six years later for $35,000, having in that brief time appreciated in value over thirty fold. The present holders of the property would no doubt be glad if they could sell for one half or one third, what they paid for it. The proceeds of this sale were used in the building of what is now St. John's Church.

Of course the revenues derived from the original bequest were not the only means available for College maintenance. In 1889 a business block worth about $60,000 was bequeathed by Mrs. John A. Creighton, who during her life had been a steady benefactor. Besides this and occasional donations from John A. Creighton, each member of the community turned into the common fund whatever came to him from any source. Thus a sum of a couple of thousands of dollars came in annually from lectures, royalty on publications, literary articles, missions, retreats,
assisting the secular clergy at Forty Hour Devotions and other ministerial functions such as Christmas and Easter, services as chaplains, honorariums for scientific work, officiating at functions where preaching was to be done, giving Lenten courses, and similar occupations engaged in, when the pressure of educational work allowed. All this helped to meet the current expenses. After a few years, when the revenues decreased and the work broadened out, all the resources were insufficient, until John A. Creighton came to the rescue with such donations as were absolutely necessary to keep the College going.

The experience has been such as to emphasize the fact that under the most favorable conditions and notwithstanding the most prudent management in the investment of moneys, deteriorations are bound to occur in endowment or trust funds; and hence that the foundation must be sufficiently ample to allow for such inevitable mishaps.

The first serious danger loomed up in the midst of prosperity. The College had $36,000 invested in Platte County bonds. The interest had been paid regularly for several years, the bonds had been registered with the secretary of state, they were in the hands of bona fide purchasers, a portion of them belonged to the school fund of Nebraska, some of them to the Episcopalian diocese: everything seemed to indicate that they were a sure and safe investment, when, all of a sudden, the County Commissioners decided to repudiate the entire issue of $100,000, on the ground that the bonds had not been legally issued, though they had been examined and passed upon by some of the ablest lawyers representing the various purchasers. A close investigation of the case showed that the Commissioners had some law on their side, whatever the equity might be; for the same kind of a case had been decided adversely to the bondholders in Colorado and the Supreme Court of Nebraska had precedents already established which would make it necessary for the Court to reverse itself, if the bondholders were to get justice. The case dragged along several years, to the anxiety of the College Treasurer, until finally it was decided in favor of the validity of the bonds; and security reigned once more in Creighton.

The next tribulation was the hard times which began about 1893 and ruined many a man who was looked upon as an excel-
The crash came so suddenly that no one seemed prepared for it or had time to provide against it. Such was the depreciation in values that loans secured by property valued at three times the amount of the investment were found to be almost worthless, as soon as the panic had performed its work. Insurance companies, loan and trust companies, bankers both local and eastern, threw upon the market at almost any price, large blocks of property which came to them by foreclosure. All they wanted was to get out of such an inhospitable field at all hazards. They lost heavily and cancelled these unfortunate accounts with a sigh, but they also demoralized prices, until everybody was at sea; no one knew what lots were worth, real estate was a drug and no one would purchase it at any price. This was the inheritance which fell to Father Hoeffer as Rector and Father Mathery as Treasurer; and which failed not during the administration of Father Pahls, causing many an uneasy hour to all of them. Though they did not pretend to be seasoned or expert investors, they did claim to lend money according to approved financial methods and with the advice of the ablest business men; and the reverses of the College were those which befell moneyed institutions of that time. Thus a national bank noted for its safe and conservative methods lost nearly thirty thousand dollars on a second mortgage, which it simply erased from its books, because there was not salvage enough to justify buying in the property at a foreclosure sale. One able business man bought a lot for $34,000 and a few years later was offered $6,000 for it; he would gladly have parted with it for $9,000, if he could have got that amount. In a number of cases the borrowers were not able to pay the College either principal or interest and it became necessary to foreclose mortgages on $48,000 of such loans. This was a serious inroad upon an endowment of $147,500. To make matters worse, the laws of the state favored the debtor class, so that it took years instead of months to foreclose a mortgage. Meanwhile, the security depreciated; the houses were allowed to fall into disrepair; taxes were left unpaid; the former owner got all he could out of the property before he lost it and, when it finally came into the hands of the lender, it was all but worthless. The $48,000 worth of property which came to the College by foreclosure, would not now (1903) be worth $38,000. Counting the
court expenses, lawyers' fees and back taxes, incidental to the process of recovery, the depreciation becomes still more conspicuous. Yet the property stands on the books as representing $48,000.

Misfortunes seemed to follow thick and fast. Thus $1,400 was lent on a house and three lots at Boulevard and the Belt Line. The borrower never paid a cent of interest and a tornado blew down the house. Several thousands were lent on a farm containing a valuable sand pit, but the same "petered out" most unexpectedly. A loan of $16,000 was made on a property, the house alone having cost $28,000; at no time since the foreclosure has it paid its way and though offered for sale at $12,000 it found no taker. When another property, on which $3,500 had been lent, came into the possession of the College, after years of litigation, burdened with unpaid general and special taxes, it was the most dilapidated structure man ever set eyes upon. Events have since proved that it would have been money in the hands of the treasurer to have let the property go without any attempt at securing it; for taxes, lawyers' fees, court expenses and repairs amounted to more than the holding has been worth any time since the default in payment.

It is not astonishing that in the light of these reverses the superiors of the Society should more than once have deliberated about surrendering their trust to the Bishop and quitting Omaha.

Added to these difficulties, was the iniquity of the A. P. A. times when no Catholic Institution had a shadow of a show for fair play even in the courts, and certainly not at the hands of sheriffs, deputies, appraisers, or any one else beholden to these fanatics for his position. An example in point is the so-called Sweezey case, which was the buffet of the courts for ten years. The College lent $10,000 to Sweezy taking a mortgage on property which amply secured its claims. Sweezy becoming embarrassed, made over his rights to a man named Clarke, who undertook to build two houses on a portion of the premises. As no one was willing to lend him money on a second mortgage, he executed, in addition to a second mortgage, a bond to secure the payment of the first mortgage when it fell due, thereby giving the lenders what seemed the equivalent of the first mortgage. With the money thus secured, he built the houses. As the interest
was not paid, the holders of the second mortgage came into court asking for a foreclosure in their behalf. The College then appeared and argued that if there was to be a foreclosure, it should be in its interest as holder of the first mortgage. The case seemed clearly against the contestants when, as a parting shot, which they scarcely expected to do any execution, or to be taken seriously, they argued that the College was not entitled to recover because it had made the loan in the name of Creighton University, as Trustee of Creighton College, and though the University was incorporated the College was not. On this trivial technicality, the case was decided against the College. Nothing was left but an appeal to the Supreme Court, which at that time was so overwhelmed with litigation that it took four or five years for the case to come up for hearing. In giving judgment, the Supreme Court made short work of the decision in the lower court. It said:

"The money which Sweezy borrowed from the University, either belonged to that Institution or to some one else or to no one. It assuredly was not Sweezy's. If it belonged to the University, the latter can recover on its own account. If it belonged to anyone else, it can be recovered as Trustee for that party, whoever he may be. If it belonged to no one, the University can hold it until the state asserts its right of escheat. Sweezy, who got the money on this promise and security to return it, is, with all his privies, estopped to claim as against the payee, that there is no one to whom the fund belongs. Whether it belongs to any one or not, it was in the University's possession, and the getting of it was an ample consideration for the note and mortgage as against the borrower and all his privies."

The Court was disposed to grant affirmative relief; but as precedents forbade that, the decree of the District Court was reversed and set aside and the case remanded. During the process of this suit, a strange anomaly presented itself; Clarke failed to make any appearance in the case, because it was clear that after the holders of the first and second mortgage had been satisfied, there would be nothing left for him; yet, when the case was appealed, he who by his own default admitted that he had no interest in the case, came again into the possession of the property and collected the rents, without being obliged to pay taxes or make repairs, until a receiver was appointed. After ten years of vexa-
tion, loss and injustice, this chapter of wrong was closed by a favorable judgment.

The desperate financial condition of the College at that time, was brought out in a memorandum made by Father Dowling in December, 1899, shortly after he became Rector for the second time. The following were some of the main points:

“Seventy-four thousand, eight hundred and fifty dollars of the investment fund is inoperative and yields no revenue whatever. It is classified as follows: $48,850 of the foreclosed mortgages on real estate. This property is either unimproved or in such bad condition that the houses do not bring in enough to pay for repairs and taxes. The owners allowed the property to run down and taxes to accumulate while foreclosure proceedings were going on. It will be necessary to spend considerable sums to make these holdings available for either sale or rent. No money is obtainable for that purpose from any source and the interest coming in is utterly inadequate for the running expenses. The Sweezy case, involving $10,000.00, is still before the Supreme Court and will not be reached for at least two years yet. $5,000.00 is invested in a fair mortgage which will eventually prove good, but on which no interest has been paid for three or four years. $10,000.00 of the endowment fund has been used to maintain the College; otherwise it would have been necessary to close its doors several years ago. In the event of our surrendering the trust, the Society of Jesus would be bound to make good this amount.

“The above sums subtracted from the investment fund reduce the principal actually drawing interest to about $72,000. The interest derived from that amount, plus the rent of the Douglas Street stores, with whatever is earned by individual members of the community, is all that there is for the support of the College; and it is entirely insufficient for the purpose, to say nothing of paying lawyers’ fees and back taxes, as well as the cost of putting the property in fit condition for rent or sale. This struggle to maintain the College has been going on for five or six years, during which time the small interest account, accumulated in previous years of prosperity, has been eaten up and an encroachment of $11,000 made on the endowment fund. This encroachment on the endowment fund was inevitable, notwithstanding the most earnest efforts and the most rigid economy. Any other body but a re-
ligious order would have found it impossible to keep the Institution going at all. The College cannot continue any longer without an addition to its present revenues. It will be necessary to have at least $7,500 a year until matters have been put on a more satisfactory footing and the $11,000 taken from the endowment fund restored.

"In the present depressed condition of business and consequent depreciation, the foreclosed property is not worth the face value of the loans. No one is to blame for this, because the loans were made according to the conditions of our trust and by the advice of able financiers who have the interests of the College much at heart. We merely suffered from depreciation which was not foreseen by hundreds of good business men, who were driven to the wall during an unexampled financial crisis.

"Now, what can be done under the circumstances? Several courses are open:

1. The Society of Jesus can pay over to the endowment fund $11,000 and deliver up its trust to the Bishop. This course would be deplorable from every point of view.

2. Charge tuition. In that case, the prestige of a free College is gone. Besides, it is doubtful if there would be an appreciable number of students should free tuition be withdrawn.

3. Maintain the collegiate course and suspend the academic department. This, however, would not materially lessen expenses.

4. Suspend the collegiate classes and keep the academic department in operation. The expenses would not even be cut in two by this expedient; and then you would merely have a High School.

5. Suspend all the classes until we have had time to recover somewhat. Unless the necessary funds can be procured from some source, one of these plans must be adopted." So far the memorandum of conditions and remedies.

Under these distressing circumstances, John A. Creighton came to the rescue and lifted the College out of its embarrassment. This memorandum was the first information he had of the extraordinary straits to which it was reduced, for the responsible officials of the College had tried to keep from him these sources of uneasiness, both because at that time he had enough troubles of his own and because he had hardly yet recovered from the tax
put upon his resources by the erection of the Creighton Medical College during a period of financial depression unequalled in the West. Thus, another chapter was added to his benefactions and Creighton College breathed once more.

If the conditions of the Trust regarding the investment of money had not been so rigorous, the financial condition would be immeasurably better today, because Father Shaffel, Father Dowling and perhaps other Presidents, were anxious to invest in farm lands which could, in the '80's have been acquired for a nominal price and are now the most valuable, reliable and desirable securities. In 1887, Father Dowling wished to invest some money belonging to the Society of Jesus in this way, and had already taken steps in that direction; but his superiors in the Order after consultation on the subject, would not permit it, because to hold real estate for an increase in value had the appearance of a commercial transaction, and it is not allowable for ecclesiastics to engage in business.

It may be asked what is the value of the buildings, ground and apparatus of the College. The building now in use for educational purposes, including the main building and wings, library, observatory, auditorium, boiler-house, Church and Medical College, cost about $280,000. The grounds of the Classical and Medical Departments, are worth about $65,000. The apparatus, not counting any appliances at the Hospital, are worth about $30,000. The library represents an outlay of about $7,000. Furniture and other accessories about $10,000. The productive endowment (money and property of the permanent productive fund), amounts to about $215,000.

It will readily be seen that it is a matter of no small moment to manage and administer an estate of this magnitude wisely and securely, and that it requires considerable business ability.
No Night without a Star.

In tenebris lux inopina venit.
WHEN Father Pahls became Rector in 1894, he fell heir to the trials and difficulties that caused continued anxiety to his predecessor. In fact, most of them came to a head during his administration. Those were the darkest days Creighton ever experienced. No wonder that he felt discouraged, hardly knew in what direction to turn for light, and often sighed for the little corner room in St. Ignatius College, which he occupied as treasurer, before coming west. With resources crippled, friends apathetic and hopeless, a gloomy outlook on every side, Father Pahls still managed to hold his forces together and keep the College going. What he had to endure was especially hard for a man of his genial and kindly disposition, so much averse to strife and naturally inclined to give rather than to take. His lines were certainly not cast in pleasant places and never was a man happier and more joyous than he, when his successor came to lift from his shoulders the burden of responsibility.

Mr. William Whelan felt the new atmosphere as soon as he crossed the Missouri. “On a sunny morning in the middle of August, 1896, I arrived in Omaha wearied by a delay of several hours, but in ample time to realize that I had come west to grow up with the country. Accustomed to the hustle and bustle of a busy city, I was entirely unprepared to see such little rush and activity in the business portion of Omaha, though it was well on towards noon, and to experience the awful stillness that seemed to surround and to penetrate the College on the Hill. This silence impressed us much during the day, but at nightfall it became positively appalling. After a short time, I considered it a part of the daily routine and contented myself with gazing listlessly far off towards the eastern horizon at the Northwestern train skirting
the immense bluffs in Iowa and listening in imagination to the
toot of the whistle and clang of the bell. When, however, classes
were resumed this feeling of monotonous loneliness partially dis­
appeared during the day, but at night like a shroud it clung to us
still. This all-pervading and gloomy tranquility was, in my opin­
on, due to the bursting of the boom some years before. The ef­
facts of this collapse were visible even as late as 1896, when a large
number of boys came to school because they could find nothing
else to do. During my three years at Creighton from 1896 to
1899, during two of which I taught Humanities and one, Poetry
Class, I found the students as a body very docile and studious,
extremely grateful for a favor granted, and most ambitious to
become representative men in every line, especially in that of
speaking.”

Mr. Joseph Lynam remained long enough to experience the
reaction. “In August, 1897, I came to Omaha. The city seemed
to be enjoying its quiet slumber on the banks of the Missouri;
everything so quiet and business dull. During my first ride
through the city, the impression came upon me that the popula­
tion had gone off on its vacation—a vacation much needed after
the worry and troubles of the A. P. A. ‘For Rent’ signs were
rather plentiful throughout the city. But with the advent of
spring, came preparations for the Omaha Exposition, and the
city took on new life. Nature supplied the Omaha hills and val­
leys with plenty of green, while men supplied their dwellings with
the most artistic colors. Many outsiders moved into Omaha and
‘For Rent’ signs vanished. In our parish and other parts of the
city not a single house or room could be had. Rent all over the
city took a high jump.”

Yet some people led the strenuous life, even in those days of
inactivity. This is a proof of it. “In 1895,” says Fr. Lambert, “I
was called from St. Charles, Mo., to Omaha to teach. Father
Pahls was President. Besides the mathematics of two classes,
I taught evidences of Christianity. I stayed for five months.
During that time, I gave a mission in St. John’s Church, the re­
treat to the College boys, and four missions in towns within a
radius of twenty or thirty miles; so that I left at three p. m., for
the place where I was to give the mission, preached at night and
in the morning, and then came back by 11 a. m. to teach, take
dinner, teach again and go back once more to resume the mission."

As usual, Providence offered some compensation for all the trials of this period. It was found in the success attending the work of the professors. A quotation from the diary of Mr. James L. McGeary shows the spirit animating all. Without intending it, he gives evidence of the painstaking and conscientious work of the Faculty, their deep interest in their charges. There is a contagious enthusiasm about his description, which speaks well for himself and his confreres.

"These years were very happy ones, and I often look back to them with pleasure, and with an exalted idea of the apostolate of the class-room. There was plenty of labor, but plenty, too, of encouragement, and abundant reward in the appreciation and enthusiasm of the boys. The first year there were sixteen in Humanities, the second year, eighteen, and the third year, twenty-six. I still have the record-books of the three years, containing the names, daily class work and competition notes. Each boy's history is there for a year, done entirely in figures, a sort of numerical biography, much like the arid memoirs of a thermometer; but, looking deeper, these rows and columns of numbers seem to have a magic of their own. They bring back the old familiar scene of the class-room, with the boys in their seats, untying their books, hunting up their exercises, and getting ready to begin the day's work. Then you can follow each one through his round of recitations. Here are the leaders of the class. What fine records they have! Ten, almost every day, which means that they had their exercises or theme and gave satisfactory recitations. And there are several of them, all racing along, neck and neck, making a splendid, exciting contest; and, before you know it, you are hurrying along after them to see who will be the winner. Then turn to some of the lazy fellows. Look at the miserable, dawdling slow-pokes! Dragging and being dragged, absent a great deal especially during competitions, forgetting their themes, that is forgetting to do them, and so on—here is their story, as told by the cold, relentless figures. Some make an occasional 'spurt,' as you may see, and some even succeed at last in shaking off their lethargy.

"However, after a careful survey of all these records, you are
known energy. When he came the outlook was still very dark, but the benefactions of his old friend enabled him to put the College well on its feet, and to make the additions already spoken of. The University thus became properly equipped for its work."

At that time Creighton was fortunate in having as Vice-President, Father John B. Hemann. He had been in Omaha as a Scholastic Professor years before and was favorably known to many citizens on account of his successful career as a teacher and especially for having given a remarkable impetus to vocal and instrumental music and elocution.

After him came Father John Kuhlman. He was a mountain of a man, with a mind and a heart to correspond with his physique. Everybody liked him, as well they might; for he was a lovable character, gentle, easy-going, considerate, patient and kind. He never believed in discipline for its own sake and was inclined occasionally to let down the bars. He would never have done in the early days when the strap hung conspicuously beside the office desk, because he found it hard to call anybody to account; yet somehow, he made the boys study. He was easily satisfied, when he saw signs of effort and improvement—and well the boys knew it, when they hovered around him in his office. He was father and mother to all of them, deeply interested in all that concerned them and willing to spend his time unselfishly whenever it was asked. Few Vice-Presidents in any college were so well equipped mentally for directing studies; few so familiar with every branch from grammar up to philosophy, and beyond. He was master of the entire curriculum.
A NUMBER of patrons and benefactors have already been mentioned in these pages. Very little need be added. Among the truest friends of the College, John A. McShane stands conspicuous. By his wise counsel and his financial contributions, he was most helpful at critical periods. His generous gifts to the Scientific Department, the Observatory and the Chapel, have been duly chronicled. He was an unfailing refuge for every President, a genial and warm-hearted friend. He was always close to John A. Creighton, who looked upon him as the natural heir of his own active interest in the College.

