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Within the Wrought-Iron Fence: the Hidden Heritage of McCormick Theological Seminary, 1864-1975

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**Within the Wrought-Iron Fence:
the Hidden Heritage of McCormick Theological Seminary, 1864 - 1975.**

THE INTEGRATING PROJECT

Presented in
Partial Fulfillment of the
Requirements for the Degree of
Master of Arts

By

Elizabeth K. Ware

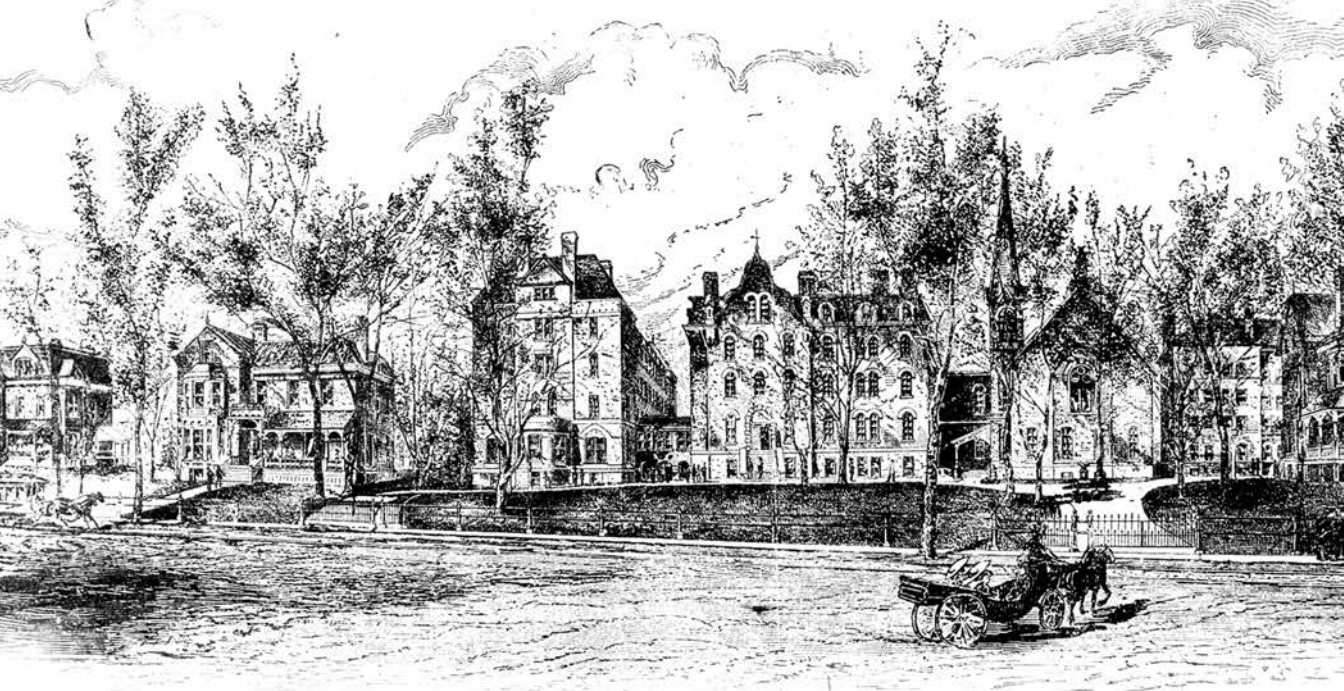
June 11, 1998

Master of Arts in Liberal Studies Program

College of Liberal Arts and Sciences

DePaul University

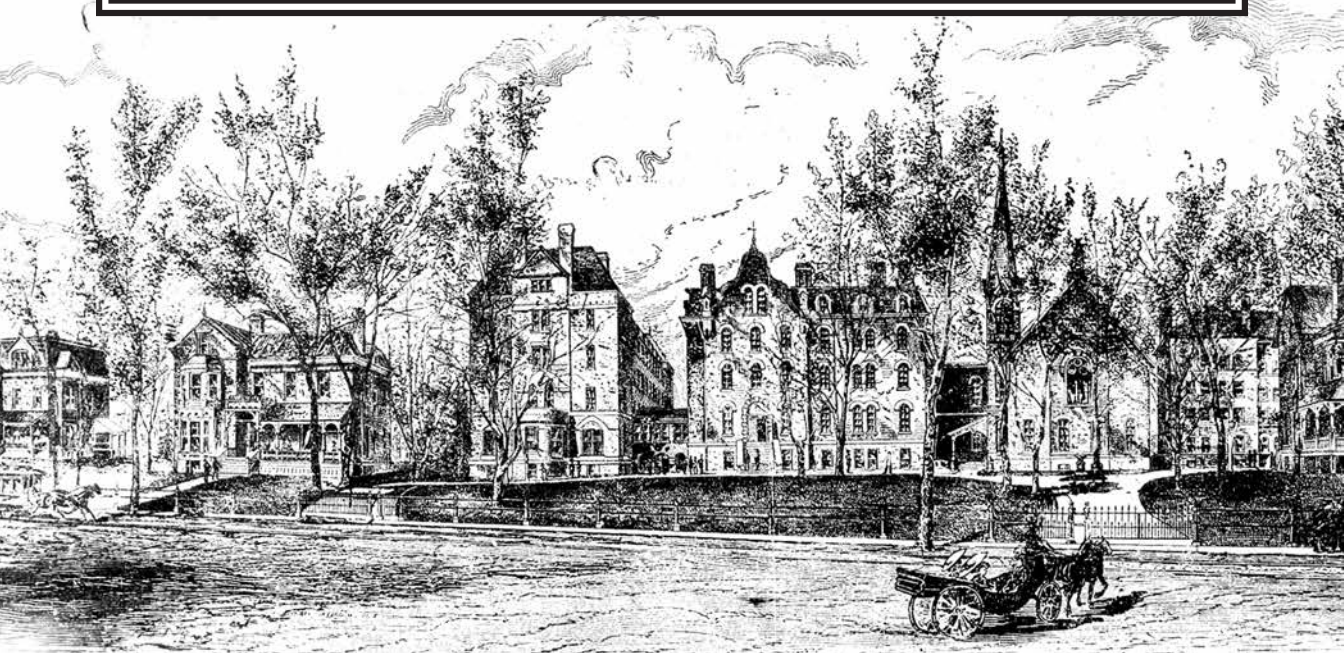
Chicago, Illinois

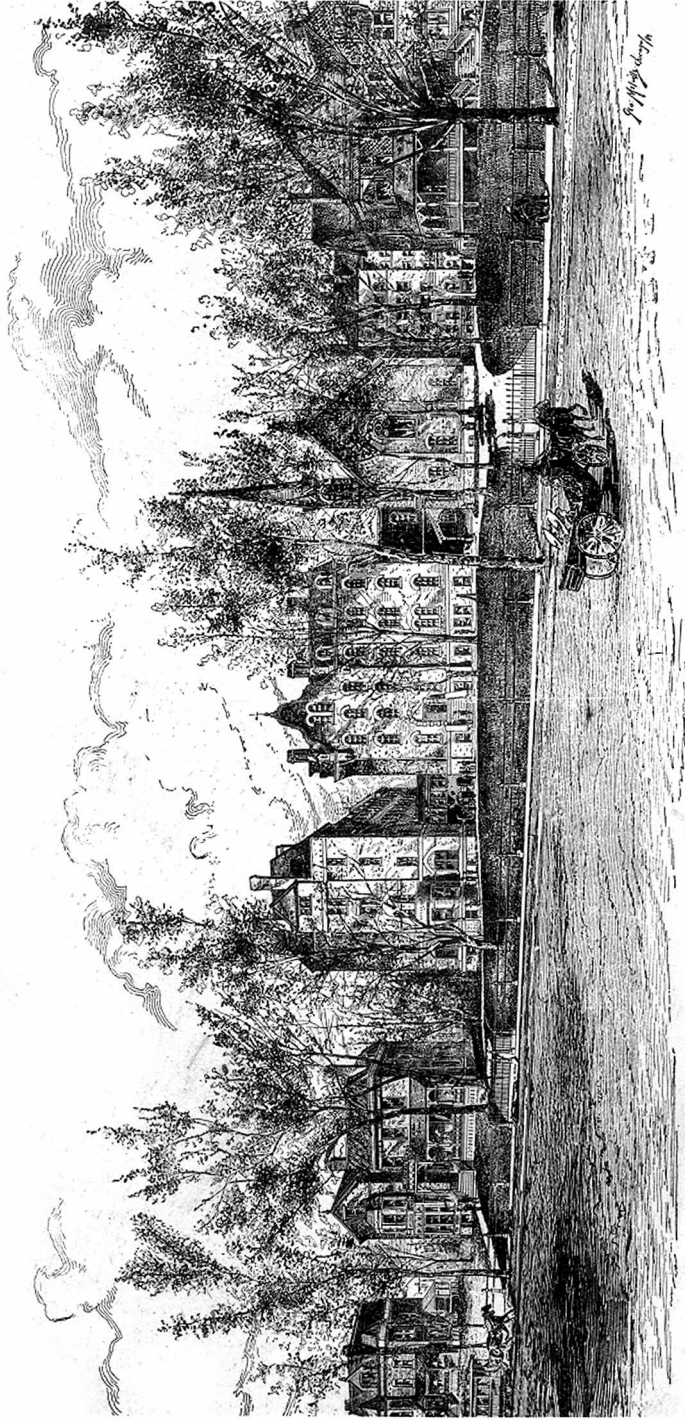


WITHIN THE WROUGHT IRON FENCE

The Hidden Heritage of
McCormick Theological Seminary

Elizabeth K. Ware





Professor's House

Ewing Hall

Fowler Hall

Professor's House

McCormick Hall

Chapel

Professor's House

The McCormick Theological Seminary, 1888

Looking towards the west side of Halsted Street between Belden and Fullerton Avenues.

Cover photo. Reprinted from Halsey.

WITHIN THE
WROUGHT IRON FENCE

The Hidden Heritage of
McCormick Theological Seminary

—
An Exhibition Companion

Elizabeth K. Ware

CHICAGO, ILLINOIS
JANUARY 1999

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PREFACE

This publication accompanies an exhibition of the same name mounted in the Richardson Library of DePaul University from January to March 1999. The exhibition presents the history of McCormick Theological Seminary during the 111 years that it was in the Lincoln Park area of Chicago.

I prepared the exhibition and this publication both before and after I graduated from DePaul University with a Master of Arts in Liberal Studies (MALS) degree in June 1998. I satisfied my Integrating Project requirement for graduation by writing an exhibit plan which I used while preparing both the exhibition and this publication.

The expected audience for the exhibition will most likely be familiar with the neighborhood, so the words in this publication do not explain the area sufficiently for someone who is not familiar with this section of Chicago's north side. In case you are one of the latter, let me explain a little about the Lincoln Park neighborhood. As you will learn in the following pages, the area was a prairie, with cabbage patches and truck farms, in 1863 when the seminary began building here. The area has been through cycles of urban building and decay, along with many city neighborhoods across the United States, and is one that eventually thrived. Today Lincoln Park is very affluent. On the eastern edge of the neighborhood a city park of the same name stretches for several miles along Lake Michigan—a place of beaches, bicycle and jogging paths, lagoons, athletic fields, picnic grounds, the Lincoln Park Zoo, and two museums. The shops and Victorian era residences of the Lincoln Park neighborhood spread west from the park to the North Branch of the Chicago River, and from North Avenue on the south to Diversey Boulevard on the north. Although in Chicago city demographic terms it is a single territory, in the minds and actions of the locals it is further divided into seven areas, each with its own neighborhood association. One of these areas, Sheffield, is the home of DePaul University and the former McCormick Theological Seminary campus.

After 111 years in Lincoln Park, McCormick Theological Seminary moved to the south side of Chicago in 1975. I was one of the lucky (literally—there was a lottery involved) persons to buy one of the 1880s rowhouses which the seminary owned. McCormick's neighbor, DePaul University, purchased the rest of the property to expand its campus. Twenty-four years after the seminary left, in 1999, it is largely unknown to those studying, working and living on or near the old campus.

I am presenting this history in exhibition form as well as in this publication because I believe that the heritage of the seminary's time here deserves to be remembered and recognized. For me, understanding what went before me adds a new dimension to my every day enjoyment of my surroundings. Creating such a history taught me more about my environmental roots which is personally satisfying. But more important, I want to share the heritage that McCormick passed on to those of us here today.

I have of necessity selected from McCormick's long and distinguished presence here in presenting this history. I have concentrated on what I believe will be of most interest to the DePaul community, Seminary Townhouse Association members and residents in the nearby neighborhoods. Books available in Special Collections at DePaul's Richardson Library tell much more about this period of McCormick's history.

As you explore the old McCormick Seminary campus on the following pages, I hope that you will share some of the excitement I experienced as I discovered the fascinating history of the seminary's lasting, but little known, impact in our neighborhood.

Elizabeth Ware
Chicago, Illinois
January 1999

ACKNOWLEDGMENTS

In an exhibition artifacts make the story come alive. The search for visual materials as well as additional oral and written information about the seminary led me to many people who enthusiastically endorsed my concept and helped make the exhibition and this publication a reality.