John A. McShane, who has been prominently identified with many of the leading enterprises of Omaha, was born at New Lexington, Perry County, Ohio, August 25th, 1850. Until he was twenty-one years old, he worked upon a farm, and attended the country schools. In 1871 he went to Wyoming Territory where he found employment upon a cattle ranch. Becoming thoroughly acquainted with the business of cattle raising, and having saved a little money, he made an investment in cattle in 1873, which resulted quite profitably. The next year he came to Omaha, which he made his permanent home. Here he engaged in various enterprises from time to time, nearly all his ventures proving successful, and demonstrating that he was a man of superior business talents. Meantime, his cattle interests had grown quite extensively, and in 1883 he united them with the Bay State Cattle Company, which at one time owned over 100,000 head of cattle and vast tracts of land. Mr. McShane was for a number of years General Manager of this company, and one of the largest stockholders. His successful career, his willingness to assist every public undertaking and his liberal nature soon made him one of the most prominent and popular citizens of Omaha. He was one of the
chief promoters of the Omaha Nail Works, which for several years was an extensive industry here and gave employment to a large number of men. He was President of the Union Stock Yards Company, and to him largely belongs the credit of procuring the investment of foreign capital in the enterprise at a time when money was needed to secure the establishment of the immense packing-house plants which now furnish employment to thousands. In all the negotiations for the location of these industries Mr. McShane took a leading part. He was also a director of the South Omaha Land Company, President of the Union Stock Yards Bank, and director of the First National Bank of Omaha. In addition to all these duties, he had many other business affairs to engage his attention. He served two terms in the Nebraska State Senate, from 1882 to 1886. While in the State Legislature, he wielded great influence and shaped some of the best legislation. During his term the charter of Omaha was revised so that the city was enabled to make the public improvements which have so wonderfully advanced her interests. Mr. McShane originated many of the best features of the new charter. The Democrats of the First Congressional District, nominated him for Congress in 1886, and he was elected over Hon. Church Howe by a majority of 6,980. Mr. McShane was the first Democratic congressman Nebraska ever had. He made an excellent record in the National Legislature, and in the summer of 1888, he was nominated for governor, but was defeated by John M. Thayer. Within the last decade he has confined himself almost entirely to commercial pursuits.

We are glad to associate the name of James M. Woolworth with Creighton College, for he was its steady and consistent friend. He drafted the will by which the intention of the founders was carried into effect in the establishment of the College, he drew up the papers for the transfer of the Trust and the incorporation of the Institution. Since that time he has been an invaluable counsellor in many emergencies—and often forgot to send in his bill for services rendered. He has always been noted for his thoroughness; when he did anything, it was well done; and when he undertook to do anything, you could be sure that he would see it through to the end. Perhaps that is why he had the knack of winning cases. He snatched victory from the jaws of
defeat in several cases in which the College was deeply interested, as for instance the Platte County Bond Case and the Sweezy-Clarke foreclosure suit. When matters got tangled up, the College authorities always made their way promptly to Mr. Woolworth’s office. He was keen, cool, deliberate, wary, reliable, never apparently in a hurry; but he had other qualities not usually associated with the idea of a lawyer; he was charitable, affectionate, devoted, sympathetic and responsive to the least kindness. Few could gauge the character and worth of men better than Mr. Woolworth, as his choice of close friends shows: he followed the advice, ‘The friends thou hast and their adoption tried, grapple them to thy soul with hooks of steel.’

Bishop O’Connor had unlimited confidence in him and frequently employed his knowledge and tact in delicate negotiations of a legal nature, even between Bishop, priest and congregation. Mr. Woolworth used to enjoy the idea of a ‘heretic’ helping the Catholic clergy in their domestic complications. But he was always a kindly, amiable and long-suffering ‘heretic,’ especially when John A. Creighton in a spirit of banter, pitted his title of Count (of the Holy Roman Empire) against the jurist’s dignity as Chancellor of the Episcopal Diocese of Nebraska, and turned the tables by giving advice to his ‘client.’ It is a pleasing picture to recall Mr. Woolworth deeply engaged in thought, walking up and down his elegant and well-appointed office, around him shelves well laden with law-books, papers scattered on the table, the desk and the chair, a few temporarily, on the floor (for his idea of neatness would not tolerate that disorder long)—his engaging smile when a welcome visitor entered. He was always the elegant, clever gentleman, with classical and scholarly tastes, a book-lover, an admirer of paintings, engravings, rare editions, antique lore. Though naturally thoughtful, reserved and dignified, with the instincts of an aristocrat, he had schooled himself to be a democrat in politics and accessibility. He could thoroughly enjoy a clever joke and well told story, and he was an interesting raconteur himself. It goes without saying that he could make as neatly-trimmed a speech as any man in his profession, and that he could deliver telling blows when necessary. That was a part of his training and the key to his success. Creighton College regards him as one of its benefactors.
A clever sketch written a few years ago under the title of "Linnings" enables us to present to our friends in a group, four men who have always been very close to the College in interest and sympathy. For a number of years back, there has seldom been a time when each of them did not have several of his boys attending classes at Creighton: one of them had seven of his sons pass through to graduation and the others followed close in the race.

"Every Nebraskan has cause to be thankful to-day. The fact that he lives in Nebraska is all the excuse needed for a chant of praise. The man who refused to make a choice between Heaven and Hell was a Nebraskan and he begged to be excused on the ground that he was well satisfied to remain in Nebraska. But if any set of men has reason to be more thankful than other men, that set is composed of John B. Furay, James H. McShane, John Rush and John F. Coad. That's a pretty good quartette as all will admit after digesting the facts which follow:

"A few days ago, these gentlemen happened to meet, and being old settlers, they naturally began talking of old times in Nebraska and their own experience as citizens of Omaha.

'I have lived in Nebraska for thirty years,' declared Major Furay, 'and while I am thankful every day in the year, I am going to be unusually grateful on Thanksgiving Day. My whole married life has been spent in Nebraska, and my wife is still with the living. We have raised seven sons and two daughters, all born in Omaha and all alive and well to-day. If that is not cause for thanksgiving, I don't know what is.'

'That's right, Major,' remarked James H. McShane. 'A man who has raised nine children without losing one, and who is still enjoying the company of their mother is a lucky individual. And I am an almighty lucky man. My wife and I have lived in Omaha for more than thirty years, and, thank God, we are both in Nebraska yet. To us eight sons and four daughters have been born, making fourteen in our family, and all of us are in good health and spirits. If a man's thankfulness is measured by the amount of turkey he eats, I shall have to eat a whole flock and send for the doctor. Eight sons and four daughters, all born in Omaha, and all alive and well, is enough to make a man feel thankful, and I want to say right here that I am truly thankful.'

"While Mr. McShane was talking, John Rush became uneasy
and once or twice attempted to break in on the flow of eloquence. But not until Mr. McShane had finished did Mr. Rush get in his work.

'You men appreciate the blessings that have fallen to your lot,' said Mr. Rush, 'but I have more to be thankful for than either of you. My wife and I have lived in Omaha for upward of thirty years, and all of our children were born in Omaha. We have raised ten daughters and three sons, and all of them are alive and well to-day. We have fifteen members in our family and the only trouble is in finding a way to express my thankfulness for all the blessings that have been mine during the years gone by.'

'When Mr. Rush ceased talking, all eyes were turned upon Mr. John F. Coad. Mr. Coad was smiling the smile of a man who felt satisfied with himself and all the world.

'What have you to be thankful for, Coad?' asked Major Furay.

'Gentlemen,' said Mr. Coad, 'You have all expressed your thankfulness for mercies and blessings, and I admit that you have much to be thankful for. But think of what I have to be grateful for. Mrs. Coad and I have lived in Nebraska for upwards of thirty years. All our children were born in Omaha, and all are alive and well to-day. We have raised eight sons and six daughters. There are sixteen of us to meet and rejoice together, and we are going to do it. I want to tell you, friends, that in the matter of blessings, I am not a bit behind the rest of you, and I guess you'll admit that I have a shade the best of it.'

'Major Furay was the first to break the silence that followed Mr. Coad's remarks.

'I guess we have done our share in the matter of standing up for Nebraska,' said the major as he wiped his spectacles and took a fresh chew of fine-cut. 'We represent four families here. Four fathers, four mothers and forty-eight children, all alive and well. And the forty-eight children were born in Omaha, Nebraska.'

'Nebraska is a great state, Major,' said Mr. Coad.

'Finest state in the Union, gentlemen,' exclaimed Mr. McShane.
“And as Major Furay, Mr. Coad and Mr. McShane looked toward Mr. Rush, that gentleman arose slowly and said:

‘Friends, I am thankful that the lives of my wife and children have been spared to me, and I am thankful that we are Nebraskans. Let us endeavor to show how thankful we are whenever opportunity affords.’

“Just think of it—four families with a total membership of fifty-six, all alive and well!

“And that is in Nebraska.”

Among those who deserve special mention as benefactors is Michael Connolly of Burchard, Pawnee County, Nebraska, who left half of his modest fortune, or about $1,500.00, to Creighton College, in 1888. This man had never seen the College, or met any of its Faculty, and knew of it only by reputation as an Institution founded for the purpose of imparting a free Catholic education. That determined him to make it a beneficiary, and notwithstanding opposition from relatives, his will was ultimately carried out.
CHAPTER XXV.

A TRANSITION PERIOD.

My connection with Creighton University," says a former professor, "began in August, 1899, and continued until July, 1901. During this period of two scholastic years, my time and attention were divided between the regular branches of the Sophomore Class, and an effort to give Creighton honorable representation in the field of College Athletics.

"My first impression of life in Omaha was very pleasant; accustomed as I had been to a large community, I found in the little religious family at Omaha an agreeable change. Then too, there was a charming homelike spirit about Creighton that compensated for the lack of such entertainment as Ours can enjoy elsewhere. Everybody seemed interested in his work and everybody had a kind word of encouragement for his brother. I have pleasant recollections of sound advice and helpful suggestions received on more than one occasion when difficulties incidental to the work of reviving interest in athletics rendered the outlook unpromising. Yet the disposition to give good advice never took on the appearance of meddling. When one was appointed to an office he was allowed to make it his own work, and in consequence he was prompted to call upon his own resources—to put individuality into it. At the same time, however, there was consolation in the knowledge that he would be supported, that far from being deterred from taking a step forward he would be encouraged if it were for the good of the University. One might perhaps refer to this time as the transition period in Creighton's history. In my imagination there still remain some lively phantasms, relics of strong sensations experienced in the lower story of what is now the Main Building. A new and modern system of plumbing was introduced which effected a real transformation. I remember too how during the noon hour the students used to sit on benches
around the wall of the play-room munching their luncheon, and how much more pleasant and comfortable it was for them afterwards, when they were grouped about the tables in the special room provided for them in the course of that year. I wonder what some of the old Prefects of the early '90's would have thought if they had entered that room during the retreat of 1901, when students, while taking their luncheon, listened to selections from a well-written spiritual book! I shall never forget the patriotic hand-ball alley on which the national banner was painted, nor the observatory decorated in the same national colors. Then one day there came the great change. The graders put in an appearance. Down went the old back-stop with its Homeric legend, down came the uprights for the horizontal bar and the poles for the swings—and the old campus was put out of commission, to be replaced afterwards by your ‘best in the province’ which I saw only in fieri."

"The library," it has well been said, "is the brain of the University." One of the aims of College and University training, is the development of a taste for good reading that may accompany the student through life. Nothing was left undone to fit up a complete library and comfortable and attractive reading room.

Another former professor writes thus of the development of this department: "Leaving its more recent history to those who have brought these factors in College life to their present high standard, I shall say a few words about the changes that began in a small way in April, 1899. At that time the students’ portion of the library consisted of about one thousand volumes which filled one case standing in the rear of what was then the Poetry Class room. This was scant courtesy for so important a feature of College equipment. But want of space had necessitated that arrangement. Such a thing as a reading room did not exist, even in name. There was little or no current literature accessible. This deficiency was, to my mind, one of the most notable defects at Creighton. Its effects were evident on the training of the students, of whom the professors complained, on account of the little reading they had done or were doing. Besides this, there was not a place to which they could go during noon hour and free time for study or private work. The more diligent took their books down to the
A TRANSITION PERIOD.

lunch-room and play-room. But the place was at that time neither inviting, nor conducive to study. Under a happy inspiration, a vacant room was soon found. Suitable furniture was purchased, pictures and other decorations were arranged, magazines and papers procured, and, in less than a week, there was a cozy little apartment that very much delighted the boys, who showed their appreciation by proceeding without delay to make good use of it. This transaction small and unimportant in itself, derives some noteworthiness from the fact that it was the first manifestation of new life and vigor after the hard times.

"The next step in this particular department was to enlarge the library. There were no funds and no provision had been made in the foundation. The President was so much pleased with the new improvements, so desirous of seeing them continue and so confident of the Library Association's ability to support itself, that he agreed to advance funds until money could be raised by donations, plays or entertainments. This manifestation of confidence in the integrity and enterprise of the boys impressed them very favorably. Before the first play was given, under the auspices of the new association, a debt of several hundred dollars had been incurred. The boys knew that, and when tickets were placed in their hands for sale they proceeded to demonstrate that they were worthy of all the backing they had received. As a consequence, all previous records in the number of tickets sold for a play, were far surpassed. Debts were paid and there was a large surplus for the purchase of more books; in this way over one thousand volumes were added to the library in two years. To secure this increase there was displayed a degree of unselfishness, public-spiritedness, and devotion to the success of the enterprise seldom witnessed in college boys. Looking back upon those events which were only side issues in college life, I can read an instructive lesson. The efforts of the Faculty to provide better facilities for the boys, the trust reposed in them, and the placing upon them a slight responsibility—all these elicited an altogether new manifestation of gratitude, generosity and enterprise."

When Father M. I. Stritch became Librarian in 1902, and found how incomplete many of the Departments of the Library were, he generously resolved to devote himself to the work of enlargement and improvement. His solid learning, his extensive
knowledge of books, and his correct appreciation of what was most needed and useful fitted him for the task. In the accomplishment of his object, he spared neither time nor labor; and if the University can now boast practically a new library, containing most of the latest and best products of the press, the credit is mainly due to Father Stritch.

In the interest of the circulating department it occurred to him to call the attention of some well known friends of the University to our needs in this line. Mr. and Mrs. Edward Cudahy were first appealed to. They have always cheerfully aided in any enterprise in which the students have been engaged. It was felt that their intelligence and their interest in educational matters would win their patronage, especially for the library. The confidence of Faculty and students suffered no disappointment. Mr. Cudahy responded immediately by offering a check for One Thousand Dollars—all that was asked. The manner of the giving was even more than the gift. Mr. and Mrs. Cudahy said that it gave them great pleasure to contribute something toward the success of the cause in which Creighton University is engaged and to be admitted to a share in the splendid work which their friend, Mr. John A. Creighton, is so generously carrying on. But those who know the Cudahy family in a friendly way, or those whose privilege it has been to visit them at their palatial home, will not be surprised at this instance of liberality and graciousness.

Mr. Edward Hayden and wife, also helped with a similar donation. Hon. James M. Woolworth contributed $250.00 and other benefactors lesser sums. The Faculty and students were highly gratified to number Dr. and Mrs. Coffman, Mr. and Mrs. Charles H. Creighton and Mrs. B. Gallagher as other benefactors of their library. The prominent place they all hold in the esteem of the people of Omaha, renders any account of them unnecessary.
CHAPTER XXVI.

COLLEGE SPIRIT AND CHARACTER OF STUDENTS.

On this subject, a keen observer remarks: "When I first arrived at Creighton in 1898, there was a notable absence of anything like a college spirit. The boys seemed to be devoid of interest in the place, to say nothing of enthusiasm. They were studious enough, but as soon as class was dismissed, they decamped like workmen glad to get away from the scene of hard toil. At first I blamed them for such a lack of appreciation and attachment to the college. But a little time and observation convinced me that they were not altogether to blame. There was a certain atmosphere about the place that was chilling and depressing. If it was not actually repelling, it certainly was not attractive. Whence it came, I know not. Probably it arose from a combination of circumstances of which hard times were the chief ingredient. In course of time new associations were organized for the study and practice of oratory, music classes and glee clubs were instituted as a means of culture and refinement and, to add to the pleasure of College entertainments, a library and reading room association became a formal and permanent organization. As an encouragement to healthful and legitimate exercise and sport, athletic clubs were formed. I do not mean to say that none of these societies had ever before existed at Creighton; but there certainly was a dearth of them at that particular period. To uphold the honor of the College, whether on the campus or in intellectual strife, became the great ambition. A filial pride in Alma Mater had been aroused and when her reputation was at stake the very best endeavors were put forth to defend it. The most striking proof of this spirit was manifested when Creighton sent its first representative to the annual contest of the Nebraska Oratorical Association. This event gave a new impetus to oratory. The idea of competing with other Institutions was like a call to arms. (187)
More painstaking work was done than ever before. The regular meetings of the local association were better attended, opportunities to debate and speak were eagerly embraced for the advancement and improvement to be derived. The intelligence, maturity and manly vigor with which subjects of national importance were discussed in the weekly sessions were remarkable. In due time Creighton sent forth her first representative orator with a delegation of enthusiastic supporters. They returned a sadder but a much wiser crowd than they went forth. It was their first experience, and it afforded more practical education than months in the class-room. They declared that they had never dreamed that people were so narrow and bigoted, so ignorant of the Truth. In spite of defeat and disappointment, their devotion did not grow less, esteem and appreciation of all that was being done to train and educate them were enhanced many fold. But so indignant were they at the alleged unfair treatment, that immediate withdrawal from the State Association was generally advocated. This step would certainly have been taken had not the Rector used his persuasive powers to convince them that it would be a wiser, as well as a more manly policy, to stay in. They resolved to adopt that course of action and with what happy results will appear elsewhere. It seemed to me at the time that the lesson taught the boys by that whole transaction, was of the very highest importance. It showed them what to expect from a world ignorant of their religion. Afterwards, as Catholic laymen, they will know how to meet and overcome such opposition; at least, they will not be terrified by it and inclined to run away and hide."

This is how a student at the close of his course, saw the College spirit developed. "Well do I remember the state of my feelings when I entered the Preparatory or Academic Department. This was one of the events of my early life. At last, I was an actual student of a University, of that lopped-winged College upon the hill, where it was reputed that stern, inflexible, severe professors taught, and where students were obliged to spend their days in memorizing Latin and their nights in deciphering Greek. A short acquaintance taught me that their dress and learning did not make these professors so terrible, in fact that they were the kindest and most jovial of men; and to-day I have among them some of the strongest and surely the truest friends of my life."
One cannot overestimate the value of these friendships between professor and pupil. To the counsel and advice of my teachers, I attach as much importance as to any study of my course.

"How proud we fellows were at first as we carried our Latin and Greek grammars and dictionaries around with us—the title plainly in view, that acquaintances and passers-by might form a proper estimate of our intellectual calibre. All too soon, the novelty wore off, and I fear it was Father John B. DeShryver, irreverently called by us the 'Count,' on account of his courtly manners,—I fear it was the Count and his celebrated jug—a special class session for delinquents—that induced us to study more than we wished, to master the tongues of Cicero and Demosthenes. The work in the Academic classes is admittedly dry to the average boy. Here, he must lay the foundation so essential for a liberal education; but, in general, the youth does not understand or appreciate the purpose of this continual drilling. Yet, when he sees at a desk beside him, a man who has, perhaps, voted at a presidential election or two, one who bears scars from the battle of life, who having made and saved some money, is able, at last to come to school, who has started at the very bottom in order that he may obtain an education which contact with the world had taught him is so valuable, and which, he has learned, renders a man so superior to his fellows—when the young student sees these examples (and we see them daily at Creighton), he becomes more satisfied with his studies and, for the first time, begins to appreciate the worth of an education.

"Happily, other studies and side issues helped to relieve the monotony of the course. There were elocution classes and contests, dramatic performances, debating and literary societies where heated debates and parliamentary quarrels are entered into with more spirit than is displayed on the floor of Congress. The value of these societies is measureless. What a transformation they work in the young collegian! On his first assignment, the trembling of his knees, the quavering of his voice, the blankness of his memory, the stubborn silence of his tongue, the awkwardness of his hands and feet excite mingled sympathy and laughter. How the beginner envies his fellow-student who talks with ease and fluency on any subject! Yet after a few months' practice and patience, this beginner will hardly know himself. He has
acquired the art of expressing himself, if not eloquently, at all
events clearly. This accomplishment will serve him in any cir-
cumstance of life. Who will believe that you are educated if you
cannot express your ideas?

"One of the most pronounced advances during my college
years was the development of an esprit de corps among the stu-
dents. When I began, such a thing as college spirit with the mani-
fold changes it works in the life of a school, was utterly unknown.
Pupils took no special interest in the institution; they were good
students, did their tasks faithfully, ranked high in their classes,
but all the while the majority of them regarded their course as
a necessary evil, a temporary imprisonment, and as soon as the
school hours were over, they would rush away from the college
and grounds as though these were a place of infection. The at-
mosphere which surrounds college and university life was en-
tirely absent. Certain individual students would strive to instil
a college spirit, but would give up the task in despair. Interest in
Creighton’s welfare, if felt, was not in evidence; and such a thing
as college songs, college yells, the display of colors, class and
social organizations, were as foreign to us as the quadrangles
of Oxford or Cambridge.