McCormick Theological Seminary was happy to help and welcomed my contribution to their written record. Dr. Cynthia Campbell, president, Dr. Edward Campbell, retired professor (no relationship to the president), Martha Payne, seminary archivist, and Dr. Kenneth Sawyer were all most helpful. Ken Sawyer is Assistant Professor of Church History at the seminary and Reference Librarian of the Jesuit-Kraus-McCormick Library. In his library role Ken, as the archiver of photographs and other materials, provided many of the visual materials. Phyllis Campbell, wife of Ted (Dr. Edward), also helped immensely.

Several McCormick faculty members contributed posthumously to my effort through their recorded histories which were published by McCormick. All of these are listed in the Selected Bibliography. Dr. Leroy J. Halsey's five hundred page book covering the 1829 beginning through 1893 not only includes glorious detail of this period but wonderful prints of the places and people of the early seminary. Unfortunately the book's Victorian paper stock and binding crumbles with the turn of every page. To celebrate the Seminary Centennial, a history written by the outgoing president Dr. James G. K. McClure brought the story forward to 1929. Professor Ovid Sellers recorded the quarter-century from 1929 to 1954 on the seminary's 125th anniversary. And, finally, retired president Marshal Scott put the entire 150 years from 1829 to 1979 in an amazingly informative and compact eighty-three pages including many photographs. A memoir deserves mention here also, vignettes of a student's view of campus life from 1919 to 1922, written by H. Lewison (Shorty) Pollock in 1969. This treasure gives real human dimension to those years and answers many of the little questions I had after reading the more formal histories.

Special Collections, part of the archives at DePaul's Richardson Library, was another important source, particularly the Lincoln Park Collection. Kathryn DeGraff, Special Collections Librarian and University Archivist, and her staff members Joan Mitchanis and Elisa Addlesperger helped me find visual material as well as documents that filled in between the lines of the books on seminary history.

Kathryn also has library exhibits as one of her responsibilities, so she and Joan and Elisa spent many hours planning and preparing for the display. Without them nothing would have made it to the walls. DePaul students Kellie McPencow and GERALYN O'Rourke also gave generously of their time and talent in developing and preparing the display, while DePaul's Joe Houston provided some key artistic advice. The exhibition also benefited from my long conversation with Diane Wright on a rainy day at her Lake Michigan beach house that helped me think through the overall organization of the display space.

The Vincentian Endowment Fund, chaired by the Rev. Edward Udovic, C.M., helped pave the way with a generous grant toward display materials and this publication. The Sheffield Neighborhood Association and the Seminary Townhouse Association also generously contributed to the production of the publication.

Another role played by DePaul took place in the Integrating Seminar taught by Professor Mary Miritello, Assistant Director of the Master of Arts in Liberal Studies (MALS) program. As explained in the 1998 course syllabus, this seminar brings together several MALS students to work “in a structured approach to the completion of the final project in the MALS Program.” This seminar imposed due dates (the syllabus says “rigorous schedule of writing deadlines”—underline rigorous) which kept me engaged, while my classmates kept me enthused, and Mary as coach and cheerleader kept me encouraged. All offered invaluable insights into improving my words and pictures.

My volunteer editorial staff for the publication consisting of Joe Breu, Miriam Roberts and Judy and Morry Roth provided invaluable assistance in getting the words and the punctuation right. If any mistakes remain they are mine. My MALS Integrating Seminar professor Mary Miritello and classmates Jennifer Barney, Jane Campbell and Bill Sherman graciously provided assistance long after the seminar was over. The production of this publication was the result of the talent, patience and advice of Jill Donovan.

Then there are the other friends and neighbors—Mary Beth Berkoff, the Boling family, the Brehman family, Giovanna Breu, Anne Davis, Walker and Carolyn Johnson, Carol Rosofsky, Steve Stack, Marena Swenson, Lynn Truesdell, Ted Wroblewski and Kathy and Jim Zartman—who offered advice, and provided information and display materials. And my friends who just plain put up with me during a time of intense distraction.

I am indebted and grateful to every one of these persons and organizations. Thank you one and all. I couldn't have done it without you.



This 1957 aerial view of the seminary's Lincoln Park campus, looking northwest from the corner of Belden Avenue and Halsted Street, shows buildings filling the entire twenty-acre campus.
Courtesy of McCormick Theological Seminary.

INTRODUCTION

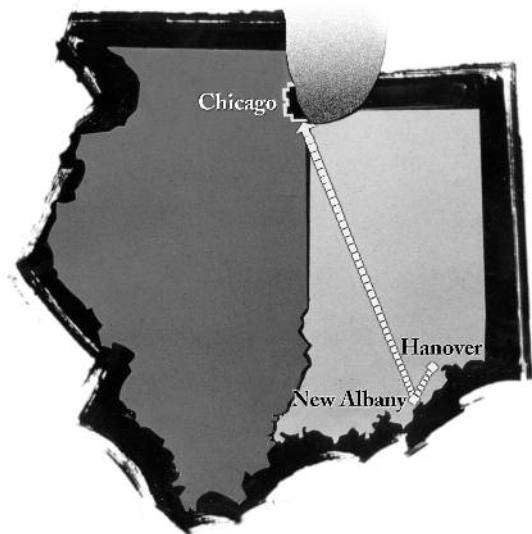
Few people today realize that the black wrought iron fence that runs along the west side of Halsted Street and west on Belden and Fullerton Avenues to the El tracks once defined the grounds of McCormick Theological Seminary, a Presbyterian Seminary. The first major building site in this area, and the first institution, it was truly the cornerstone of our neighborhood. It continued as an important part of this Lincoln Park neighborhood for more than a hundred years.

We see physical evidence of McCormick's time here in the buildings that remain. But the tightly knit academic, religious and residential community that once existed within the black wrought iron fence is largely forgotten or unknown. Yet its historic presence has much to pass on to those of us who work, study and live on or near the campus. The institution has been gone from our neighborhood for twenty-four years, but its heritage is a foundation for the continuing residential and institutional communities existing side-by-side today.

The seminary's move to Hyde Park in 1975 offered an opportunity for DePaul University to expand its campus. DePaul bought the west end of the McCormick campus in 1976 and the following year purchased the east end. Today DePaul continues the campus heritage of teaching and service. In the center portion of the old campus, the residents of the historic townhouses, owned individually by the members of the Seminary Townhouse Association, continue to raise families in a caring community and carry on other McCormick traditions. Thus the area within the fence continues as a place of families and community, of students and teachers, of learning and fun and of outreach.

HUMBLE LOG CABIN BEGINNINGS

The seminary began in 1829 in Hanover, Indiana, as the Indiana Theological Seminary, where its first students attended classes in a log cabin. From there, the seminary followed the rapid population movement in our country to the west and northwest. This population growth and shift created a need for ministers who would remain in the rapidly expanding "West" rather than return to family and comforts as east-coast-raised and east-coast-trained ministers tended to do after a few years of pastoring in the hinterland. A "Seminary of the West" would best meet this need.¹ The first move took the seminary to New Albany, Indiana, on the banks of the Ohio River across from Louisville. While located there from 1840 to 1857, it was known as the New Albany Theological Seminary.



First opened in 1829 in Hanover, Indiana, the seminary moved to nearby New Albany and finally to Chicago, settling in the Lincoln Park area in 1864.

Courtesy of McCormick Theological Seminary.

The next move was to Chicago. Our city was chosen partly because of its promise as the city of the future, but also because Cyrus H. McCormick, inventor of the McCormick reaper and a wealthy Chicago industrialist, provided an incentive. He offered \$100,000, then the largest offer ever to a seminary, to endow chairs for four professorships. The offer was contingent on the seminary moving to or near Chicago and being under the direction of the General Assembly, the national governing body of the Presbyterian Church.²

When the move was made to Chicago in 1859, the seminary became the Presbyterian Seminary of the Northwest. A hotel at the southwest corner of Clark and Harrison housed students and provided classroom space. This was one of several temporary locations used until funds were raised and the initial building was erected in Lincoln Park. During the first year in Chicago, there were fourteen students and four professors—an impressive student/teacher ratio.³

OVER A CENTURY IN LINCOLN PARK

In February 1864 students moved into Central Hall on Halsted Street between Belden and Fullerton Avenues, near the site where McGaw Hall stands today. This first building contained classrooms and student living facilities. By 1930 the campus buildings stretched from Halsted to the El tracks between Belden and Fullerton. In the 1950s and 1960s, an aggressive building program replaced the original Victorian buildings along Halsted with the latest in modern structures and added new student residences on the west end of the campus.

NOW CALLING HYDE PARK “HOME”

A hundred years after the move to Lincoln Park, the large campus had become expensive to maintain at a time when enrollment was dwindling. Many of the older buildings were run-down, and security costs were high because of crime and vandalism in the area. The possibility of locating where facilities could be shared and where other seminaries offered an ecumenical environment was increasingly attractive. Another factor was a longtime desire of the faculty to be associated with a university doctoral program in theology.⁴ So the property was put up for sale in 1974, and the following year the seminary moved to Hyde Park on Chicago’s South Side to join with other divinity schools near the University of Chicago.