“So, the old student who visits Creighton now is as much
surprised at the inner change as at the outer aspect of his Alma
Mater. On the campus he sees hardy athletes diligently train-
ing that they may uphold the blue and white. He sees student
managers painstakingly arranging schedules and laboring for
financial success as assiduously as they would in a personal en-
terprise. He goes into the library and there he sees a corps of
student-librarians cataloguing or distributing books. In the
reading room he sees student-censors and he witnesses with sur-
prise an older collegian caution a young one whose exuberant
spirits have led him to violate some rule. Around the city he
sees students selling tickets to some of their benefit performances
or convincing some merchant to advertise his wares in this or
that college programme or publication. Such is the interest
manifested by the students of to-day."

The average Creighton student is good material to work
upon; for though “many of them,” says an observer already
quoted, “grew up in their prairie homes, they were keenly alive to
the value of an education and determined to have it. Hence, earnestness was their most predominant trait. They were not distracted by the frivolities of the world nor weakened by its vices. Work did not deter nor frighten them. They had learned the value of patient toil and dogged perseverance in the best of schools. This sterling quality made them desirable students; and their ready response to the demands and efforts of the Professors, their docility, candor and piety made them a consolation to the faculty. After comparing notes with those who taught elsewhere, I am convinced that nowhere will a Professor meet harder students, receive more considerate treatment or behold more consoling results of his labors than in Omaha."

Another Professor with good opportunities for forming a correct judgment confirms this estimate. "It seemed to me to be very easy to introduce any custom among the Omaha boys. They are docile and quick to respond to the wishes of authority—at least that was my experience. Were I asked to describe the student of Creighton, I would beg for time to do him justice. I found him tractable, respectful, considerate, earnest and diligent in his studies, energetic—with a good deal of push, self-reliance and general business-like qualities, able to give a good account of himself in any contest whether literary or athletic—in a word manly. If, in comparison with students of our other colleges, he be lacking in intellectual or artistic refinement, or what is commonly called culture (which I do not assert), he makes up for this in maturity of judgment and sound, good sense."

Another former professor fills in these lines: "The boys never impressed me as being what you could call bright. They worked hard—they had to—and deserved promotion at the end of the year. During my three years I never came across an intellect that, on close inspection, would make me blink or my eyes water. I was most favorably impressed by those who came from the interior of Nebraska and Iowa. They were all solid, earnest men. They came for an education and they certainly worked faithfully to get it. As a rule, they set the pace for the native Omahan. So devoted were these students to their books that it was almost impossible to induce them to give a modicum of time to athletics. As soon as classes were dismissed they would leave the college and go to their boarding-houses. There was plenty of material
among them for foot-ball teams—but they could not be induced to play. The difficulty was not confined to lack of interest on the part of the students, there was positive and vigorous opposition from the Faculty. Our genial Vice-President had set his heart on the suppression of rough games and the introduction of cadets. Having been a soldier himself, a magnificent specimen too, it was natural that he should show partiality to his old calling. I believe that he got his cue from St. Louis, where a battalion had lately been established. Well, the students did not take to the idea with enthusiasm and so the cadets just about dragged along. Whatever enthusiasm was alive was manifested by the most unsoldierly set in the Institution. These worthy sons of Mars were always on hand for the drill and always out of step and order. The Reverend Commandant could not retire them, and they declined a generous furlough.”

**Things Eternal.**

Non est mortale quod opto.
NUMEROUS societies have been formed from time to time to meet the varying needs of Collegiate life. Little can be done but enumerate them, giving the date of their organization and their purpose, when the latter is not clear from the name given them.

A. For Religious Culture.
1. Sodality of the Blessed Virgin, 1878. To cultivate the religious spirit and the practice of devotion to the Mother of God.
2. Apostleship of Prayer and League of the Sacred Heart, 1879. To encourage devotion to the Sacred Heart and the spirit of zeal.
3. Acolythical Society, 1884. To add solemnity to Divine Worship and afford deserving students the honor of serving in the sanctuary.

B. For Oratorical Culture.
1. The Creighton Oratorical Association, 1884. For University students.
2. The Creighton Literary Society, 1899. For students of the Academic Department.

C. For Literary Culture.
2. Students’ Reading Room Association, 1891.

D. For Scientific Culture.
1. The Chemical Circle, 1885. To promote facility in experimenting and lecturing on Chemical subjects.
2. The Scientific Circle, 1886. To acquire ease in handling physical apparatus and facility in dealing with scientific subjects.

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E. For Dramatic Culture.
1. The Creighton Dramatic Circle, 1899. To promote the study of Dramatic Literature and the production of plays.

F. For Musical Culture.

G. For Physical Culture.
1. Game Room Association, 1885. For indoor sports.

H. Other organizations. Alumni Association, 1892.

Religious Associations naturally claim our first attention. One of the Directors wrote: “It was always very pleasant to work among the boys of Creighton College, at least among the higher classes, to which my experience was chiefly confined. They were, as a rule, pretty well on in years, from 18 to 25 or thereabouts, mature and steady in character, very studious and eager to learn, uncommonly pious, well-mannered and very respectful. Many were weekly communicants, and the Sodality was held in honor among them. They were especially devout during the Month of May, and contributed without stint to the decoration of Our Lady’s Altar in St. John’s Church (which was their Chapel) and kept it very beautiful—though other people of the congregation also made offerings. A notable celebration by the College Sodalities was that of the Tercentenary of St. Aloysius. A preparatory triduum was preached by Father Kokenge, who came up from St. Louis for the purpose. On the morning of the Feast, which fortunately fell on Sunday, St. John’s was packed to the doors with the boys of the Sodalities and, other young people (their elders being excluded on this occasion), at the seven o’clock Mass, said by the Rector. A feature was the presence of nearly 100 young men, many of them old college stu-
students, who wore white silk badges. They occupied the epistle side of the main aisle, and together with the boys and all the other young folks, received Holy Communion. Beautiful music was furnished by a select choir under the direction of Mr. John Schenk, including his now famous niece, Miss Mary Munchoff.

The influence of the Sodality and Acolythical Society is well brought out by Mr. Thomas J. Smith: "I belonged to many societies during my course at College, and from them I derived many advantages. The first that I entered had the most lasting and salutary effect upon me. It was the Sodality of the Blessed Virgin. We used to assemble in the old College Chapel (the Church was not yet built), to recite the Little Office and listen to the instructions of our Director. I think that these had a powerful influence on the formation of our lives. We considered it an honor to be a member of the Sodality, for we were in some way made to realize that we were special friends of the Blessed Virgin. One of the first instances that now comes to my mind, is the happy death of a sodalist. Eugene Noon was a student of one of the higher classes, and was universally esteemed. The College Records tell of his brilliant career in his classes, they may speak of his piety, but they can scarcely describe the deep and lasting impression which the example of his life made upon those who frequently met and conversed with him. He has ever been my ideal of a college student. To manifest their regard for him he was awarded, by the almost unanimous vote of professors and students, a gold medal for excellent deportment, a prize offered but once during my course at college. After a short illness, he died, regretted by all that knew him. We learned the circumstances of his edifying death from a short discourse which our Director gave us, when we were assembled to recite the customary prayers for the repose of the soul.

"Who, that has had the privilege of serving Mass, ever fails to look back to that period of his life with a kind of reverence and pious affection? I have often noticed how men, years after they have left College, take a special delight in speaking about the days when they served Mass in their old College Chapel. Next to the Sodality, I think the Acolythical Society has the most salutary effect upon a boy's career at College. Many there are who trace back to this Association, the beginning of their vo-
cation. Well do I remember when Mr. Donoher invited several of us to attend a meeting in the old Third Academic Class Room. We assisted at the last public services in the College Chapel, we had the honor of being present at the laying of the corner-stone, and a short time after, at the solemn dedication of St. John's Church. I have known many to come from the furthermost limits of Omaha, from South Omaha, and Council Bluffs, to assist at the Holy Week Services. Protestants, as well as Catholics, always favorably commented upon them. But what struck me was the unusual splendor which characterized the devotion of the Forty Hours, the celebration of the feast of the Sacred Heart, and the Annual Renewal of the Act of Consecration to the Blessed Virgin at the close of the month of May.

"Father Jos. Rigge had a great reputation both within the College and about the city. The extraordinary rapidity with which the devotion of the Sacred Heart spread among the College students and the congregation of St. John's, was, in a great measure, due to his zeal and untiring efforts. He was not content with merely making this devotion known; he labored incessantly, both in his private conversation and public instructions, to inspire all, promoters and members, with the genuine spirit of the devotion. Perhaps the following incident would not please the good Father if he happened to read it; but I will narrate it as a proof of his own great faith in the merits of the Sacred Heart. He had been endeavoring to convert a criminal who had been sentenced to death. For several weeks all his efforts were in vain. The condemned man refused to listen to any conversation even bordering on the pious. In fact, about a week before the fatal day, he said he did not wish to have the subject of religion mentioned any more. Recalling the divine promise regarding the gift of touching the hardest hearts, Father Rigge offered up his Mass on the following morning for the unfortunate man. His prayer was heard. At his very next visit to the jail the prisoner met him, and was only too glad to make his confession. On the day of the execution he received Holy Communion from the hand of his benefactor, showing evident signs of repentance. Moreover, he was ready to make a public confession of his crime and beg pardon of those whom he had injured. The whole city was acquainted with these facts, but only Father Rigge knew the true cause of them."
CHAPTER XXVIII.

ATHLETICS.

The place to be given to athletics in college, has long been the subject of warm discussion. Some College authorities would banish them entirely, or at most, tolerate them in a limited degree; others encourage them and thereby endeavor to direct and control the inevitable exuberance of youthful energy and animal spirits. At Creighton, athletics have passed through all possible stages from absolute neglect to active encouragement. To some extent, we have already anticipated this subject. In our Chapter on the '80's some idea is given of the tribulations of the budding athlete of that period, but an interesting supplement to that story is furnished by the reminiscences of John B. Furay who entered College the first day it opened.

"Immediately after our return to school in September, we did not begin to prepare for the coming foot-ball season as is the custom nowadays; but baseball held the field until the beginning of November. And even when the football season did open, the game was so different from that of to-day, and so tame and unscientific in comparison, that your boys could hardly realize that we were very much interested in it. At that time, none of us had ever heard the names 'Fullback,' 'Tackle,' or 'Guard' and none had ever seen a player arrayed in his football gear. The Rugby game had not as yet come west. We resorted to the very primitive method of dividing the boys into two permanent sides for all the games of the season. The game itself consisted in advancing the ball by kicking or punting until a goal was made; but 'Scrimmages' and 'Running with interference' were unknown.

During the winter months there were few outside sports. Once or twice, the yard was flooded and a skating rink formed that served to keep the boys interested for a few weeks.
Some used to spend part of the noon recess and their free time after classes in coasting, for which sport the steep, ungraded city hills offered a rare opportunity. Indoor attractions were few; we had no gymnasium, at least as it is understood nowadays, though we did have some boxing gloves, a shuffle-table, a few pairs of Indian clubs, and several games, principally checkers, chess and back-gammon. These were the property of the Game Room Association. Preparations for the baseball season went on much as they do at present; even though the games were unimportant when compared with your recent contests, they possessed for us just as much interest.

"The College was not in those days the force in the community that it has since become. It had few old students in business in the city, and the active students of the College rarely came before the public. There were no plays, no debates, no oratorical contests, even the elocution contests were all held in private. Excepting Commencement night, the only time that the students made their appearance before the public was when they gave scientific lectures."

A later authority takes up another aspect of the subject. "It is not necessary to speak of College Athletics as they now exist; others better qualified give an account of their inception and development and of the records made. A few words about their influences on College Spirit. During my first year, nothing was done in this line. Football was tabooed and but scant encouragement given to sports of any kind. To this fact was due in no small degree, the absence of interest, enthusiasm and unity among the boys. But as soon as teams were organized and games scheduled, they began to feel a new attraction to the place. The whole crowd got close together; there was a common desire to see the teams victorious, everybody yelled for Creighton, rejoiced at its victories and grieved at its defeats. The splendid college spirit that now exists is due to athletics perhaps more than to any other one influence. An account of their recent development at Creighton and their good influences upon the whole student body, will go far towards vindicating the policy that encourages and keeps them under proper control. Thus the recognition of athletics as necessary and useful departments of college life will become a matter of record."
“To show the trustworthiness of the boys, I shall mention the discontinuance of the practice of having a Prefect during the noon hour. It had been the custom for one man to take an early dinner and then act as Prefect during the community dinner. It was finally decided to try the plan of leaving the boys to take care of themselves during that time. It succeeded so well that it was not found necessary to restore the former arrangement. When the boys were put on their honor, they never as a crowd, failed to conduct themselves properly. The delegations that went to the oratorical contests were unaccompanied by any member of the Faculty. The reports that came afterwards, gave testimony to their excellent deportment; for instance, a letter from the Pastor at Grand Island in which he said, in substance, that Creighton could have no better advertisement than the delegation that attended the contest there. In their tours the football and base-ball teams had no Prefect; still anything like discreditable conduct was never heard of. College life furnishes no better test of character than such trips in which occasions and temptations are never wanting.

“The soldiers stationed in the vicinity of Omaha were always very friendly and were at all times very anxious to arrange games. In the Spring of '96, the Creighton boys, after paying their hotel bill, were practically driven from an interior town, because they had the misfortune to win the game. The soldiers hearing of this, arranged a game with the team of the offending town, went out forty strong and took possession of the place as well as of the game. They all put up at the hotel at the expense of the home team, to repay them, they said, for the treatment received by the Creighton lads.”

Coming down almost to our own times, we find that in the short period of three years, wonderful progress was made. Within that time, the difficulties invariably arising from the inauguration of high grade athletics, were overcome with comparative ease; rough material was moulded into star athletes; doubtful patronage was succeeded by intense college spirit, and earnest support from without; desirable games were regularly scheduled and finally Creighton became a recognized factor in the field of inter-collegiate sport in the West. No doubt the athletic equipment and gymnasium facilities provided, such as baths, dressing
rooms, lockers, as well as a first-class gridiron and a large indoor baseball cage, contributed largely to these results; but the development of the University in all other directions, seemed to demand activity in this and the attitude of the college authorities made it possible.

The President of the University gave his views on this subject in an article contributed to a magazine at that time. In his opinion, athletics, within reasonable restrictions, are calculated to meet the wants of the living age, which requires a sound mind in a sound body. Parents want athletics and their children want them. If sports are sometimes accompanied by danger and result in broken limbs, let those who want them take the chances and be responsible for the results. It is trying enough to divide with parents their responsibility with regard to intellectual and moral requirements, without undertaking to be father, mother, aunt, uncle and all the rest of kin to "Tommy," when, with some risk, he insists on developing his muscles. Often enough we are compelled to go against the stream in opposing many educational theories and practices, because there is some principle at stake; but when no principle is involved, I believe it is wise to do as other colleges do. If people want an education which includes physical culture, give them what they want and they will send their children to you.

Standing opposed to any form of systematic physical culture are those who would be content to see boys hatchet-faced, thin-blooded, scrawny, with spindle shanks, flat chests, narrow shoulders, soft muscles, weak arms and a lack of physical courage. All the objections urged merely prove that while athletics are good servants they are bad masters. They are all right as long as they do not interfere with study. But they do interfere with study, say the objectors, and, more than that, valuable time is squandered and what some denominate noble games might more properly be called brutal sport. Every one will admit that athletics are sometimes cultivated to excess, that they sometimes interfere with serious study; and that the safe return of college athletes from the field of prowess is often hailed with a devout "Te Deum," as if another danger were passed and their friends were free to breathe once more. But we must remember, too, that the best athletes are often the
best students; backward young men can be barred out by proper authority and the time lost affects comparatively few, while the healthy college spirit engendered, the enthusiasm for excellence aroused, more than counter-balance these disadvantages. Recreation need not consist in lounging about door-ways, moping through corridors, creeping along from place to place; something virile ought to be aimed at, the development of a manly spirit. Where is this to be acquired; in the class room? It is a mistake to suppose that men learn only from those appointed to teach them; there is a great deal of useful education to be had from mixing with college companions, and character is developed on the gridiron and the diamond, on the campus and athletic field as well as the class-room. The educational results of athletics are numerous enough to be overwhelming. The self-denial required in training promotes discipline; the struggle for supremacy prepares one to take the hard knocks the world will subsequently give; the moderation and submission required in accepting adverse decisions teach self-control in trying circumstances and under strong provocation; the tense engagement of mind and muscle leaves little place for lewd conversation, drinking habits, and the malignant influence of troublesome coteries. These advantages flow especially from games played in combination, where there is question of courage as well as skill, where, the individual player being of less importance, each one learns the necessity of organization, the art of playing together and the need of sacrificing his athletic reputation in a critical emergency, for the common good. The disposition rather to lose a game than win it unfairly is the natural outgrowth of honorable competition. There is undoubted generalship in many of these games and a practical lesson in administration. Quickness is needed, decision, courage, determination to win, ability to give and take. These qualities are all of the highest moment for success in the battle of life.
Tantum opus est verbo.
CHAPTER XXIX.

ELOCUTION, DRAMATICS AND ORATORY.

It is difficult to speak of Dramatics without taking up Elo­
cution and Oratory; for these three became popular about
the same time, and were so closely related in their effects upon
the students, as to be inseparable in treatment. Up to 1893,
Dramatics were an up-hill work. Talent was scarce. The Rector
would not hear of a play for that reason. One of the professors
thought him mistaken in his judgment; but after putting an
enormous amount of work into a play in order to reach any suc­
cess whatever, he became convinced that the Rector was right.

Elocution classes were opened in the University the first year
of its establishment. Though not so much attention was paid
to them as to other branches of study, yet there was an attrac­
tion about them which won the heart of the Omaha student. In
the course of a few years, elocution was no mean factor in the
boy's College career. He felt the desire of appearing in public,
and realized the benefits it brought him. From this time, public
contests in elocution were held annually, and though, from time
to time dialogues and at intervals scenes from dramas and trag­
edies were presented, it took fifteen years from the humble be­
ginning before an entire play was enacted.

It was in May, 1894, that the first dramatic production took
place. The play chosen was "Elma," a tragedy of the Druid
days; and so well was it received by the people, that, at their re­
quest, the play was reproduced in Boyd's Theatre, at the close
of the Collegiate year.

Many a former student recalls those happy days of earnest
endeavor and vaulting desire. And, when he now returns for a
visit to the College, and once again sees the old hall and gazes
upon the narrow stage and tortuous exits, a smile plays upon his
lips at the thought of how serious it all was; and how he looked
upon the enactment of his part as a most engrossing question; how it absorbed all his young thoughts and energy; how he lay awake at night, restless with the ambitious conviction that he was to win great honors in his role on the night of the performance. Yet, a deep interior consciousness forces the belief that in those days, upon that cramped little stage, he laid the foundation which served him admirably in after life.

The following narration shows that at least one former student should have a warm appreciation of what elocution did for him.

"I have in mind a young man who, I doubt not, will look with grateful memory upon the Elocution Class as the most profitable of all the branches taught. Not that he attained the summit of oratorical or dramatic perfection, or even surpassed his fellow students in any marked degree, but for this alone, that his Faith was strengthened, and he was brought from the verge of unbelief to be a staunch and earnest Catholic. The reform came about through a piece of elocution which brought out in a simple way, the existence of God in the beauties of the universe. The Professor had given it to be committed to memory for the weekly drill. Overpowered by the thoughts and arguments set forth in the selection, the student was thoroughly convinced of the existence and manifestation of Nature's God. By this thought, breathed, as it were, from so pure an atmosphere, another soul, sick unto death was resuscitated, to praise the Power that had brought about so profitable a change. The kindness, the interest, and the self-sacrifice of the teachers also left imperishable memories. As an instance of this, I could mention a promising young man of to-day whom, as a student, I knew to be discouraged, uninterested in his work, and, in a word, merely 'dragging along' with his class. It so happened that the teacher took occasion, in the early part of the school year, to compliment him on an effort he had evidently made to prepare his lessons. Furthermore, by word and deed the Professor showed him that he had considerable undeveloped talent, that a little patience and good will, added to his earnest endeavor, would eventually result in well developed faculties before the close of his College career. The word of kindness had its effect. The student took courage; and, with the consciousness that he had
some one very much interested in his success, he became persevering and studious, graduated with honors, and has never lost the impetus due to the encouragement received on that occasion."