This move happened 118 years after Paul Cornell, a young Presbyterian elder and a Hyde Park developer, had made an initial land offer to the seminary of sixty acres in Hyde Park contingent upon immediate building. But the financial setbacks of the Panic of 1857 made construction out of the question so that a design for a Hyde Park campus drawn up by architect Gurden P. Randall never existed except on paper.⁵

However, Hyde Park was destined to eventually become the seminary’s location. With the move in the 1970s, a former University of Chicago fraternity house became McGaw Center (named for the same benefactor as McCormick’s McGaw Library, which is now DePaul’s McGaw Hall) and now serves as a center for seminary gatherings and faculty and administrative offices. Classroom and library facilities are in shared space at nearby Lutheran School of Theology.

MCCORMICK: A PRESBYTERIAN SEMINARY

McCormick Theological Seminary is one of eleven seminaries affiliated with the Presbyterian Church (U.S.A.). The largest denomination of Presbyterian churches in the

United States, the Presbyterian Church (U.S.A.) consists of approximately 11,000 churches with a membership of approximately 2.6 million.⁶

Presbyterianism originated in the British Isles as an offshoot of the Protestant Reformation. In Scotland, it became the Church of Scotland. It was brought to the British colonies in North America in the late 17th Century by the Scotch-Irish when they fled Ulster to find greater freedom of worship.⁷

The seminary's primary work is to educate men and women for a variety of Christian ministries in the United States and internationally. Some of its educational contributions were highlighted in a 1981 newspaper article at the time of a joint ceremony with DePaul to commemorate McCormick's 111 years in Lincoln Park:

Since its founding, McCormick has developed a reputation for scholarly excellence and research and has remained committed to the social concerns of Christian ministry. The...institution has developed a number of innovative theological programs, among them historical critical Biblical studies, Biblical archaeology, historical and systematic theology, parish revitalization and church organization, pastoral care, ministry in ethnic communities and the woman's role in ministry and society.⁸

McCormick has always been primarily a graduate school. Today in Hyde Park the school offers degrees of Master of Divinity, Master of Theology, and Doctor of Ministry, along with continuing education offerings. The masters programs have over 200 students, and the Doctor of Ministry program has 300 students scattered all over the world.⁹ Since the seminary participates in the Hyde Park Cluster of Theological Schools, its students may cross-enroll in other seminaries including the University of Chicago Divinity School. It continues an emphasis on urban ministry from its Lincoln Park days, recently inaugurating a doctorate in urban ministry. Along with urban ministry, the school's mission focuses on ecumenism and multiculturalism. You may learn more about the school at its Web site (<http://www.mccormick.edu>).

ESTABLISHING THE LINCOLN PARK CAMPUS 1859-1900

Imagine wide-ranging prairies, partially encroached upon by cabbage patches and pastures with only a farmhouse or two in sight. Suddenly a “five-story high-rise” looms over an unpaved Halsted Street. This was the Sheffield Neighborhood in 1864, the year the new home of the seminary became a reality.

A LINCOLN PARK LAND OFFER TOO GOOD TO REFUSE

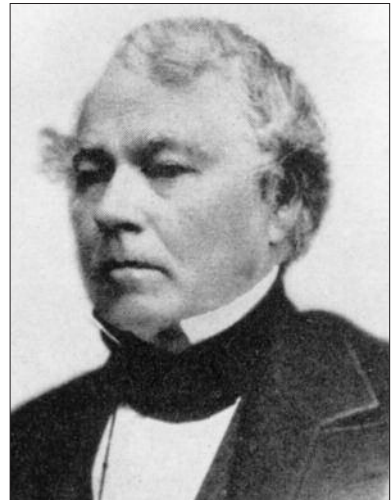
Cyrus McCormick had lured the seminary to Chicago with his large endowment for professorships, but had provided no money for a place to teach. A permanent location for the seminary required other resources.

In 1859 twenty-five acres of land on which to build the seminary were offered by Sheffield, Ogden, Diversey, and Lill. The names of these men are all familiar today as street names and one, Sheffield, as the name of our neighborhood. These men were eager to donate the land to the seminary because they believed that a strong institution located on this property would be good for future development of an area where they owned considerable property.¹ How right they were. The neighborhood attraction for developers had an early beginning.

Joseph Earl Sheffield had business interests in Chicago but probably never lived here. An easterner, Sheffield was a wealthy merchant who also built railroads (including the Rock Island) before retiring to a life of philanthropy in New Haven, Connecticut. Among his investments in Chicago was a very large tract of land which he purchased in 1845. Most of it was annexed to the city of Chicago in 1853 and platted as Sheffield's Addition to Chicago.² William Ogden, the first mayor of Chicago, was a partner, agent and attorney for Sheffield. Together with others, they donated to the seminary twenty acres of this land.³ The plot was on the south side of Fullerton Avenue at what was then the north edge of the city.

Sheffield and Ogden required that a building worth a stipulated sum be started by May 1861. However, the nation's financial turmoil preceding the Civil War made it impossible to raise building funds in time to satisfy this land offer. Thus the property did not actually change hands until May 1863 after the Reverend Fielding Ewing saved this attempt at establishing a campus.

Ewing was appointed agent of the seminary in 1862 and immediately went east where he obtained money to build, primarily from wealthy New York Presbyterians. While in the East, he also negotiated the extension of the land offer with Sheffield, and after returning to



Joseph Earl Sheffield, with others, donated the property for the campus to the seminary.

Reprinted from William Edward Hayes,
*Iron Road to Empire: The history of 100 years
of the progress and achievement of the Rock*

Chicago he convinced the other landholders to agree to the extension. The deed conveying the twenty acres specified that the land could not be sold by the seminary for twenty-five years and that within forty days a building to cost at least \$15,000 should be started. The \$15,070 that Ewing had raised was enough to build a substantial building.⁴

Michael Diversey and William Lill, both beer barons, donated five acres on the north side of Fullerton in the suburb of Lakeview. This property was developed by the seminary with nineteen townhouses on Montana and Dunning (now Altgeld) Streets starting in 1882. The seminary began selling portions of the property in 1890.⁵

THE SKYSCRAPER OF THE PRAIRIES

The all-male student body moved into what was then known as Central Hall in February 1864. It was renamed Ewing Hall in 1889 in honor of the man who had secured the building funds. The 70 ft. by 42 ft. building stood on a broad grass pasture without a building near it.⁶ “To the public, who viewed its solitary height from the surrounding pastures and cabbage patches, it was ‘the skyscraper of the prairies.’”⁷ In his 1929 book, seminary past-president James G. K. McClure described the impact that the building must have made:

It was in February, 1864, that Ewing Hall was furnished and ready for occupancy. No skyscraper of today even if it has twenty-five or forty stories compares in its impressive size with Ewing Hall as it then stood out, all by itself, in the grass pastures and cabbage patches of its surroundings. Think of it! Three stories with a mansard roof above and a high base-



Ewing Hall, originally called Central Hall, was finished in 1864. Facing on Halsted Street, the building stood alone for eleven years.

Courtesy of McCormick Theological Seminary.



The chapel and library building, shown to the right of Ewing Hall, was built in 1875.

Photo by Henry Delorval Green, courtesy of McCormick Theological Seminary.

ment below! There was nothing like it in sight. It had lecture and library rooms, and also dormitories to accommodate forty students; and besides it had a refectory with all the required “appendages.” And more than all this which was in sight: *it held down and secured all the adjoining land....* Over that land the wind often swept with tremendous force. One student, a resident in Ewing Hall at that time, assures us that the wind used to make the ink bottles on his table shake like waves and that the only way to hold the ink in the bottles was by keeping the corks in them. All of the territory about the building, he avers, was a truck garden in which the students could see from their rooms both women and men working with hoes and plows cultivating vegetables of all kinds.⁸

The first building still stood alone in 1871 when the Chicago fire narrowly missed the seminary campus. The fire came within two or three blocks to the east of the campus before a wind shift changed its course. So the campus facilities were available as a refuge. “Hundreds of people fleeing the fire fell exhausted on the seminary grounds west of Ewing Hall. Instruction was suspended for several days while Ewing was used to house refugees and the energies of the faculty and the students were given to relief work.”⁹

In 1875 a new chapel and library building expanded the campus facilities for study and worship.¹⁰ Prayer and other worship were always integrated into seminary life. Classes began with prayer. But the chapel provided a place for more formal worship. In 1882 daily morning prayers in the chapel at 8:45 were inaugurated. Faculty and students gathered again for prayers on Monday evening at seven. “The seminarians would gather in the curved pews of the chapel, facing the faculty who sat on a low platform in oak chairs arranged according to the professor’s rank.”¹¹ Later, the seating was more egalitarian, with faculty in the pews alongside the students.