There is, perhaps, no section of the educational world in which the art of oratory is more earnestly and successfully cultivated, than in our western colleges. Each of them has debating and oratorical societies. History shows that eloquence finds its natural home among a free-spirited people under a popular government. Love of high eloquence is with us a growth of the soil, a plant of the environment. In the next chapter we shall have occasion to speak more fully of the "Oratorical Association." We regret that space does not permit a well-merited commendation of Weir D. Coffman, President of the Nebraska State Oratorical Association, while he was a member of the Senior Class, and James E. Woodard, Creighton’s successful representative in 1902. An appreciative notice and a biographical sketch of each is given in "The Creightonian" of the same year. "After the Creighton Oratorical Association was admitted into the State Association, the interest in public speaking increased to genuine ardor. The President of the University kindly and strenuously encouraged all efforts. To acquire skill in declamation, interpretation and dramatic action some of the more ambitious young orators devoted themselves to the diligent and scientific rehearsal of dramas, under the direction of experienced instructors and critics, and were wont to regale the public with the result of their earnest study. What with excellent histrionic talent on their part, an enthusiastic spirit and admirable facilities in the way of a large hall, with all modern appliances in regard to electricity and appropriate stage-setting, together with able management, instruction and encouragement, they felt perfectly confident of their ability to appear, with credit, and to be at least on a par with any amateur organization of players in the city or state."

In the Fall of 1899 a few of the more daring Thespians, ventured the foundation of a permanent Society, whose object should be the staging of at least one dramatic piece yearly. The devotion and energy they brought to the cause enabled its devotees to place their organization in the galaxy of the University’s best societies.
To insure a membership embracing the best talent was their next purpose. The staff of officers was first made up of the ablest elocutionists and actors in the College. These formed the Dramatic Circle, and applications for membership were submitted to them for consideration and acceptance. Only tried or promising talent was accepted and members were received only for one year. Hence, with the closing of the classes, all except the officers ceased to be associated with the Dramatic Circle. On the opening of the next fall term, the officers reassembled to receive applications and admit new members. When the Circle was fully organized for the year, new officers were elected, who retained their posts of honor and trust for the ensuing twelve months. This system has since been maintained because it promotes enthusiasm and conduces to the development of the best talent.

According to one of our contributors, the success following this earnest application to public speaking in every form, is owing to two causes: the first is, that among the students is a goodly number of older ones who come to college with the set purpose of following some profession; the second is, the long-established custom of having a bi-monthly examination in elocution obligatory on all.

This constant practice accustoms the boys to put aside all fear and gradually makes them feel at ease before an audience. The result is made manifest in the various elocution and oratorical contests, but, above all, in the plays rendered annually.

"A man of no mean ability as a speaker and one whose extensive travels would make him a competent critic, remarked that he had never heard boys whose utterance was so distinct and whose earnestness in delivery so impressive as those at Creighton. Hon. C. J. Smyth, owing to his good impression of the boys as speakers, urged them repeatedly to join the State Oratorical Association; his advice was followed after several years' delay, and with what result is now a matter of Inter-collegiate History.

"The plays too, received their share of praise not only from friends of the boys but from non-partisan witnesses as well. A graduate of the University of Norway, and Leader of the Orchestra at the production of Guy Mannering in 1897, mentioned that it was the one-hundredth amateur performance which he had attended, and that for general smoothness of acting, it surpassed
them all. In connection with this play there comes to mind an incident, small in itself, but one which shows the true spirit of good-fellowship and high regard for College interests.

"Having occasion to call on the star of the cast of College players, I met another member of the company, one whom I knew to be a comparative stranger to the former, until they were thrown together on the stage. The play was to be performed that evening, and as the leading man had noticed in the dress rehearsal of the evening before, that this young actor, whom he was befriending, was suffering from a severe cold, he insisted on the patient remaining with him that night and the next day until the performance, applying every known remedy to the cold. The sufferer was making his way through College by working for his board. He, it was, who told me of the kindness of the Good Samaritan, a boy far above him in every respect.

"Dramatic exhibitions by students are of admirable training value. Not only do they furnish entertainment, but they give the participants a deeper insight into the nature of dramatic literature, they afford practice in elocution, interpretation, impersonation and public speaking, and at the same time make the young gentlemen more versatile, polished and self-reliant in their intercourse with men. With this end in view, the Creighton Dramatic Circle was organized.

"That Dramatics have flourished with splendid results at Creighton University, is evident from a list of excellent plays enacted by the students, and from the ability and versatility of those who took part in them. 'The Critic,' 'Elma,' 'Guy Mannering,' 'Merchant of Venice,' 'Rip Van Winkle,' 'The Heir-at-law,' 'A Celebrated Case,' 'Rosedale,' and 'Rob Roy' were produced in the last few years."

The gradual development of Dramatic power led to a special effort at character portrayal in 1902. The play was "The House of St. Quentin," a dramatization of the novel, "The Helmet of Navarre." The play was formally studied according to the prescribed rules of dramatic art. The novel was read and re-read until the atmosphere in which the action is cast thoroughly imbued the work. Each player in addition, studied the prototype of his character, as given by the novelist, and toned down his conception of it to suit the person of the play. As the characters
are little changed from the novel, this was easily done. Moreover, private rehearsals of individual characters were freely held. In these private lessons the character was first discussed and then practised to insure perfect reproduction. Besides these details, which are here set down to show the present stage of dramatic development, the general setting of the play was carefully and successfully attended to. Such a love of dramatic art and such promising ability in the students were not brought about in three or four years. The philosophy of it lies deep in the work done during the score of years preceding the organization of the Dramatic Circle.
CHAPTER XXX.

ORATORICAL CONTESTS.

THE success of Creighton students in the Nebraska Oratorical Association has been so marked as to justify a separate chapter on this subject.

The Woodstock Letters of June, 1902, gives an account of one of these contests. At the risk of spoiling the article, we venture to abridge it.

"Last Autumn a Creighton boy came out first in the State Oratorical Contest, and Creighton students won the first and second places in our own Provincial 'Intercollegiate English.' This success together with our rapid material growth has advertised us far and wide; and we have gained notoriety enough to satisfy the appetite of the most thoroughly acclimated Nebraskan.

"I have not been long enough at Creighton to have a plausible title to any of the credit, and am, perhaps, for that reason, becoming somewhat tired of the huzzas and alleluias. How fortunate, then, that your former kindness will not allow me to refuse your request for some account of the Oratorical Contest.

"Well, every college has, or is supposed to have, its Debating or Oratorical Association. We have one. It was announced late last Fall that each member was to write an oration and hand it to the President. This officer was to select from six to a dozen of the best from the whole number. These best were given to the Judges of composition. The Judges determined which orators should appear in a public contest, held about the middle of January. Three prominent members of the Omaha Bench and Bar acted as Judges on delivery and in their judgment, James E. Woodard obtained first place. This made him Creighton's representative in the Annual State Oratorical Contest. Like work was being done at the same time in the other six Nebraska
Colleges holding membership in the Nebraska Collegiate Oratorical Association. The seven champions chosen by this process met in our University Hall, March 21st. On this occasion our young junior achieved his second and greater victory. The colleges participating not only sent their representative orators, but large and enthusiastic delegations of students to cheer and support the contestants. Keen rivalry and glowing enthusiasm gave zest and interest to the program, but in no way interfered with orderly progress and good feeling. The orators and delegates departed in defeat but not in chagrin; for they declared, through their official spokesman, that Creighton had fairly won and was an ideal entertainer besides. The pride and enthusiasm of the victory were felt not only by the students of Creighton, but by the people, and press of Omaha; and congratulations poured in from friends and alumni from all directions.

"Now, as our local contest, with its preparations, can be taken as typical of the similar contests in the other colleges of the state; so our State Contest will serve as a sample of what was done in nine other states in preparation for the Interstate Contest. Just as the winner in the local contest represents his College in the State Contest, so the winner in this latter represents his state in the Interstate Contest.

This Interstate Contest was held at St. Paul, Minnesota, May 1st. The States represented were: Colorado, Indiana, Illinois, Kansas, Minnesota, Nebraska, Iowa, Missouri, Wisconsin and Ohio.

"Readers unacquainted with the State and Interstate Associations and their methods and laws, may wish to know what precautions have been taken to secure fairness in the decisions. Quite clearly, as far as the rules and methods go, a bona fide attempt has been made to counteract prejudices, do away with the personal equation and insure fair dealing. There are six judges in all for each contest. Three pass on the value of the written orations; and three on delivery. Each judge assigns notes to the individual contestants. For instance, a judge of composition gets ten papers. To the first one he reads he assigns one-hundred notes, and proceeds to mark the others above or below that number according to his judgment of their merits. When this is done, he ranks the man with the highest number of notes 'first' and
so on down the line. The markings of the six judges are taken. The six figures indicating the rank of each individual contestant, are added together. A little consideration, it has been found by experience, is required to make beginners see that the smaller this sum the higher the rank. Happily the readers of the LETTERS are not beginners. In case of a tie in the sums of the rank numbers, recourse is had to the notes, precedence being given to the one who has obtained the highest total of notes.

"This point suggests another difficulty and one that is urged as an objection to the method. It is that of two men, the one with a lower total of notes may outrank one with a higher total. But the system is an advisable compromise, has been adopted after long experience and full discussion, and seldom does any serious mischief.

"A further precaution in the interest of justice is that no judge either of composition or delivery, can be in any way connected with the College concerned. He cannot even be a resident of the district where such College is situated. The judges, under these limitations, are selected by the Executive Board, President, Vice-President and Secretary of the Association. Moreover, any college can protest against and displace any judge up to a certain date before the contest.

"In spite of all this, there are the personal equation, sectional pride, political affiliation, and the religious sympathies or antipathies to deal with. When these are taken together with the natural proneness of the defeated to indulge in complaint, we need not wonder that there are occasional insinuations of unfairness, and that such insinuations are not always without foundation. It will be of interest to know that in the Nebraska Contest this year, one of our judges of composition was a distinguished Jesuit Father of the New York-Maryland Province, and a Professor at Georgetown University—the Reverend A. J. Elder Mullan. He awarded the highest place to Creighton—a decision independently concurred in by the other two judges, Rev. Mr. Ludden, a Lutheran Minister of Lincoln, Nebraska, and Professor Ellis of the Kansas State Normal School. Two of the three judges in delivery in the same contest were Episcopalian Ministers. (The names and markings of all the judges were given
in tabulated form and afford a good illustration of the method outlined.)

"Mr. Woodard was the first representative of a Catholic College to appear at the Interstate Contest. His appearance was a cause of no little wonderment and perplexity to many, a fact which went to show how much rusticity still finds congenial lodgment in the enlightened minds of Mississippi Valley College men. Nevertheless, Mr. Woodard was listened to with respectful attention, did credit to his College and himself, and even in the judgment of three Methodist ministers, who sat on delivery, he had no superior in at least four of the competing states. His showing was excellent when all the circumstances are considered.

"Creighton College boys have now taken part in three of the State Contests of Nebraska. They have always come off with distinction and have risen year after year until they now stand at the head of the State Association. There were, in the beginning, just such difficulties to overcome as confronted our representative this year at St. Paul. But prejudices, religious and educational, are rapidly disappearing. There is for the future a reasonable prospect of a fair field and no favor. And another advantage of no small value that comes of Creighton's membership in the Association is that no college and contestant would now bring forward the calumny and gross abuse of the Church which used to constitute the staple orations in former years."

In the following year, 1903, the Creighton representative, Frank Montgomery, won first place in the State Oratorical Contest, under similar conditions. That gave the prize to a Creightonian two years in succession, though this College had been in competition only four years.

Owing to an informality in the markings of one of the judges on delivery, the defeated colleges claimed that the first contest was invalid and insisted on a second. Creighton opposed this plan vigorously, arguing that her man had fairly won first place and that the error in question, even if admitted, affected only those below her. It was agreed to substitute the markings of the referee judge, provided for by the constitution, but when it was found that his notes also gave Montgomery first place, they also were thrown out. Various other methods were suggested for meeting the technical difficulty. All were rejected by a slight
majority of the other colleges, and a new contest was ordered. Mr. Montgomery very properly declined to re-enter, because he had already won first place and his superiority had been acknowledged by the officers of the state association, who had given him the money prize, as well as his credentials to the interstate contest. To compete again would be to admit that his honors had not been fairly won. In this emergency the Creighton Association put up another man and Thomas F. McGovern represented her in the supplementary contest. To the great satisfaction of the Creightonians, Mr. McGovern justified the confidence reposed in him and won first place in the second contest. Thus two victories were recorded instead of one; and the names of Montgomery and McGovern were linked together as Oratorical champions of Nebraska in 1903.
Gathering the Harvest.

Fœcunda mater gaudiorum
FOR the material of this chapter, we must draw largely upon the newspaper press of Omaha, which, from the beginning, has faithfully chronicled the public achievements of Creighton.

A complimentary editorial of the Herald, on "Our Boys and Creighton," back in the early days, furnishes the keynote.

"The Herald has much to say about Our Girls, and now and then a word about Our Boys. The Creighton College Commencement, Wednesday evening, furnished texts for ample discourse upon the last mentioned subject. The products of Omaha's young manhood which were exhibited at the College, are calculated to excite the pride of every citizen of the city, not only in Our Boys, but in the great school in which they are being trained in their minds and likewise in their manners. It might be deemed invidious to mention a few of Our Boys at the new college, where so many deserve it, but such stalwart specimens of the native young manhood of Omaha as Caldwell Hamilton, as he appeared in the discourse on 'Education,' Harry Burkley, as he came forward in his various roles, Frank and John McCreary, William Shields, Robert McDonagh, Arthur Creighton and Cornelius Sullivan, cannot be passed without mention. But, flanking all, were scores of the younger boyhood who are receiving the inestimable advantages of religious, moral, and educational training at Creighton College.

"Under the scrutiny of Bishop O'Connor and personal direction of President Shaffel, the College gives evidence in its rich and ripening fruit of the great work that is being done in the Institution which was bequeathed to the people by Mrs. Creighton. More enduring than brass or marble, the College founded and endowed by her munificence, will be the best monument to memories of good which are still fresh and green in the
hearts of those who know the donors best and loved them most. That the College is fully answering to the highest hopes of its usefulness is shown in the progress that has been made in the scholastic year just closed, and all, who can appreciate the meaning of it, will join in the prayer that this great Institution may go on in its good work in educating Our Boys, from generation to generation.”

Half a decade later, Governor Thayer took up the same theme.

“I have found it impossible to resist any request of your President. I had no thought of being pressed into service this evening. Some weeks ago, I received a cordial invitation to be present at the laying of the corner-stone of St. John’s Church. I came and was amply rewarded for coming; for it was then I received a request to be present here this evening. I cannot express the pleasure I derived from the presentation of testimonials to these young students. It was unexpected, consequently the more enjoyed. I am glad I was thus honored. The sight of these boys in College here, is a grand one to me, and as I look over this splendid audience, I cannot help but recall Nebraska as I knew it thirty-three years ago and contrast it with to-day. How beautiful it is with its flourishing cities and towns, treeless plains, cut up into thriving and charming farms, with its church steeples towering up from every village and every town, and school houses everywhere! Here, in the midst of this beautiful city, fast growing in population, power and influence, everything evinces a high degree of prosperity. What has caused these changes in human power, energy and life? What has brought about these great and grand results? Nothing, my friends, but Christianity and education. They go hand in hand and carry forward progress and enlightenment among all the people. Where these exist, you will find the highest type of civilization. Christianity and education are the bulwark of the nation; they uphold the people, tend to make them better, to elevate them to a higher plane of life. The object of all should be to improve the condition of those around them. I rejoice at the prosperity, the beneficent influences, the ennobling efforts of Creighton College, and am glad of an opportunity to thus manifest my interest in it. We cannot take too deep an interest in our schools and colleges; for in them our children are to be taught the ways of right.”
Later still, the *World-Herald* in an editorial on the “Growth of Catholicity,” points a moral by reference to Creighton. “Those who closely observe the methods and works of the Catholic Church in America, will see that they are marked by wonderful business ability and enlightened views. Large amounts of property have been amassed by executive ability of the highest order. Colleges and universities have been established, wherein liberal education and culture are possible. The sciences, once opposed and oppressed, are now in America liberally taught and deeply studied. At Creighton College, here in Omaha, are now to be found under Church patronage, Catholic professors of a high order of learning in the sciences. The Church Government, which has brought about this change, is not of the kind which would be intolerant if it had the power. In fact, intolerance would ruin its power. The Catholic Church of today is an intellectual Church, in spite of the fact that many of those who worship at Catholic shrines are ignorant and uneducated. There are many respects in which Protestant Churches might strengthen themselves by following the example of the Catholic Church in the building up of knowledge and learning as towers of strength to a temple of religion. To be lasting, to be progressive and even to hold its own in these days of growth and advancement, a religion must be enlightened and intellectual. The need of the Churches is more intellectuality mixed with their emotionalism.”

P. McKillip, now a banker, was the first student who gained signal honor for his Alma Mater, by his success in the Intercollegiate English contest, between the seven Jesuit Colleges of the Province of Missouri. One of his Professors intimates that the young man deserved all the honor he received. “He won,” says this authority, “by the most painstaking and systematic work a boy could impose upon himself. He remained in the city during Christmas Week, instead of going home. He wrote and re-wrote the paper at least ten times, studied every word and sentence; was satisfied with nothing that was not perfect and polished ‘ad unguem.’ His paper was considered the best ever written by a Creighton boy, up to that time.”

The *Omaha News* of July 29, 1900, sounds the praises of another bright student. “A large eastern daily in one of its recent issues, prefaced an article relative to an extraordinary success in
collegiate competitive examinations with the following paragraph: 'A young man from Lone Jack, Mo., has set a new standard for future law students at Harvard, in passing eleven examinations with honors in the finals held at the Law School this year.' While not wishing to say anything disparaging of his accomplishment, the Daily News would respectfully call the attention of its readers to a similar feat which was performed by an Omaha man during the past year, at Yale Law School. Mr. John T. Smith, who graduated from Creighton College in June, 1899, entered the Law Department at Yale immediately on finishing his course in this city. While at Creighton he had shown wonderful ability, leading his class for three successive years, and winning, on two different occasions, third and first place among 400 competitors in Intercollegiate English Composition contests. Being anxious to practise his chosen profession, as soon as possible, Mr. Smith was enrolled at Yale as a two year man, the regular course extending over three years. This necessitated his doing a year and a half's work in each of the two years. Added to this, Mr. Smith had been further handicapped by an affliction of his eyes, which made study at times impossible and at other times, very difficult.

To those unacquainted with the exact nature of Yale examinations, the following, which is a part of the newspaper article above alluded to, is necessary for the proper understanding of the real significance of an examination in that institution. Speaking of the difficulties of these examinations in Harvard, (and the same will apply to Yale), the article says: 'There are, perhaps, no more severe examinations given in any institution in America, than the annual finals which every student must pass before he is awarded his degree by the Faculty of the Law School. The method hit upon for decreasing the number of students in that school, was to make the work and examinations so severe that only men of rare ability could pass. This has been carried out to the dismay of seventeen men who failed to pass the required work this June. Not a few men each year find that they are physically unable to endure the strain of the required five examinations.'

"Mr. Smith not only endured the strain of five examinations, but of twenty-eight examinations, twenty-seven of which he passed in three days. Sixteen of these were regular junior examinations, that is, such as are required of those that have spent
one year in the school, and twelve of the examinations were middle year examinations, or such as are required of those who have spent two years in the Institution.

"There were in the Law School last year, twelve men who were endeavoring to make the course in two years, and of these, all of whom held College degrees, only four passed, Mr. Smith being among their number. One reason for the failure of the other eight was that higher notes are required of the two year men than of their three year brothers, as the Faculty of the School is very desirous of stamping out the two year course.

"In addition to passing these two examinations successfully, Mr. Smith won the Betts prize of $50.00 for the best junior examinations, taking twenty-eight examinations, while most of the juniors took but sixteen. He also won the second prize in the Wayland Prize Debate, was chosen one of the principals of the Harvard-Yale Debate, an honor which is sought after with much rivalry by the students, and was elected an editor of the Yale Law Journal.

"Much of Mr. Smith's success at Yale is undoubtedly due to the preparatory training he received at Creighton College, of this city, and his record is a splendid tribute to the value of the learning imparted in that Institution."

About the same time another Creightonian was winning laurels, to which the same paper refers in these terms.

"For the third time in seven years Creighton University has taken the first prize in the Intercollegiate English Contest. John A. Bennewitz, who had previously captured the Intercollegiate Latin prize, won the $75.00 cash prize offered for the best essay on 'Orestes A. Brownson as a Patriot.' The contest is open to seniors, juniors and sophomores in colleges at St. Louis, Chicago, Cincinnati, Detroit, Milwaukee, St. Mary's (Kansas) and Omaha. As several hundred students participated in this contest, Mr. Bennewitz's victory has brought great honor to himself and to Creighton University. In each school all contestants who desired to write essays, were assigned the subject and wrote their papers within six hours. They were not allowed to use reference books. Three essays were selected by the Faculty of each school and submitted to Judges who made the final decision."
The *Omaha Bee*, April 21, 1901, recounted the praises of another student of Creighton.

"During the past year, an Omaha student has made a record in the East which is worthy of more than passing notice, inasmuch as, apart from being a tribute to the young man's ability, it speaks creditably for his western collegiate training. Mr. Joseph B. Egan, who was born and reared in Omaha, graduated from Creighton College, of this city, in June, 1899, with high honors. His preference and talents were literary and the success which he met with in that line while at Creighton, induced him to adopt literature as a profession. In his sophomore year at Creighton, he published a short character sketch in *Donahue's Magazine* of Boston, and during the rest of his course was an occasional contributor to various publications. In his senior year he was awarded a gold medal for literary excellence in an Intercollegiate English Composition contest in which about 300 students participated.

"Desiring to perfect himself in his chosen profession, Mr. Egan specialized in English Literature, besides following subsidiary courses in History, German and Constitutional Government. It was his good fortune to be assigned to the class of literature which was presided over by Professor Gardner, the well known literateur and author of text books on literature and kindred subjects. The fruits of such an association were not long in manifesting themselves.

"One of Mr. Egan's earliest triumphs during the year, was the acceptance of a poem by John Kendrick Bangs, Editor of *Harper's Monthly Magazine*. Mr. Egan also contributed to other eastern publications, but his most signal victory was the winning of a scholarship in competition with freshman, sophomore, junior and special students of Harvard. These scholarships are eagerly sought after; for, aside from being an express recognition of ability, they carry with them a year's tuition. Mr. Egan spent much of his spare time while East in tutoring, and in the composition of various literary productions, one of which, 'The Ordeal of the Sword,' is now running in a western magazine."

The Medical Department met with similar success. Up to 1902 Creighton graduates received the highest grades ever given by the State Board of Examiners in Iowa, Utah and Kansas. Five
of the graduates are army surgeons. One student, who left at the end of sophomore year, won the first prize in the College of P. & S., New York, where he completed his medical education; and another, who entered the senior year of the University of Pennsylvania, also won first prizes. Other successes of the students of this Institution have already been mentioned under different heads of this book.

It has often been asked what becomes of most of the graduates of our Jesuit colleges in this country? What proportion of them enter the learned professions? Father Coppens has tried to get together some data, which are given in the "Woodstock Letters," Volume 30, No. 1, p. 154, 1901. "We have taken up a period of about nine years, within which we could trace all our graduates. During that time we conferred the degree of A.B. on sixty-one students. Their subsequent career naturally has been varied; and here exact statistics will be of special value. Of these, four entered our Society, and two, the ranks of the Secular Clergy, not counting, of course, the several others who left from Rhetoric or Poetry for our novitiate or for the seminary; twelve have entered on the practice or the study of law; nine, medicine, two pharmacy, one is an electrician, and one is a student of mining engineering; two are engaged in editorial work on newspapers; one, in post-graduate studies in the department of literature; two became principals of High Schools; one has died; one is a real estate agent; eight are engaged in commerce; and fifteen are still clerking, but these, being still quite young, will probably later on enter upon more important careers. Out of one graduating class of eight, seven took up higher studies.

"In the Oratorical Contest of 1901, between seven colleges of Nebraska, our champion was awarded the second place for literary excellence. This result was the more satisfactory as the speech was all his own, while it was openly acknowledged that several of the other speeches were not written by those who delivered them. This statement is substantiated by an incident which occurred on that occasion. At a meeting of the representatives of the seven colleges concerned, a student moved the enactment of a by-law limiting the aid that the professors should be allowed to give the contesting orators. The more ingenuous stated that some of the professors were tired of correcting the compositions
and that in such correction, the speeches were often so much changed as to be almost new compositions. Our students and those of another college supported the motion, but it was voted down by a decisive majority. This is an acknowledgment that the contest has so far been, in most cases, between the professors themselves."

Akin to this question is another: What proportion of students graduate or even go as far as the collegiate department? An accurate answer to this question, will be found in the diagrams at the end of this book, and especially the one giving the "Numerical Life of the Classes" from the beginning of the College. By means of this diagram, every class, since the College began, can be traced through the seven years' course. Many causes have operated to make boys stop short in Creighton: In the early days, few had any taste for study, and fewer still, were fit material for College; a Latin course was forced upon them before the time was ripe for it; classical studies were for a long time looked upon as a waste of time; no electives were allowed; not a few failed in examination designedly; the majority found a seven years' course too long and some of the best students had to leave for lack of means to continue their course.
CHAPTER XXXII.

HELPFULNESS THE PREVAILING NOTE AT CREIGHTON.

CREIGHTON UNIVERSITY has tried to arrange and apply its course in such a way as to be helpful to those who can profit by it. It has tried to make place for eligible applicants, even if they intend to take only one or two branches. Suppose a young man who is certain to make his mark in the world presents himself and says: "I can stay at college only one or two years. I have earned enough money to keep me for that length of time, and after it is spent, I must go to work again. I do not want any Latin; it will be of no use to me, and I cannot study it long enough to get any benefit out of it, anyhow; give me what will fit me for the life I must lead." We ought to have place for such a person, and we have. It would be a pity to say to him: "We have a certain fixed course. If you do not wish to take all the studies prescribed, you will have to go elsewhere." We encourage him: "Step right in; your notions are a little hazy, but we can do as well for you as any other institution can." Why not? He is resolute, strong, talented; just such a one as will be a leader among men. Why should we not take him, even for a year or two, and embrace the opportunity of teaching him Christian Doctrine, morality and sound principles; and then send him forth as a strong moral force among our countrymen?

Mere teaching is not education; and, when a young man emerges from college, people do not judge him solely by what he has acquired from books. They do not test his linguistic, mathematical or scientific attainments; but they judge him by his presentability, his tact, his ability to speak and write, his evidence of mental cultivation, his practical good sense, his force of character, his uprightness, his availability for the necessary purposes of life, his readiness to take and hold his place with honor in the world of action. If he is rude, unpolished, clownish, they do not take to
him, no matter how highly gifted or how deeply learned he may be. They judge by what they see in him—and we try to put into him something worth seeing.

Let me cite an actual case. A respectable clergyman, high in honor, writes in these terms: "There is a young man of twenty-one, a near relative of mine, in whom I am much interested. He should be a Catholic, but, through no fault of his, he has grown up outside of the church. He is well disposed and wants to study our religion, and under proper influence will become a Catholic. I should like to get him into your institution, mainly for religious instruction and to bring him into contact with Catholics. He likes your college, but would prefer a place where he can select studies that will fit him for the law. If it be possible will you let him select such branches as he thinks will be best for his purpose? There are places where he can do so; he suggests the State University, near which he lives; but now is a critical time with him and, if I fail at the present to get him under Catholic influence, I fear that I shall never succeed in my purpose. What he may choose may not be the best for him in itself; but it would be, if the failure to be with you should deprive him of the opportunity of learning our religion. If possible, grant my request." Must we reject such an applicant because he will not take a full class; because his studies have been desultory; because he does not know anything thoroughly? He is satisfied with English and Latin; he wants to learn how to write and speak; he does not want any more Greek and Mathematics than he already knows; he takes what he wants and is contented with that. Meanwhile he studies religion. Once more it would be a pity not to answer favorably this pathetic appeal. It is not necessary to reject him. Our Special Class meets his requirements perfectly.

Another actual case. A Protestant physician, who has been in practice for several years, applies for admission. He is prepared to give his entire time to study; he wants to take a classical course, of which he now realizes the advantage; but while he is fit for Sophomore in English, he knows little Latin and no Greek; he could attend no regular class with profit. What will you do with him; send him away? Certainly not, if we consider the intention of the founders of Creighton College.

Some time ago a Catholic student brought to us a young man
of 29, who had been an evangelist. He was a sincere, earnest, sensible man, and his idea was that he ought to study sacred oratory, because he felt that beyond a certain point he had not the sustained power for holding an audience. The year was already two months advanced, and what could be done with him? He was willing to study English and Latin, as well as oratory, but that would require him to go from class to class for different branches. He was excellent material to work upon and will prove a power for good or evil; he is suitable material for our special class.

Here comes another. This young man wants to prepare himself for the study of medicine, but as he has to make his own way in the world, he can spend but one or two years at college. He has had some Latin, but in such an irregular way that he knows a few declensions, a few conjugations, and nothing thoroughly. He is far advanced in Mathematics, writes fairly good English, but is weak in punctuation and most of the minor points. He wants to take all he can get, but unfortunately he will not fit in any one class; and the year has already begun. What is to be done with him? The special class meets his wants.

Still another,—a young man who has been “stumping” his native state. He has a commercial training, which has enabled him to earn enough money to take a more finished course. He knows English pretty well; can write a popular speech and deliver it with force; he feels his deficiencies, yet hardly knows what he wants; he will put himself into our hands to do with him what we think best. What a hotch-potch his training has been! Must he be rejected because he will fit in no one class? Our special class makes provision for him.

All these—real cases—came up within a few weeks; they are such as are continually occurring in our Western States. Hundreds of excellent young men come to Creighton from every direction and their circumstances prove that we are confronted with conditions which require great elasticity in our system, if we wish to have a chance to mould the thousands of brainy young men that naturally belong to us, and who will exert great influence on their times.

The spirit of the institution appears from a circular issued in 1902. It explains itself.
"Through the liberality of Count John A. Creighton we have added to our buildings and are now able to accommodate a larger number of students than ever before. We take occasion of this improvement, therefore, to inform the Reverend Clergy in our vicinity that Creighton College, of the Creighton University, is a free Catholic College for young men, and that its advantages are not limited to the residents of Nebraska. A classical and scientific course of seven years is open to all applicants of good moral character, and no charge is made for tuition during the entire course. Three years of this course correspond to the ordinary High School, and four years to the usual college curriculum leading up to the degree of A.B.

"Board and lodging can be had in private families as low as fifteen dollars a month; and even for less, if the student is not too exacting; so that a young man can attend this College for an entire session of ten months at a cost of about $150.

"We offer no inducements to those now attending Catholic schools, and we do not wish to attract this class of youth to Creighton. Neither do we want those who are likely to attend a good Catholic boarding-school, which is generally safer for the average boy than a day school away from home; but we do wish to reach that large class of Catholic young men who now attend non-Catholic and state schools, those who go to no school at all, and those who cannot or will not go to a Catholic boarding-college.

"This institution is not intended for small boys, who would not profit by living among strangers in Omaha; neither is it intended for young men, who are not steady in their habits, and who, if thrown on their own responsibility, would easily succumb to the temptations of city life. We know, however, by experience that many who are eager to acquire a Catholic education, never think it possible to do so, because they know of no suitable school in their neighborhood and see no possibility of ever attending a boarding-school. They are sensible, steady, reliable and moral young men; they are thoroughly in earnest and willing to study; they want to make good use of their opportunities and not to trifle away their time in amusements and dissipation. This is the kind of students to whom we wish to extend our facilities. We desire especially to offer a helping hand to the young men, who
early in life have had few opportunities, and who, in consequence are backward in their studies. For this reason we are willing to admit to our preparatory department those who have not gone higher than the seventh or eighth grade in the common schools, provided they are not less than seventeen years of age. We will put them under a special teacher to be helped according to their deficiencies, till they are ready to enter one of the regular classes. Many of our students are of this kind. They have made their own way through life, are now in our Academic and Collegiate classes, with immense profit to themselves, and are looking forward hopefully to the completion of the whole course.

"It is generally admitted that higher education is the key to Catholic influence in the future, and that Catholic parents should be encouraged to give all possible educational advantages to their children, because only in that way can they do their duty to their offspring, to their country and to the Church.

"Since we ask nothing from our students, it is clear that in opening the doors of Creighton College to young men of respectability, we have no object in view but the good which will accrue to our Catholic people by the extension of higher education among them. Many young men never think of college as a possibility for themselves unless someone suggests the ways and means and encourages them to strive for it and make some sacrifices to obtain it. We venture then, to ask you to extend a personal invitation to any suitable youth in your parish. If it does not interfere with your local interests, and if it seems good to you, we should be glad to have you read this announcement to your people, with such comment and exhortation as will arouse from luke-warmness those who are able to properly educate their sons. Perhaps the example of what one family in Omaha has done to put higher education within the reach of many, may inspire other Catholic families of means, to provide similar endowments for elementary schools in your midst, and thus establish feeders for Catholic academies, colleges and universities.

"It is not the direct purpose of Creighton College to prepare candidates for the priesthood; it aims at giving a general education, which, when the time comes for choosing a future career, will fit the recipient for entering any state of life. We do not claim to teach everything; but we do claim to teach, as thoroughly
as possible, what we undertake to teach. The course embraces such branches as in some form, however elementary, are deemed absolutely essential for a liberal education. It is mainly classical and scientific in character, with special reference to oratory, composition and such other accomplishments as befit the modern man of culture. We do not conduct a purely commercial department, because we feel that we can teach the essential commercial branches while devoting our main attention to the studies that more efficiently develop the mind and heart and form character.

"We believe that the Catholic college should be a center of influence, initiative and suggestion; that it should be a source of intellectual life; that it comes properly within its sphere to scatter the seeds of Catholic activity. This is our excuse for sending this letter to the clergy of Nebraska and the adjacent states."

The same spirit of helpfulness actuated the College from the beginning. As far back as 1885 it was manifest from another circular of information issued.

"A course of Scientific Lectures will begin at the College on Thursday, October 15th, 1885, and continue till the latter part of April. The principles of Physics in some of their practical bearings, such as the Mechanics of Solids and Fluids; the Influence of the Specific Gravity of Liquids on Commerce; the Importance of the Microscope in the Study of Vegetable and Animal Tissues, —of Pharmacognosy and the Detection of Adulterations,—Polariscope and Spectrum Analysis of the same, and of similar objects; the Nature of Sound and Light; Meteorology; Cremation, etc., will form the subject matter of the Course. As the College possesses an excellent set of instruments, all the Lectures will be brilliantly illustrated with a variety of experiments.

"To inaugurate the course, two public lectures will be given, one on Oct. 15th, the other on Oct. 22nd, at 7:30 P. M. in Creighton College Hall. The regular lectures of the course will take place every Thursday at the same hour, beginning October 29th. Occasionally public lectures may be substituted; but due notice will be given of the change.

"Though this series of lectures is mainly for the benefit of young men of literary and scientific tastes who are engaged in commercial pursuits, and of students and graduates of law and medicine, a welcome is extended to gentlemen of maturer years
who desire to renew the memory of their earlier studies, or merely to be present at an instructive series of scientific lectures.

"The fee for the entire course will be only what is sufficient to defray the expenses incidental to the experiments of the professor and members of the class. Though the private lectures are for gentlemen only, both ladies and gentlemen will be admitted to the public lectures, for which no charge will be made."

An appendix in the catalogue of 1885-6 chronicles an interesting event of the same helpful character. The College made an Exhibit of Philosophical and Chemical apparatus, minerals, rare books, specimens of class work, collections of coins and other curiosities, at the Inter-State Exposition, held in Omaha that year. During the course of the Exposition, students of the College were in attendance to explain the purpose and utility of the apparatus, and to illustrate by experiment when possible. Each article was labelled and the peculiar adaptations of the various instruments shown by placards. A free public exhibition of the Malden Triple Lantern, with the Chadwick Stewart dissolving system, of recent electrical appliances and other scientific apparatus of the College collection, was given each night during the Exposition Week in front of the Exposition Building. Due notice of each display was given in the daily papers. The College exhibit occupied a large room to itself.

Ever since the College opened, the annual retreats of the clergy of the diocese have taken place there, because no other institution in this vicinity can furnish suitable accommodations for so large a number of priests. After the erection of the College Chapel in 1902, the place was found so convenient that the Diocesan Synod was held in it, at the close of the Clergy retreat.

Many of the students who come from outside and board in Omaha while attending College, find it much cheaper at a day-school than a boarding-school, because if they want to economize, they can do so. They have moreover many opportunities of earning a little on the side, to help them through college. Our experience with outside students has been an agreeable disappointment. We have met with few of the inconveniences said to result from boys being thrown on their own responsibilities in a strange city. Perhaps the reason is that the majority of our students have not had too much spending money, they have invariably been in earn-
est and had no time to waste, and we generally saw that they were located in good Christian families where their morals and habits would be looked to and reported, if necessary. Moreover most of them come from good Catholic families, can be relied upon, are sincerely pious, and have not yet been spoiled. The gradual emancipation from control serves an excellent purpose and habituates them to take care of themselves and be self-reliant and trustworthy, even under circumstances calculated to test their courage and virtue. The most of them have turned out sterling men.

Besides being a good spiritual field in itself, Omaha has formed an excellent center for excursions to other places in Nebraska and Iowa, for the purpose of giving missions, triduums, sermons and otherwise assisting the diocesan clergy.

It was a priest from the College who for many years attended the city and the county jails and the county poor-house. Fathers Joseph Rigge and Hubert Peters were companions in this work, converting many hardened sinners and attending some of them to the gallows. Since their time no inconsiderable part of a priest's time has been taken up attending to the House of the Good Shepherd, the Poor Clares' Convent and other institutions.

Father Rigge did some excellent work in his Sunday afternoon visits to the jail and poor-house, making a number of conversions. One that attracted much attention was that of a man who was hanged for the murder of two old people at a farm near South Omaha. An alleged accomplice had been arrested by the police, and the circumstantial evidence was so strong that the poor wretch came near being condemned and hanged. Father Rigge prevailed upon the real criminal to confess on the scaffold, just before the trap was sprung, that he had no accomplice whatever. The A. P. A. gave Father Rigge considerable annoyance and interfered much with his ministrations both at the jail and the poor-house.

A charitable worker tells of another convicted criminal assisted by our Fathers. "One Thursday afternoon I helped Father Peters to erect a temporary altar in the cell of this man, then under the death watch. He had been converted by Father Peters and was to hear Mass for the first time. Mass was said in the outer cell Friday. The following Sunday he was confirmed in his cell. In the early part of the following week he was hanged."
He was a young man of 35 years of age, 6 feet high, and of fine appearance. After his confession he became very fond of reading the Passion of Our Lord. Whenever he came to the part about Judas hanging himself, he stopped reading for awhile and sat in quiet meditation. The day of his hanging he ascended the scaffold at noon. About 200 persons were present. While addressing these men he held his crucifix high in the air, and said in part: “When I was arrested some of you came around to my cell window and clamored for my death; you asked me how I liked my place now. None of you or your ministers ever spoke a word to me of God or forgiveness. Now here’s my God on the crucifix—a God of mercy. He is my judge and not you, and I am not afraid to meet him. His religion, the Catholic religion, has taught me how to die.” He then kissed the crucifix and fastened it to his wrist.

Intimately connected with many works of charity initiated at Creighton was John Lee, whose patriarchal figure was familiar in the homes of the poor. He had a heart for every misery, and was playfully called the St. Vincent de Paul Association, for he did the work of an entire organization; and he did it so thoroughly that few cases of genuine distress escaped his vigilant eye. He freely gave of his own means and when these proved insufficient he enlisted the help of others in succoring the needy. He has now gone to his reward. May the Lord rest his charitable soul!
Formation of Youth.

Donec formetur Christus in vobis.
CHAPTER XXXIII.*

PLUCKY BOYS WHO HAVE WORKED THEIR WAY THROUGH COLLEGE.

We all admire the earnest, hardworking student who strives to excel, who is not turned aside by every petty distraction and temptation from the tasks imposed upon him in the classroom, who realizes that an education is worth having and that it can not be had without serious, careful and persevering labor. But if we admire such a student we must with greater reason praise the one who combines with the above qualities the grit and determination to earn, if necessary, his own livelihood during his college years. Of this latter class there are many in all of our larger colleges. Even in institutions frequented by the sons of the wealthy there is a large proportion of students who support themselves by manual labor during their free hours. This class of students is well represented at Creighton. The faculty has always been deeply interested in them, has encouraged and assisted them, giving them extra time and attention in the class-room, often procuring them employment, and at times aiding them out of the scanty revenue of the college. We believe that a chapter devoted to the struggles and success of this class will not only prove interesting, but may also be an encouragement to others, who may be forced to go through college under the same adverse circumstances.

We shall let the students tell their own story of their experiences. We regret that we can not reproduce all that would prove edifying and instructive; but we can say in the words of Virgil; "Ex uno discere omnes." The grit and courage of these boys and their earnest work in the past, promises for them a successful career in the future; and their old professors feel assured that

*The matter for this chapter has been furnished by Rev. H. S. Spalding.

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these students will be an honor to their Alma Mater and will make for themselves an enviable record in the history of the Middle West.

I. "In September, 1898, I entered Creighton College with just three dollars in my pocket, a pretty small sum with which to buy eight dollars' worth of books and pay board for ten months. Many of my acquaintances thought me foolish to make the attempt single-handed and alone. But I felt in my heart that if I used all the means at my command to work my way through college and trusted to God for the rest, all would be well. I must confess, however, that my case was a desperate one; for even if I should get a place to work for board and room, where could I raise the money for clothes and incidental expenses?"

"However, before my three dollars were gone, I did get a place to work for board and room. In addition to this, I made a few dollars a month by cutting the professors' hair. Owing to a change of administration where I was, New Year found me without money or work; besides, I had an attack of the grip. Something had to be done, and that quickly. I did not for a moment entertain the thought of giving up my course: sipping at the fountain of knowledge had increased my thirst. Immediately I went to a boarding-house and informed the proprietress, with whom I was acquainted, that I was penniless, that I wanted to continue my college course, and wished her to trust me for a month's board. I promised her that if, at the end of that time, the money was not forthcoming I would quit college and pay her the first money that I should earn. May Heaven reward her for the welcome she gave me; for it was a source of much encouragement to me. During the previous two years, I had spent some time in soliciting advertisements for church socials and entertainments, and had often given recitations on these occasions. Many were the reproofs I received from friends for spending so much time in work for which there was no compensation; but I never for a moment forgot the promise that not even a cup of cold water given in the Lord's name would go unrewarded. It did bring its recompense, as the following will show. About the middle of the month referred to above, a fraternal organization requested me to give a recitation at a public entertainment. I accepted, at the same
time suggesting to the committee that I get up the program. That program netted me seventy dollars. Needless to say I was a happy man.

"At the close of the year I found that I would fall short about six weeks board; but fortune once more was with me. I had at intervals worked in a dining room for my meals and while there had acquired a general knowledge of the business; I wish to repeat that it was very general. As luck would have it, a friend of mine who kept a restaurant was going on a two weeks' trip during the summer. He informed me that he would give me six weeks' board and lodging, if I would conduct his business during his absence. I readily accepted the offer. Right there my trouble began. I shall never forget those two weeks. Accustomed as I was to sit all day at college, it all but prostrated me to keep going from six in the morning until ten at night. But this was not all; for scarcely had my friend departed than the cook informed me that he too would seek a cooler clime. Still I induced him to stay while I was in charge. What could I have done without him? The weather was warm, cooks were scarce, but people ate on. Then the second cook and the colored dishwasher decided that they could not work in the same kitchen. Well, I could wash dishes, but I could not cook, so I let the dishwasher go. The waiters, too, had me at their mercy; for it was impossible to secure help at that time of the year. Seldom a day passed but one or two were absent. Imagine my astonishment on the morning of the 4th of July to find not a single living being in the kitchen or dining room, save an old gray rat; and even he vanished at my approach. I was about to despair when along came a cook and two waiters, half an hour late, but in time to get breakfast. Thus ended my first year at college.

"The years which followed were similar, a constant series of ups and downs. My experience has taught me that two things are necessary for a boy to succeed in getting through college,—to work hard and pray hard. These attended to, success will inevitably follow.

"Let me in conclusion thank the noble professors whose kindness assisted me in no small degree, to overcome the seemingly impossible difficulties which await the penniless young man who would enjoy the sweet fruits of a true, Christian education."
And yet, though he had plenty of troubles of his own, this hard pressed and overtaxed student was always ready to help others. He found time to aid boys who needed a guide, philosopher and friend; two or three times a week he went to carry coal and water and put things in order for a poor, old, helpless woman whose relatives had deserted her in a hovel. The day was never too short for him to do a kindly act, and his purse never too light to be emptied for those in greater need than himself. If a professor wanted a favor, something done, a programme worked up, he was always on hand. As a clever business man—one who knew how to approach people and deal with them successfully—he was not a college boy but a man, capable of representing Creighton with credit to himself and the institution. He had come to Omaha poor and friendless; but his influence with business men and newspapers was greater than that of many whose names had been honored there for years. All this may seem to be exaggeration, but as one who came constantly in contact with him, I can truly say that I have not exaggerated, nor said half of what might be said.

2. "Providentially I heard of Creighton University where the only requisites for obtaining the best education possible were pluck and perseverance. This is what I wished for; a school that was free and situated in a city where there were opportunities for earning a livelihood. I matriculated at Creighton on the fifth of Sept. 1898.

"I had sufficient means to take me through the first year of college, but when that year was over, I found myself confronted with the stern reality of self-support and without a dollar in my pocket. I managed to stand the landlady off for two weeks until I could earn some money. The Trans-Mississippi Exposition was about to throw open its doors to the public, and many good positions were offered; but there were a hundred applicants for every position. Through the kindness and influence of a friend I secured a place as gate-keeper towards the latter part of August, when vacation was nearly over. But in the meanwhile I worked in a department store, for the enormous salary of six dollars per week. I remained with the Exposition until it closed, missing two months of class and one month of salary, as the en-
terprise was declared bankrupt. During the winter I found an opportunity of earning enough money to meet my expenses. When vacation came I was again confronted with the unpleasant task of looking for work. Having secured a place with the Cudahy Packing Co., of So. Omaha, I remained with the firm until the middle of September, earning about one hundred and twenty dollars. Returning to school on the fifteenth of September, I soon got a job in a freight house, working three or four hours every day after class. What I made here, together with what I saved during vacation, was sufficient to meet my expenses for the year. I found it hard to hold this position and at the same time keep up my studies; but I persevered, working faithfully, and as a result was offered a good position by the superintendent. The experience which I went through during the past three years, money could not buy. It was a hard struggle at the outset, but prospects for the future look brighter.

"I have learned that nothing is impossible to him who wills, that honesty and strict adherence to duty, combined with self-respect and a proper regard for your fellow-men are sure to win in the end. But what impressed me most was the fact that if one is true to God, He will not be outdone in generosity, but will repay his servant a hundred-fold."

Many of the communications from the students differ little from each other, as they came from those who earned considerable money during their course by carrying papers. These students will pardon me, I am sure, if I fail to publish their letters, and if I introduce one which is more varied in its details, and hence more interesting to the general reader. I can not, however, omit an episode in the life of one who assured me that the most difficult duty of those engaged in delivering papers was the collecting on Saturday. This task is not only annoying, but is at times attended with personal danger. Our student having called at a certain house, and made two fruitless attempts to get his money, became somewhat angered. The landlady finding that he refused to go away until she paid him, undertook to eject him by force; she proved a more potent warrior than our friend had anticipated. He fell from the steps of the porch upon the brick sidewalk. Before he could recover lost ground, the attacking party
charged upon him with a mop-brush, while other belligerent members of the family hurled various missiles from the windows. On the following morning the student wore a rather dejected look and had some difficulty in convincing the Prefect of Discipline that he had not been indulging in intoxicating liquor.

Many of the students delivered papers because it was a task that interfered least with their studies and at the same time brought sufficient income to pay for board. That this occupation can be joined with success in the class room is evident from the following incident. A Father who was visiting at the college a few days after the commencement exercises in 1901, stopped one afternoon to buy a paper, for which he offered to pay.

"I never charge the Fathers from the college," was the answer which he received as he laid down a dime on the table.

"And how do you know that I am from the college?"
"I saw you there yesterday, Father."
"Does this work interfere with your studies?"
"No, Father; I find it good relaxation."
"Well, study hard and try to do well in your class," said the priest wishing to repay his benefactor at least by some words of good advice.

"I was leader in my class last year; see, here is the medal," and with these words the student, unbuttoning his coat, proudly displayed a gold medal which he wore upon his vest.

On returning to the college the reverend visitor related the incident to some members of the faculty; he was pleased to have met one who not only supported himself during the year, but had also won the honors of his class.

3. "In the early part of the summer of 1894 I began to think that perhaps I could attend the teachers' institute, get a certificate and teach school. I mentioned the subject to my father only to be laughed at and told that I was too young and weak, and that I had best wait a few years. At this juncture providence favored me with a spell of sickness. Recovering in time to attend the teachers' institute I was permitted to do so, partly because I was not strong enough to work in the fields, and partly because my father wanted to humor me. I passed my examination and got a third grade certificate. I have only to add that I was prouder of
it than any other document which has come my way since that time.

"With this paper in my inside pocket I rode around the country applying for the schools made vacant by the failure of other applicants in their examination. Many a laugh did my folks at home enjoy on hearing accounts of a day's experience; but they laughed still more when one evening I rode home with a contract for a little school. I have often wondered how I happened to get that school, since rural directors judge so much by appearances, and I looked a great deal like Ichabod Crane, except Ichabod had the advantage of me in height. I was afterwards told that a lady in the neighborhood had described me as, 'a kid that looked like he was about fourteen years old and half dead with consumption.'

"On the eleventh day of September, and just three days before my eighteenth birthday, I started out for my temple of truth and bulwark of freedom, a dingy country school-house, carrying the first volume of Hillard's American Law under my arm. While teaching I drilled myself to systematic study and regular hours. When vacation came I divided my time between my father's farm, an attorney's office and the teachers' institute. I got a second grade certificate at the examination that summer and a first grade the summer after. I continued to teach and study law until I was of age, when I passed my examination and was admitted to the bar.

"Then I was sorely tempted to enter upon the practice of law; but I realized that my education acquired piece-meal was incomplete, unsystematic and disconnected, and felt that I needed a college training. I decided to take the spring and summer courses at the State University and teach another year. My short course at the Missouri University was eminently satisfactory and I should have continued there but for the necessity of 'replenishing the gold reserve.' I finally landed in Nebraska, where I again taught a district school and during the vacation secured employment in the office of a country newspaper. I wanted to go back to the University of Missouri; but knew that Columbia, the seat of the University, afforded no advantages for a student to earn all or a part of his expenses. I came to Creighton against the advice of some friends who told me that 'the Jesuits, although they pro-
fessed to be great teachers of Latin and Greek, were not up-to-date even in that. I belonged to the Missouri State Teachers' Club, and heard a great deal about being up-to-date. Since then I have become convinced that being up-to-date, according to some teachers, means the adoption of the latest whims and fancies of pedagogic cranks. Besides, I could not see why men who spent their whole life in educational work should not be as thoroughly modern in all that pertains to teaching as any one else. If there is one thing more than another which I have learned to admire in the Jesuits, it is the dignified manner in which they hold aloof from adopting the passing fads of would-be educational reformers.

"With my work in the Creighton University I am better pleased than I expected to be, although I expected much. Nor am I disappointed with the city. I am making my own expenses, and at the same time am receiving a good education."

We shall give but one more letter. It comes from a student who was forced to leave school during spring for lack of means. As he had gleaned some information about mining he asked for recommendations and started for Butte, Montana. He earned three and a half dollars a day and was thus able to return to college in the following September.

"Now I am acclimated, inured to hard labor, and accustomed to sleeping by days and eating cold lunch out of a tin pail at midnight. * * * The first of May was in every respect a May day. We came up at seven o'clock as usual for supper; it was the first pleasant evening of the season. We stood upon the hillside while the sun slowly sank in majestic beauty behind sky-towering mountains in the west; and shadows ascended the snowy heights in the east, driving the last lingering rays upward to a few scattered clouds where they paused for a moment, then vanished; and day darkened into night.

"When we came up at eleven o'clock the scene was sublime. Bright stars twinkled over the dull white distant ranges; the molten metal and roaring flames in the furnaces far below cast a lurid light and tinted smoke heavenward, making the surrounding shadows seem deep and weird. A few winged demons flitting
about in the sulphur fumes would have completed a vision of the 'Inferno.'

"I have fulfilled my promise of writing you a few verses, or rather I have written an apology for my neglect."

AN APOLOGY.

With weary limbs and eyes grown dim,
   With features soiled by labor,
In this deep recess, in faded dress,
   I sought the muse's favor.

That timid sprite took hasty flight
   And let me stand dumfounded;
If none inspire, I fear the lyre
   Will ne'er by me be sounded.

Where shovels ring and dull picks cling
   Near lights that faintly flicker;
Where blasts resound through hollow ground,
   And speed Death's message quicker;

In all this place there's not a trace
   Of muse or muse's doing,
No murmured sounds or laugh resounds;
   There is none with nature wooing.
Courage the Fulcrum.

Fac pedem figat et terram movebit.
CHAPTER XXXIV.

WHAT STUDENTS THINK OF CREIGHTON.

ON this point Mr. F. G. Dinneen says: "The boys, always very well disposed towards the faculty in general, showed it more by action than by word. They were not given to flattery. There was too much of natural, rugged honesty to permit such a course. But when there was something to be done that required generous effort, when there was an opportunity to lend a helping hand, they gave unmistakable evidence of their good will. In addition to what has been said about oratory and dramatics, I shall give another example. In order to enhance the utility of the library and to conduct it according to improved and up-to-date methods the Library Association determined to make a catalogue. The Dewey system was selected as the most practical and perfect as well as the one most generally adopted by the large libraries of the country. In the beginning few realized the magnitude of the undertaking. But once they had put their hand to the plow there was no turning back. The work was strange, tedious and naturally distasteful to the boys so much confined to the class room. But they brushed aside these difficulties like men. They were quick to grasp the explanation of the system, and once they understood it they were able to apply it with little direction. The only available time was the recreation days. It was asking no small sacrifice of boys to expect them to give up their free time. But there was no need of asking; they themselves had voted the enterprise into being and they were determined to see it through. Volunteers came forward in plenty, and it was no uncommon thing to see twenty-five students gathered in the library on a recreation day or after class doing the work usually performed by professional librarians."

Almost innumerable incidents have shown the abiding good will of both past and present students toward their Alma Ma-
ter. One young man shortly after his graduation presented $100 to his quondam professor of philosophy, saying that this was the first money he had earned and he felt proud to give it to an institution to which he owed so much. Another who won $25.00 in an oratorical contest, at once handed it over to the Rector as an evidence of his grateful feeling. Another who was employed to do some typewriting confided to his chum the disinclination he felt to accept anything for his service, because this might be the only chance he would ever have of showing his appreciation. One parent wrote thus: "I intended calling on you personally, but found no opportunity, and as my son and I are going away tomorrow I write this note to express to you my gratification at the splendid progress my son has made at the college during the past year, which I know is largely due to the excellent teachers under whom he has studied. I also desire to express my heartfelt appreciation of the privilege granted me of sending my son, a Protestant of a Protestant family, to your school without fee or reward; this is one of the many examples of Christian charity for which your Church has been noted for centuries, and I thoroughly appreciate it. When my son returns we shall take great pleasure in calling upon you and expressing these sentiments in person." Without any provocation, but his own sense of obligation a Protestant alumnus wrote: "I shall ever be grateful for the courtesies and kindness and the benefits bestowed upon me by the Creighton University and I trust that I shall remember this institution in her needs should I ever be sufficiently blessed with worldly goods." These are but a few instances of recent occurrence, which happened since this sketch was begun; but many such have shown that Creightonians feel that the University has done well by them.

The latest exhibition of these kindly sentiments is found in the following circular embodying a scheme for affording financial help. It was set in motion by two graduates now in the East either studying or practicing law.

"TO THE ALUMNI OF CREIGHTON UNIVERSITY.

"It occurred to a number of old students of Creighton gathered from all parts of the country in Omaha last summer, that they had left a duty unperformed. They were all greatly
impressed with the change from the Old to the New Creighton, so marked that all familiar landmarks were lost in the merger of the old and the new. It was surely very gratifying after an absence of so few years to return and find what push with financial aid has done in the way of upbuilding Creighton, in increasing her numbers and in fostering an esprit de corps. There was occasion to again thank Count John A. Creighton, who never tires, it seems, in helping Creighton.

"The query suggested itself why should so much of the burden rest upon him. The example of some of the schools was cited. It was told how for example at Princeton each outgoing class organized and each man pledged himself to contribute a sum yearly, which at the decennial of the class, is presented to the University. It is but a few months ago since this same Princeton spirit was shown at President Wilson's inauguration when ground was broken for a dormitory presented by the president's classmates. It was remembered also how President Hadley of Yale collected above a million dollars for Yale's Bicentennial. Instances might easily be multiplied. In fact, it was this spirit of pride in and love for the Alma Mater, that transformed Harvard, Yale, Princeton and others, from the small schools of the 60's to the great universities of today.

"The question that the casual meeting in Omaha discussed was, what is the matter with Creighton? If Princetonians and others, after paying for everything in course, feel that there is a major debt owing, why should not the men who have received benefit from Creighton, do something for her in turn? Every one at the meeting was heartily in favor of lending a helping hand, and every one approached subsequently, approved; hence this letter to make the scope of the college wider. It is believed that every one who ever went to Creighton long enough to even get a start in educational life will feel that he owes something to her, which it is a duty considered as tuition, and a privilege, out of gratitude, to repay.

"Now for the scheme: It is proposed in the future to have each outgoing class organize before graduation, arrange for yearly contributions for a fund which in ten years will be presented to the university for a purpose to be designated by the donors. A class of eighteen, each contributing a minimum of say ten dollars
a year in ten years would amass a fund of more than $2,000. The result would be a permanent income to the university of about $2,000, which might be used to assist needy young men, establish scholarships, etc., in general, increasing the sphere of the university's usefulness. The total cost to each man on the above basis would be less than a year's tuition.

"For the men who are already grads or 'exs' some other plan is necessary. The most feasible one, it was decided, was to have trustees receive contributions, and invest the fund, and when completed, turn it over to the University. The Hon. C. J. Smyth, Ex. Atty. Gen., and Thos. J. McShane, '99, have kindly consented to act as trustees. For convenience in keeping accounts it was deemed advisable to send out the within notes, which will enable the trustees to know from whom to expect the yearly installments and to remind the contributors when installments fall due. They are so drawn, of course, as to negative any legal liability whatsoever.

"To protect the contributors, the trustee arrangement has been approved by the President of Creighton University, has been agreed to by the Trustees and an indemnity bond is to be given the University. It only remains to consider the amount to be pledged. The unanimous opinion is that there should be neither minimum nor maximum, each one being urged to remember Creighton according to his means.

"The undersigned have taken it upon themselves, in view of the impossibility of organization, to send out this letter. Having at heart the interest of Creighton, conscious of benefits received, and hopeful in the spirit of Creightonians, each one pledges himself to contribute towards the fund to be known as the Alumni Fund of Creighton University. It need hardly be said that the College authorities bid it good-speed, though the suggestion, direction and ultimate goal of the fund are wholly a student affair.

Hon. C. J. Smyth, Omaha.
Thos. J. McShane, '99, Omaha.
W. J. Coad, '99, Omaha.
J. T. Smith, '99, N. Y. City.
E. V. Krug, '00, St. Louis.

Omaha, Neb., 1902.
"The Trustees urge all who are disposed to contribute to send to them as soon as convenient a copy of the pledge, in order that the scheme may be put upon a working basis at the earliest possible date.

Further information may be obtained by writing to any of the following:
Rev. Chas. Coppens, S. J., Creighton University.
C. J. Smyth, N. Y. Life Bldg., Omaha.
J. T. Smith, 120 Broadway, N. Y. City."

Accompanying this circular is a form of non-negotiable note, or a promise which can be revoked at any time, and which expressly states that no legal obligation attaches thereto.

When this book of reminiscences was first planned, the Professor of Philosophy mailed to some of the alumni the following circular letter.

"Dear Sir: To obtain some desirable data for a forthcoming volume of reminiscences of this institution, we are addressing this communication to a number of our former students whose experience will enable them to furnish answers to all or to some of the following questions. We shall consider it a favor to your Alma Mater to receive from you replies to as many of the questions as possible. Any other information or suggestions will be thankfully received."

1. How available did you find your course at Creighton as a practical preparation for life?
2. Are you satisfied with it on the whole?
3. What studies have you found most useful?
4. What change would you suggest in the curriculum to make it more useful as a preparation for a future career?
5. What success have you met with? To what do you attribute it?
6. How are you now employed?
7. What is your present outlook?
8. What effect has the attention paid to religion during your college course had on your after life?
9. How do the studies at Creighton differ from those pursued at other colleges?

10. How do our boys differ from those of other colleges?

11. Are the students of non-Catholic colleges superior or inferior to ours in anything?

12. Have the students of non-Catholic colleges any helps that ours have not, etc., etc."

This letter had the effect of bringing the Faculty intimately in touch with the old students, from whom they learned what were the real opinions of former Creightonians about the course of studies. All who replied were pleased with this evidence of confidence and regard and hailed it as a note of progress. Since they were not asked to allow the use of their names, quotations from their letters must be made, without any indication of the authorship. The passages selected are taken from the suggestive and critical contributions rather than those expressing perfect satisfaction with Creighton. It will be observed that even the criticisms are couched in most respectful language and show affectionate loyalty. They also give proof of manly thought and mental virility unusual in young men; and on that account Creighton has no reason to be ashamed of her sons. The reader must bear with a little repetition, in order that the thoughts of several writers may be set forth fully in their own words. The authors are distinguished from each other by numbers. The consideration of these letters requires a separate chapter.
THE following are some of the answers to questions proposed in the preceding chapter.

1. I have at hand your circular letter of July 3rd, and was greatly gratified to receive the same. The questions asked seem to me to indicate a spirit which can not but result in much good to our Alma Mater and to allied institutions.

After leaving Creighton I spent four years at Harvard University. During that time I exerted some influence there in starting a Catholic club. The members came from all parts of America, and received their preparatory education in all sorts of institutions. During these years nothing interested me more than a study of what naturally would be an answer to the questions in your letter. To answer them carefully as they should be answered would require much more time than I am able now to devote to them, as I am at present burdened with work which requires my time practically night and day. In one or two months I expect to be more at leisure. In the meantime I can not neglect expressing my appreciation of your method of obtaining facts, and in enlivening an interest among the old boys which can not but cause them to feel a renewed interest in the University.

I recall opinions expressed at various times to Fathers in the east, that, in failing to arouse enthusiasm in their graduates, our Jesuit Colleges neglected opportunities which would be of great benefit to them. In large Eastern Colleges we see gathered yearly on Commencement Day, thousands of graduates. This shows that their love for their Alma Mater did not cease with their graduation. It would be interesting to learn how and by what means this enthusiasm is maintained and to study further what the result of such enthusiasm is in the way of endowments and moral and financial support.
Though the last five questions of your circular interest me greatly, I shall take time to answer but one, the 8th. I have found the attention paid to religion during my course at Creighton of incalculable benefit both during the years I spent at Harvard and since I have entered active life. During my stay at Cambridge, I lived at Divinity Hall, which housed also some 60 or 70 divinity students, representing ten different denominations. I knew most of them intimately, and our friendship naturally resulted in much friendly discussion on religious topics, involving Catholic doctrines. During those days and ever since I have appreciated dearly the thorough religious training which I received during my years with the Jesuits. Never for a moment has my interest in our institutions lagged. To criticise them without offering some suggestion or means of improvement does not become a sincere Catholic; yet, I believe there are changes that might be made in our Catholic Colleges to meet the requirements of present conditions which would entail no concessions whatever of the truths which are dear to us, but which would prove of great benefit financially, and would also result in making our Jesuit colleges popular and attractive to the young American.

You will pardon me for mentioning incidentally something which should not be stated to any except those who have a right to know. It is my opinion that there has been exhibited in the way of criticism of our non-sectarian, or, as they should be more properly called, polydenominational institutions, by men who should know better, woful ignorance of the true state of affairs and of the policies of those institutions. I have in mind at present an article which appeared a few years ago. It was narrow-minded, unjust and founded upon certain assumptions which did not accord with facts.

I would be delighted to assist you in your present efforts to obtain information which will surely be fruitful of good results. If I can be of any service to you I shall be glad of the opportunity to lend my efforts to a cause which is dear to me.

2. The course at Creighton I found to be as good as that at any other college. My opportunities for observation have been somewhat extended as in the law school I met many graduates of Harvard, Yale, Chicago, Princeton, Northwestern and other
schools, and aside from the little additional prestige given a man by the fact of his having received a degree from larger and better known universities, the course at Creighton is just as good, I should say, as that of those schools. On that account I am pleased with it.

The studies which were the most useful to me were, I have no doubt logic and philosophy. I believe they impart a readiness of perception and a power of reasoning which is of the greatest value to the lawyer. I do not claim, of course, to have attained these very desirable qualities, but whatever advancement I have made toward them, I attribute mainly to these studies. Second to philosophy, I think Latin has been of the greatest service to me. Its extended use in the early history of the law has left its imprint upon the terminology and through the terminology, upon the substance of the law, so that a knowledge of Latin, at least enough for etymological purposes, is almost a necessity for an adequate understanding of many branches and an invaluable aid in all of them.

It may appear presumptuous in me to suggest changes in a course which in its essential elements has met the commendation of centuries, but first, I would suggest that a change be made in the arrangement of the courses as published. I am led to make this suggestion by my own experience at the Northwestern University. After the completion of my law school course, I applied for registration for work leading to the degree of A. M. and as a condition precedent to registration, was required to show that I had received the A. B. from a college in which the requirements for the degree were equivalent to those at Northwestern. The Committee of graduate registration had never before had occasion to pass upon any Creighton graduate applying for registration, and consequently I was required to furnish them with a copy of the course of study. The system of arrangement in use in the catalogues of most schools, including many Catholic schools, is to print the courses under the different branches of studies instead of under the different years. The courses are lettered or numbered and have a value calculated upon the amount of class work done in each, using one hour a week during a term as a basis. A certain number of these 'term hours' as they are called, 120 I think, are required for graduation and certain denominated
courses are prescribed as necessary for certain degrees, the re-
mainder of the credits to be obtained in courses elected by the
student, under the guidance of a member of the faculty.

In the Creighton catalogue the course is divided into years,
Philosophy, Rhetoric, Poetry, etc. Would it be departing
too far from sacred traditions to suggest, that for the sake of
uniformity and the convenience of students passing to other
schools, the years be changed to Freshman, Sophomore, Junior
and Senior? Moreover, the catalogue does not state how many
hours a week are given to the different studies, but only that cer-
tain work is seen. As authors are seen much more rapidly
(though not so thoroughly) in other schools, an incorrect idea
is given of the actual time devoted to the various branches. I
suggest that the Creighton catalogue be brought into uniformity
with the catalogues of other colleges, so that its students, both
graduate and under-graduate, may know just what credits to
claim when they enter other schools.

Another question of which much might be said is the much-
mooted question of 'electives.' From a perusal of a few of the
pamphlets recently issued upon the question, I fear that I am
somewhat, but not wholly, at variance with the Jesuit view.
When I say that, I believe that with students of a certain degree
of maturity, the judicious permission of electives, after certain
prescribed courses, is beneficial. I recognize the evil of too much
liberty in election, and I do not leave out of account the mental
discipline to be acquired from a course which would at the same
time impart information which might be turned to account im-
mediately or ultimately. In my line of work this question is
probably not so important, because there is no matter of human
knowledge which the lawyer may not at some time find to be of
account to him.

I can not say with the cool self-congratulation of the Roman,
'Exegi monumentum,' but I have chosen a profession in which
success, as measured by dollars and renown, comes only as the
recompense of years of toil; and we have the examples of the
greatest jurists to prove that in the legal profession there is no
royal road to success in the larger sense of the word. But I hope
I do not offend against modesty when I say, that while I would
consider myself lacking in ambition were I content with my pre-
sent advancement, I believe that I have made fair progress. When I graduated at Creighton I lacked a month of 17 years, and sometimes I regret that I was not older, because, 'Knowledge comes, but Wisdom lingers;' and one is more benefited by studies, at least those of a philosophical order, when he has arrived at a certain maturity of thought, which I believe only comes with years, no matter how one may have advanced in literary or scientific studies. At present, I am practicing law in partnership with my father. I was admitted in June, 1900, after three years' course at the Northwestern University Law School. For two years after my graduation at Creighton, I was out of school. We are now enjoying a fair business, making the necessaries of life in an expensive city to live in, and managing to hold on to a few of the luxuries, so that while providence might have been more lavish in her favors, I have no reason to complain of niggardliness.

I do not claim, to belong to the "unco guid," but I make bold to say that I might consider myself a Catholic. My associates and friends are largely Catholic. I hear Mass every Sunday, frequent the Sacraments occasionally, have made the Jubilee (partly, I must confess, because it was easily done in our parish.) Whether this has been due to any religious training received at Creighton, to the influence of my parents, or because this is almost a Catholic city, or above all to the saving grace of the Almighty, I can not say, but I merely state the fact that I still consider myself a member of the Church.

Among the Creighton boys I do not think there is the same esprit de corps that is very noticeable among the graduates of other schools, and I believe this applies to Jesuit alumni, generally. The tenacity with which other college men, especially Harvard men, stick to one another is something remarkable. The fact that you are from Harvard stamps you as 'all right,' and unless you have the trade-mark you may be able and intelligent and all that, but you are not of the elect. True, this savors of narrowness and is undemocratic, perhaps, in its tendencies—but to quote a document which will probably carry weight "aequum est et a majoribus institutum ut qui ingenio et doctrina ceteris praestant, merita, qua seceruntur ab illiteratis, insigniantur, laurea, etc."
3. Whilst satisfied with Creighton on the whole, I can not say that I am satisfied with every thing as it is, because time urges more and more upon me the conviction that education, as well as everything else, necessarily changes as a result of time and experience. The older we grow the more we learn, applies, I believe to education. You may wonder what I am driving at. Perhaps you already surmise it is a sanguine youngster hurling his shaft at conservatism. I do venture the assertion that Creighton is too conservative, too prone to hold fast to a thing because it is hoary with time, and too suspicious of what is new. Perhaps this results from the law of nature that great bodies move slowly. It is true, too, that great advantages flow from it. But I confess that nothing caused me to admire Yale more than the freedom with which methods and studies were criticised, and how quickly a good idea is caught up if it be vital, though it may be adopted, only after it has been sifted thoroughly.

The most useful of my studies have been English and Latin, but mathematics molts no feather. If it were mine to change the curriculum, you might think me drastic. First, and indispensably, I would require a modern language, French, German, or Spanish, continued through every one of the four college years. And I would require of every language that was considered worth studying, some knowledge of its literature, not merely one or two of its books; else one vital element in mind building, literary culture, is wholly lacking. I think this is one of the most deplorable results of the conservatism I complained of, that Jesuit schools should so long be closed to modern languages, when all other colleges are open to them and give them greater importance each year. It is the lack of a modern language that gives rise to my greatest regret concerning Creighton.

I would also introduce economics without which one can hardly understand the laws of commerce which take the lead in the world of to-day. History and English might easily be improved by extensive courses in the history of the periods and men that blocked out the mile-stones in the march of the world. That is, of course, the study should be based like the course in law, primarily on the time the student should spend in acquiring and not in exposing the knowledge acquired. This may seem chimerical, but to it is due the success of those colleges, which,
as Newman said of Oxford, have produced our great men. Many, though they study but little, derive considerable culture, and more than ordinary appreciation of men and things from their teachers, fellows, and surroundings. Ask any one who had Father Weir at Creighton, and he will tell you that in his year the work of three other years was accomplished, as much by the method as by the man. I would hardly be justified in being satisfied until every year is like that. I believe too that some provision should be made for the men who come in from the country prepared in everything but Greek. They should be permitted to go on and offer some sufficiently difficult subject for Greek. As it is, they descend to the classes made up of youngsters, or go some place else. Creighton needs them and a dash of Greek is not a sine qua non of an A. B.

Lastly, I shall welcome the day—and it must come before Creighton will in fact be a power among universities—when the enfants terribles in Knickerbocker, who yearly invade Creighton and perpetually strive to keep it on the level of the high school, will be kept somewhere else, separate and apart, in secondary schools. The mixture does damage to both. So every Creightonian says, ‘Floreat Schola Infantium alibi!’ And I say may the Good Lord speed the day!

My success has been academic, a prize or two and a summa cum laude. I attribute this little success to the preliminary equipment I got at Creighton, to a good memory, and to work and the spirit of work as well as the ideal of work which Creighton gave me, and the ambition I have carried along with me to bring out what is in me. My present outlook is problematical, in the sense that I am experimenting and time enough has not elapsed to prognosticate. But I may hope.

I have often wondered whether at a certain age and over, it would not be better to put men on their honor rather than under some one’s eye. This is a suggestion, not a conclusion. But it would surprise you how much real morality there may be at a college that gets a name for looseness from the outer fringe. If men when entering average 18, a great many college restraints might be dropped. Should it work, the increased responsibility lived up to is a considerable help towards moral duty.

In other colleges, one man teaches one subject, or at most
two, the idea being to make teachers experts. Consequently the
studies are more varied, and are gone into more extensively. I shall
not omit what I consider a very important result flowing from this,
that only a few hours are given to recitations, the bulk of a
student's time being taken for preparation. They average only
two hours a day. And yet students can do more than they have
time for. The Creighton boys are younger, equally gifted with
brains, but I think we are handicapped by the refinement found
in other colleges. This we are not very proficient in. Of course,
the causes are obvious, and time and tact will help us out in
this very necessary accomplishment, and one not esteemed at its
worth by most Creightonians.

The students of some non-Catholic colleges are superior in
the confidence born of attendance at a great and ancient univer-
sity, in themselves, their families, and their futures, as a result
of which they manage with but ordinary abilities to get along
with honor and credit, where without it they would fail. More-
over they have wealth, position and social opportunities; then
they and theirs are older in education than most of our young
men are. The fault is not ours, and it will take time to equalize us;
but our colleges can do much, and their task is far from easy.

It is painfully evident that Catholic education is rated quite
low in this country; equally true is it that Catholic young men
succeed well in non-Catholic colleges; then, why the mean esti-
mation of Catholic colleges? I think it is merited in the lines
indicated by me, though, of course, some of its best features are
ignored. It comes, I think, from the ultra-conservatism and too
great sanctity given to the Ratio Studiorum, and not enough to
honest criticism. You may well say I am nothing, if not critical,
and so I am. But if I have been honest with myself and with
you that will more than atone for the unenviable epithet. It is
not the result of any 'stuffing' from Yale, but the fruit of some
earnest thought of my own during the last few years. It has led
me to say what I thought rather than what would flatter Creigh-
ton. And yet, let me say that school-mates of mine who went
through Yale did not outdistance me in the Law School and I
never regret that the four years at Creighton were not spent else-
where. I feel how much I owe to her—you men who sacrificed
so much for us. But this doesn't keep me from pleading for the
summum bonum in education, in its ceaseless effort to better the method and the man; therein lies the success of Protestant education.

4. When first I entered the Harvard Class one thing struck me very forcibly; and that was their fluency in speaking and more especially the correct use of words. My first solution was that probably they had had more practice in speaking before a gathering of men. Yet the facts did not support the apparent solution. I was then desirous of making an investigation; first we, some Jesuit boys, compared the output of the Harvard and the Jesuit colleges, and the result was the admission of their superiority in the use of the language. This result was mentioned in a conversation held lately with a member of your Society, and the explanation of it was quite plausible; that the men attending Harvard came from different environments, where better English is presumably spoken and where the children are corrected at an early age. This was quite satisfactory, but it might be of some value to note the result of my investigation. This investigation was into their English course, which consists of two lectures a week; and every day each member of the class was required to hand in one page of a composition on subjects given out by the professor; once every two weeks each student met either the professor or one of his assistants in private consultation, which generally lasted from half an hour to an hour, and these compositions were reviewed and their weaknesses shown. This seems to me a very good method of teaching English and it should be replete with very good results. I am told that the same course was commenced last year, in the junior class in Creighton College. If so, I have entire confidence in the equality of Creighton men with any other college in the country. During the last two years I have had a splendid opportunity to compare the merits of the different colleges. Here we meet men from nearly all the prominent institutions in America, and Creighton, though a small place, stands on an equality with the best. If Harvard surpasses her in the greater fluency of language, Creighton and the Jesuit colleges surpass the others in the formation of analytic minds.

5. Three hours every day for a month would be better than one hour twice a week for a year. Still in justice to Creighton I must say that other colleges which insist more strongly on sci-
ence do but very little better. In a crowd of twenty-five medical students, half of whom were college graduates, but one dared to say he knew the difference between a galvanic and faradic battery. In my opinion it is the business of a college like Creighton, not to teach science, but to train the mind, to develop the literary and oratorical ability of her students, to give them a correct taste, and last, but not least, a firm anchor of Jesuit conservatism to prevent their life barks from being tossed about by every ridiculous theory that a pseudo-scientist may invent. I am far from believing that every theory formulated by scientists is ridiculous. Though in some theories I have broken away from what I was taught, I have not lost my admiration for the Jesuits' way of regarding innovations. Conservatism is usually right, and always dignified; the opposite quality is sometimes brilliant but mostly ridiculous.

It is the moral and religious training, however, that gives Creighton her pre-eminence over non-Catholic institutions. Education is a dangerous thing. Especially is this true in the case of the man whose moral nature has not been trained with his intellect. Nowhere is this done so adequately as in our Catholic schools and colleges. The Catholic school is one of the few places on earth where the teller of the smutty story among boys is not generally regarded as either a hero or a wit. Nowhere are obscene literature and pictures so scarce. Nowhere is profanity so uncommon. The prayer before and after class is a beautiful custom. So is the custom of attending Mass daily. It is open to the possible objection, however, that the attendance is compulsory, that the boys attend too often merely because they are compelled to do so; or the fact that they are compelled, leads them to think they are relieved of the obligation to hear Mass with proper devotion; and thus they get into the habit of thinking of their studies and other similar matters while present at this solemn sacrifice. Perhaps some of them never hear Mass properly for the rest of their lives as a result of the habit formed at college. The boys at a place like Creighton are said by those acquainted with the facts to be much more trustworthy and self-reliant and to have more self-respect than those at boarding-colleges, where they are more immediately under the direction of a prefect. I am sure that every student remembers the Sodality with greater pleasure, from
the fact that there was little compulsion about it, its exercises were
short, and were performed with an edifying spirit of devotion.

Here I might mention some of the things of which the aver­
age student is ignorant. He is not very sure about the essential
parts of the Mass. He does not know when to sit, stand or kneel
during it. He does not know the consecutive mysteries well
enough to lead in the rosary on short notice or without a book.
He does not know what prayers are appropriate for the dying or
the dead, or where to find out. In such little nooks and corners
ignorance hides. I room here at a house in charge of the Y. M.
C. A. I am the only Catholic here. I am very careful that none
of the boys see my scapular. I have forgotten why I wear it and
could not properly explain if they asked me. I know I wear it in
honor of Our Lady, and I expect her to protect me in a special
way while I do so, that it is a beautiful custom among Catholics;
this much I could tell them. But whether St. Dominic was con­
nected with its institution or that of the rosary I have forgotten.
I could not tell them as much as I should like if they betrayed any
curiosity as to the origin of the custom. I have no books here but
my medical books, have an opportunity to speak to a Catholic only
in confession. Of course, I am ashamed of myself and know that
I should not have forgotten, but this is a letter whose purpose is
to blame not myself, but my Alma Mater for everything I can
think of that has the least show of reason. I call attention to these
little details merely because I wish my Alma Mater well and have
no other feeling towards her than the deepest love and gratitude.
I know as much about my religion as the average graduate, and
needless to say, I am ashamed of none of her customs, unless it
be the custom of collecting ten cents for a seat in church on Sun­
day. Even here I consider the provocation, and admit the obliga­
tion I would be under to keep silence, if I had not always paid my
pew-rent since I left college.

6. I was delighted to hear from you and to sit once more in
fancy listening to the sage advice to which I attribute much of
whatever success I may have obtained, and from which I hope to
gain much in the years that are to come. If you could have been
with me at Boston College on the first Sunday of this month, and
have attended the Mass said for the Alumni Sodality, you would
have realized how difficult it now is for me to sufficiently thank
GRADUATES ANSWER SOME QUESTIONS.

you and your co-laborers for all you have done for me. We gathered in a dainty little chapel on the second floor. Around the walls ran large oil paintings of the saints, and in one end of the room was the altar, small, it is true, but reflecting in its chaste white and gold the simplicity of the order under whose care it was my good fortune to be now reposing. There were perhaps a hundred men in the room which could not but impress a Catholic most favorably. Most of them were at or past middle life; some of them were well on the downward journey. Stylishly attired, intelligence fairly beaming from their faces, they seemed the van guard that they are, of Catholicity in this portion of the world. All college graduates, they were not ashamed of the religion which is thought only fit for women and ignorant men, and as we all sang the simple hymns during the Mass I was impressed with Catholicity in a manner which has heretofore escaped me. There was something so devotional in this gathering of solid business and professional men who had come in out of the fight, as it were, to pray, that I could not but feel as I had never felt before, the reasonableness of Catholicity. Example is well said to be more potent than precept. If one never sees any but old, and for the most part ignorant men in the church, it is but a small jump to the conclusion that the church is fit only for such people; but to thus witness the manifestation of an educated community's docility in its intellectual leaders to the truths of a church is to learn a new and unanswerable argument for the teachings of that church. The Director preached effectively, not a dogmatic sermon, but a plain simple story which was told for thinking men. After Mass it was my privilege to meet him. When I return to Omaha I trust we may get up an organization on the plan of this Sodality.

The more I see of the world, the more I appreciate my Jesuit training. Of course, in the Law School, since we have no competitions, there is little chance for comparison; but I may say, judging from the answers given in class, that a Jesuit-trained man need have no fear of the graduates of any other college. I am daily associating with men from every state of the Union, and I am not at all alarmed at the superiority of their training. I have had but one chance to compete thus far. One of the English professors has organized a debating club to which belong some thirty
men of the various Law School classes. Two weeks ago I debated, having been chosen after a brief extempore speech I made at a previous meeting. Our debate was entirely extempore, and though my fellow debaters were, I think, my seniors, I received by all odds the most favorable criticism. Under the system in vogue here we are continually trying to master details, to sift reasonings, and gather from adjudicated cases the principles of law which are to guide us in our practice. You can readily see the value of Creighton's course as a preparation for such work. Of course I have to work very hard, and as I am earning my way through school I have very little time to myself.

7. For me the course pursued in Creighton was the best possible; without knowing it, I was being taught the very things I was most to use in after life. Without a doubt I am satisfied. Were I not I would be most ungrateful. I was taught in Creighton by the best instructors; I was educated free of charge; I felt myself, while there, rather in a home where all was love and kindness, than in a school; I was instructed daily in examples of honesty and truth; what more could I ask? I am satisfied, and more than satisfied, I am grateful.

Because of the situation I occupy in life I have found my studies in Latin and Greek most useful. Were it not for this I think my course of philosophy the one most full of practical use. If the University gave a little more time to English composition it would be an improvement. I am of the opinion that more of the Latin and Greek authors should be read, not only in order to acquaint the pupil with these masters, but also to satisfy the requirements of eastern colleges. In Creighton the course of studies is obligatory, elsewhere it is largely optional. The former system is, in my estimation, most satisfactory for boys. The latter is best for men. If either is to be followed exclusively, I would say that the obligatory course is far superior to the optional. If the students of our Catholic colleges are inferior to those of non-Catholic colleges, I have seen no indication of it. My opinion is that they are superior in at least four points, knowledge of Religion, Philosophy, Greek and Latin; as for the other studies, they are probably on a par.
YEAR OF JUBILEE.

Jubilemus Deo!
VICE-PRESIDENTS OF CREIGHTON UNIVERSITY.
CHAPTER XXXVI.

THE TEACHING STAFF AT CREIGHTON.

It is impossible to give even bare mention to all those who have been connected with the college as teachers. The work of many of them though most thorough and conscientious was not such as to attract attention. It was hidden, like the foundations of the building. This is particularly true of the Jesuit Scholastics. Nevertheless it would be manifestly unjust to omit some characterization of their lives and labors; and therefore we shall tell what the scholastic teachers at Creighton were by quoting from “The Spiritual Exercises and the Christian Education of Youth,” by Rev. Herbert Lucas.

“Of what sort is this comparatively youthful educator of youth—the Jesuit scholastic in the best and freshest years of his early manhood—to whom Catholic parents are invited to confide in great measure the training of their boys? Let me sketch him as I think he would be according to the mind of St. Ignatius, and as I believe him to be in actual fact. It would be absurd to pretend that he is, on the average, a man of exceptionally brilliant talents, a hero or a saint. But he is a man, who, having a very modest estimate of his own powers, is quietly and resolutely determined that they shall be devoted entirely and without stint to the service of his Divine Master, and to the service of his boys for the sake of their Lord and his. He is a man who lives habitually in the presence of God; a man who makes the law of generosity, not the law of parsimony towards God, the rule of his life; a man whose habitual question is not: How little am I bound to do? but: Is there any more that I can do for God and my boys? Comfort, amusement, self-indulgence of all kinds he has learned to despise; or, rather, he hardly thinks of them, except in so far as some measure of relaxation is needful to keep him in condition for the efficient discharge of his duties. And
here again his question is not: How much of these can I manage to secure from the indulgence of my superiors? but rather: How far can I contrive to do without them? Externally calm and quiet, it is possible that, at first sight, you might think him a little lacking in enthusiasm, but, in truth, he has so trained himself to work up to the very limit of his power, that he wastes no energy in useless excitement. And, if you could penetrate the secrets of his morning prayer, and of his habitual recollection, you would find that there is, indeed, a hidden fire of enthusiasm under that calm and modest exterior. For, in his novitiate and in his yearly retreats and his daily meditations, he has kindled and kept alive, deep down in his heart this threefold conviction: (1) That there is one Man and only One, Who is worthy of all our heart's loyalty, and that Man is Christ Jesus our Lord; (2) that there is one work, and only one, that is worthy of a man's entire self-devotion, and that is the work which He came on earth to do, the great work of the salvation of souls and (3) that there is one way and only one, in which that work can be carried out in its highest perfection, and that is the way which He chose, the way of self-denial, suffering, humiliation—the Way of the Cross. Now, our young Jesuit scholastic knows very well that the heavier crosses, great sufferings, grievous humiliations, severe mortifications are the choice prizes of life, such as fall only to a few. He hardly expects them for himself, at least in the present stage of his life. But if he can not have humiliations, he can rejoice in obscurity, and in the sweet peace of the hidden life; and you could not do him a greater disservice than to make a fuss about him, or pay him empty compliments. If it is not given to him to endure severe sufferings, at least he will thankfully bear the cross of daily drudgery, of a somewhat monotonous and very wearing existence, in which to something more than the toils of the paid school-master are added the exercises of the religious life; and he wishes for nothing better than to go on working for God in some equally obscure employment, unknown to the world at large, and unnoticed by his neighbors, until the night comes when a man can work no more. He knows that 'it is good to wait with silence for the salvation of God.' He knows 'it is good for a man when he has borne the yoke from his youth.'

"I would say that this is the standard of life which has been
kept continually before my eyes by those younger members of the Society of Jesus with whom it has been my privilege to live for much more than half my life. Now, St. Ignatius seems to have thought that daily and hourly contact with men of this stamp would be good for boys. He seems to have thought that in course of time they would assimilate some of that spirit of deep piety, of conscientious devotion to duty, of generous readiness to go far beyond the limits of mere duty, of that practice of self-denial and self-control which they could not help seeing exemplified in their masters, if those masters were such men as he intended them to be. And as regards qualifications for teaching in the various secular branches of learning, he thought he might safely leave to the discretion and responsibility of superiors to see that their men were competent in the matters which they were appointed to impart to others."

Among those who have been a long time in the faculty stands prominently Father William F. Rigge. The following appreciation of him is culled from the World Herald, Feb. 3, 1901.

Father William Rigge, who has charge of the scientific department of Creighton University, is as well known in Omaha as is his brother, Father Joseph Rigge, who built the observatory and greatly enlarged the physical and chemical outfit. Either the one or the other has been stationed at Creighton University for seventeen out of the twenty-three years of its existence. Father William Rigge is the younger of the two by fifteen years. He was born in Cincinnati, O., in 1857, and after five years of study at St. Francis Xavier College at the same place, became a Jesuit in 1885.

Father William Rigge is one of the old foundation stones of the College, and his memory is stored with many incidents of the early days. After his eight years' course of higher studies at St. Louis, continued at Woodstock, near Baltimore, where he was ordained to the priesthood by Cardinal Gibbons on August 24, 1890, he taught the natural sciences for three years at St. Ignatius College, Chicago, and another three years at St. Louis University, St. Louis. August 20, 1895, he became a professional astronomer at the observatory of Georgetown College, Washington, D. C., under the direction of Father Hagen and in company
with Father Hedrick. The career opening up before him had always been the ideal of his life, but Providence had decreed otherwise. One year of work with the photographic telescope and microscope so injured his eyesight that he was forced to give up technical work and confine himself to the class-room. He then came to Omaha, and has been here ever since.

Father Rigge is eminently qualified for his position. Astronomy is his specialty, and besides an unlimited store of information and the practical use of almost every astronomical instrument, he is personally acquainted with the most prominent astronomers of the country, and thoroughly familiar with their work. Technical articles of his have appeared in the *Astronomische Nachrichten*, the *Astronomical Journal*, *Popular Astronomy* and other periodicals. Pure mathematics is his next choice, and this trait shows itself in all his work; for astronomical observation is but a means to obtain data for computation. He loves to sit at his desk surrounded by mathematical works, drawing mathematical curves, computing eclipses, and giving the professional as well as the unprofessional world the thoughts that flow from his facile pen. In physics, his grasp of his subject, his apt illustrations and his resourcefulness as an experimenter, make his lectures most interesting. In the making and repairing of instruments he possesses consummate skill. From fitting up his own common alarm-clock with an automatic arrangement for indicating the day of the month and the day of the week, and the age of the moon, to making a telephone, an arc-light regulator and a steam engine, there is scarcely a physical instrument that he has not made, and the cabinet of Creighton University already shows much of his handiwork. In electrical wiring, carpentry, plumbing, sewing, bench and lathe work in metal, wood and glass, he is an expert. But this kind of work is to him only a means, not an end, and he indulges in it only as a recreation or as a relief when fatigued from more intellectual pursuits.

Father Rigge is a born teacher. Even as an undergraduate student at college the lower classes were at times, during the sickness of a professor intrusted to his care. He has a peculiar way of making even abstract mathematics interesting, and his apt illustrations and incidental jokes and stories compel the attention of all. Fired with enthusiasm for his studies he inspires his pu-
pils with that devotion to principle and duty, that untiring energy for work which characterizes himself. A lazy student, especially when talented, is a thorn in his side, and when there are several in the class, life is void of its attractions, until by gentle or severe inducements he has brought the offender back to the path of duty. With his lifelong experience in the class-room, his knowledge of other colleges and the later career of his scholars, he can not understand how a student with all the facilities and inducements to study offered him at Creighton University, can even for an hour neglect to throw his whole soul into his studies, or fail to follow carefully the direction of able professors. Whilst there are and always will be everywhere some black sheep, he is much pleased with the earnestness and application of Omaha students, and regards the years he has spent at Creighton University almost the best of his life. Whilst his ambition is to return to the observatory of Georgetown College, his many friends would nevertheless like to keep him here.

In length of service at Creighton, Father Charles Coppens holds the next place. He is widely known as an author and educator. His various works on rhetoric and philosophy are extensively used in colleges and academies; his medical lectures are seen on the bookshelves of physicians and clergymen, while his booklets and magazine articles are scattered broadcast.

Born in the little kingdom of Belgium, May 24, 1835, he received his elementary training in one of those secular schools which an irreligious government had then inflicted on a truly Catholic people; and he pursued his classical studies in the college of Turnhout, his native town, under the tuition of Jesuit masters. The contrast between these two systems of education impressed him so forcibly that, while he cast in his lot for life with his Jesuit professors, he has ever been pronounced in his condemnation of those whose baneful influence on education came near wrecking the faith of his boyhood. Just when he was concluding his classical course it happened that the renowned missionary, Rev. P. J. De Smet, visited the college to enlist recruits for apostolic labors in America. Young Charles at once offered himself for the task, pleading that, though his health was frail, and hemorrhages had more than once threatened his life, he might yet
render some service in college life, and thus replace stronger men desirous of a missionary career. The band of youthful recruits, fourteen in number, arrived in St. Louis, Mo., on the day after Christmas, 1853, and betook themselves for religious training to the Novitiate of St. Stanislaus, Florissant, Mo.

The life of a young Jesuit is one of assiduous labor, and total retirement from the world. Father Coppens discovered that this career was much to his taste, and found his happiness in the grace of his vocation. He studied philosophy, and taught academic branches in St. Louis University; next he filled, for four years, the chair of Latin and Greek at St. Xavier College, Cincinnati, O., and, after lecturing on rhetoric for another session at St. Louis, he was sent for his theological course to Fordham College, New York. Raised in 1865 to the dignity of the priesthood, he was applied for ten successive years to the rhetorical training of the young Jesuits in his former novice home at Florissant, and for five more years to the teaching of rhetoric to the students of St. Louis University. His field of usefulness had meanwhile been gradually extended. Besides the ordinary labors of the sacred ministry, he was frequently employed in giving retreats to college students, and girls in academies, and especially to religious persons in convents scattered over the Middle and Western States of the Union. In 1880 he was sent to St. Mary's College, Kansas, to direct the studies there; and he governed that institution as its president from 1881 to 1884, and at a time when various circumstances combined to give it a very rapid expansion. Four large stone edifices, more solid than elegant, remain on the ground to proclaim, if not his architectural taste, at least his tireless energy.

Recalled to Florissant he profited by his life of retirement to put in order the notes he had gradually collected on the study of rhetoric, and prepare them for publication. He had long regretted the want of a text-book on this subject, written from a Catholic point of view and doing justice to the literary compositions of Catholic authors. His first work, "The Art of Oratorical Composition," aimed besides at much greater thoroughness in the study of oratory than was commonly found in the class books of the day. The book was most favorably received, and at once adopted for general use in Catholic colleges, where it holds pre-eminence even to the present day. The Catholic World said of it
at the time: "Father Coppens brings to this book not only the full equipment of a master of the art, but all the invaluable skill in imparting his knowledge to be acquired only after long trial, in the rostrum of the teacher."

This success encouraged the author to publish, the following year, his "Practical Introduction to English Rhetoric," embracing all that regards literary composition, but not oratory. It reached a vastly wider sphere of pupils than the other text book, and is to-day more commonly used than any other work of the kind in Catholic schools of higher education. Speaking of this useful book, the V. Rev. Rudolph Meyer, S. J., himself a great educator, wrote: "The best thing I have ever done for education was to urge its author to publish that book."

Providence seemed to dispose the Father's occupations so that he was successively appointed to a great variety of professorial chairs. For each of these he provided a new text book. In 1882, while lecturing on philosophy in Detroit College, Detroit, Mich., he published a handy volume on "Logic and Metaphysics;" and in 1895, while teaching in Creighton College, Omaha, he issued a companion volume to the preceding on "Moral Philosophy."

Meanwhile he had begun a course of lectures to the medical students of this University, and in 1897, appeared his "Moral Principles and Medical Practice." It covered a new field of knowledge for English readers, and it was so well received that three editions were printed in three years. It was enthusiastically welcomed even in distant lands. Thus, a Catholic physician wrote from Ballarat, in Australia; "There are twenty-seven physicians here, all but two are Protestants. To each of them I sent your book on Moral Principles; it was read, I assure you, with the deepest interest." This work has since been translated into French, by Rev. Father Forbes, and printed with annotations by the learned Parisian, Dr. Surbled. A German version has been prepared by a professor of Moral theology, Rev. B. Niederberger; it is annotated by Dr. Kannamuller, of Passau. The same lectures have been printed as a serial in Spanish in the "Criterio Catholico" of Barcelona, Spain.

Father Coppens has been working to the present day with undiminished energy, lecturing on philosophy and religion in
Creighton College, on medical jurisprudence in the John A. Creighton Medical College, and engaged in the ordinary duties of the ministry in St. John's and other churches of this city. He has meanwhile published in various magazines many articles of scientific and general interest.

A man of deep piety he found spiritual work most congenial. Life always had a serious meaning and labor was a second nature to him. Avaricious of time and of opportunities to help his fellowman, Father Coppens never knew what it was to rest. He was indefatigable in preaching, painstaking in teaching, tireless in writing, diligent in study, even to his latest years. He was an earnest reader and his active, analytic mind was ever at work. From no call of duty or charity did he ever claim exemption.

Among the welcome additions to the faculty in 1900 was the Rev. James J. Conway, who had taught Mental and Moral Philosophy for about ten years in St. Louis University, before lending the fruits of his experience and erudition to this College on the banks of the Missouri. Of him it may be said "nihil tetigit quod non ornavit." As a profound thinker, an able speaker, a finished classical scholar, a theologian of approved character, a writer whose historical monographs attracted widespread interest he excelled in many fields. He wrote, translated, and edited a number of publications and his dates for lecturing and preaching were looked forward to by those who knew his ability and learning. His class was so much taken up with him that when there was a question of his discontinuing teaching, all the members signed a petition to the President that Father Conway should be retained, at least till their year was finished. He liked the Western boy and sincerely regretted the circumstances requiring him to abandon the work of teaching at Creighton.

Besides those mentioned here and in the preceding chapters, other professors as gifted and devoted as any who have been named, should find a place in this commemoration of the teaching staff. But the limits set for this sketch have already been exceeded and this last page must be given to an apology for our apparent forgetfulness of many an earnest teacher. It happens, however,
that the work of our most devoted members so seldom meets rec-
ognition that they are accustomed to merit, without receiving in
this life, the reward of the thankless toil, which the Good Master
Whom they serve will bestow upon them hereafter. Better than
the most complete record in an earthly volume is the assured hope
that their names are written indelibly in the Book of Life.

EPILOGUE.

The people of Nebraska prize Knowledge and have secured
educational advantages under the most trying and difficult cir-
cumstances. During the last few years this State has devoted
large sums of money to the building and equipment of primary
schools and has made rapid progress in every kind of culture.

What may not be expected in the way of higher education
in a State in which even elementary instruction has such earnest
and determined votaries? May Religion and Truth be as dear
to our people as Knowledge; and may Creighton University, in
the Providence of God, play a noble part in enlightening the minds
and moulding the hearts of the future citizens of Nebraska and
the West—all to the Greater Glory of God.
In the diagram entitled "Numerical Life of the Classes," the number of students in any class and for any year, since the opening of the College, can be seen at a glance. The variations in attendance of any class, from the Third Academic up to Philosophy, can also be followed from year to year. In other words, this diagram enables us to follow the fortunes of any class, from its entrance into College till graduation. The classes are all represented by small circles, the interior of the circle being marked differently for each class. To illustrate: the class of '03 entered College in 1896, the 19th year of the institution, and is represented during its first year at College by the symbol proper to Third Academic, 71 then being on the roll. The next year, 1897, only 40 of the 71 returned to form Second Academic Class, and they are represented by the appropriate symbol of the Second Academic. The year following, 1898, 30 were mustered for First Academic Class. The years following there were 25 in Humanities, 19 in Poetry, 17 in Rhetoric, and 15 in Philosophy, each number being represented by the appropriate symbol of the class and under the proper year. In order to facilitate this investigation, full or dotted lines connect the series of classes. This diagram gives in one page an epitome of the numbers in attendance in each class as found in all the Creighton College catalogues for the first twenty-five years.
The fluctuation in attendance as shown in this diagram are explained in Chapter XVII, pages 124 and 126.
Creighton University

Number of Students

1879-1920

Class of Rudiments dropped

1879-1920

Commercial Course dropped
1895 Preparatory Class dropped
1897 New Medical Bloc finished, Medical Course lengthened to four years.
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In 1824 the commercial course was discontinued. From 1826 to 1828 no classical students were divided into two divisions of the same grade, called Rudiments A and Rudiments B. In 1828 the classes were combined into one called Preparatory, which was dropped in 1846.
Creighton University Grounds in 1901