Gurden P. Randall was the architect for these first buildings. Randall's plans for Central Hall and the chapel and library building were less elaborate than the ones that he had drawn up for the earlier Hyde Park location, probably to reduce building costs. A.M.F. Colton, whose firm later designed the campus rowhouses, was also involved in the early campus planning.¹²



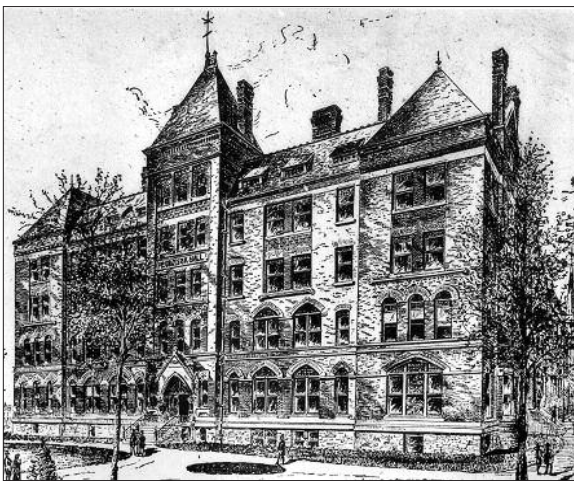
The last communion service took place in this chapel in 1963 shortly before it was demolished.

Courtesy of McCormick Theological Seminary.

SO MANY STUDENTS— WHAT TO DO?

By 1883 the seminary professors had to go door-to-door in the neighborhood seeking lodging for their flock. Enrollment was fifty-nine students; the dorm in Ewing only held forty. Some students were obliged to room so far from the campus that they asked to be excused from attending early-morning prayers.¹³ Could this be the motivation for Mr. McCormick's contribution for a new dormitory? Named for its benefactor, McCormick Hall was completed in 1884 shortly after Mr. McCormick died. Two years later the seminary itself was renamed for its primary benefactor.¹⁴ The plan for this building was included in Randall's original plans for the Halsted Street buildings. McCormick Hall accommodated fifty or sixty students, but almost immediately it, too, was outgrown.

During the 1885-6 session, enrollment was more than one hundred, so students again had to live in private residences. Mrs. McCormick and her son Cyrus took over the rescue role, providing the \$132,000 necessary to complete Fowler Hall in 1887. (Fowler was Mrs.



McCormick Hall increased student living space. It was finished in 1884 shortly after its benefactor, Cyrus McCormick, died.

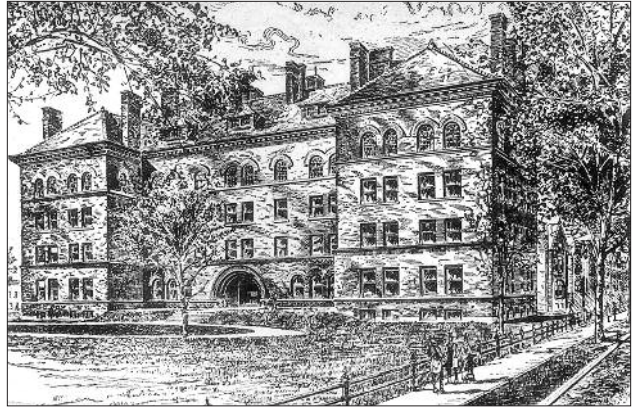
McCormick's maiden name.) The hall contained two large lecture rooms, along with study and sleeping space for sixty.¹⁵ As was her habit, Mrs. McCormick was intensely involved in the details of the planning and the construction work. The architect was A. Page Brown of New York, who had worked with Mrs. McCormick in the interior design of the family summer home in Richfield Springs, New York.¹⁶

Between 1882 and 1884 four professors' houses were built, three along Halsted and one facing on Belden. Building the professors' houses was critical for attracting faculty members. For a time there was only one house in the

neighborhood of the seminary, and there were no paved streets. Imagine walking on boardwalks across the fields from Orchard Street to Halsted with the howling Chicago winds gusting across the vacant property and through your overcoat. Imagine trudging through the mud, slush or snow, carrying loads of books to get to an early morning class. This was the fate of a McCormick professor in the 1870s.¹⁷

Today's rowhouses on Belden and Fullerton were built between 1884 and 1891 in hopes of increasing the return on endowment funds through rental income. Those on Chalmers Place (between Belden and Fullerton) were erected in 1889 and 1890 for the same reason.

The last building to be constructed before the turn of the century was the Virginia Library. Mrs. McCormick donated this classic, Greek Temple style, white marble library, asking that it be named for her daughter, Mary Virginia. It was dedicated in 1896.¹⁸ The architects for this building were Shepley, Rutan and Coolidge, who were the architects for the Chicago Public Library, now the Chicago Cultural Center.¹⁹ The professor's home on Belden was moved to Chalmers Place to make way for the new library. This house stands today at 835 Chalmers. The Virginia Library was demolished in 1963 to prevent crowding when new buildings were built along Halsted.



Fowler Hall was built in 1887 to provide additional dormitory and classroom space. Several Fullerton Avenue rowhouses are visible on the right.



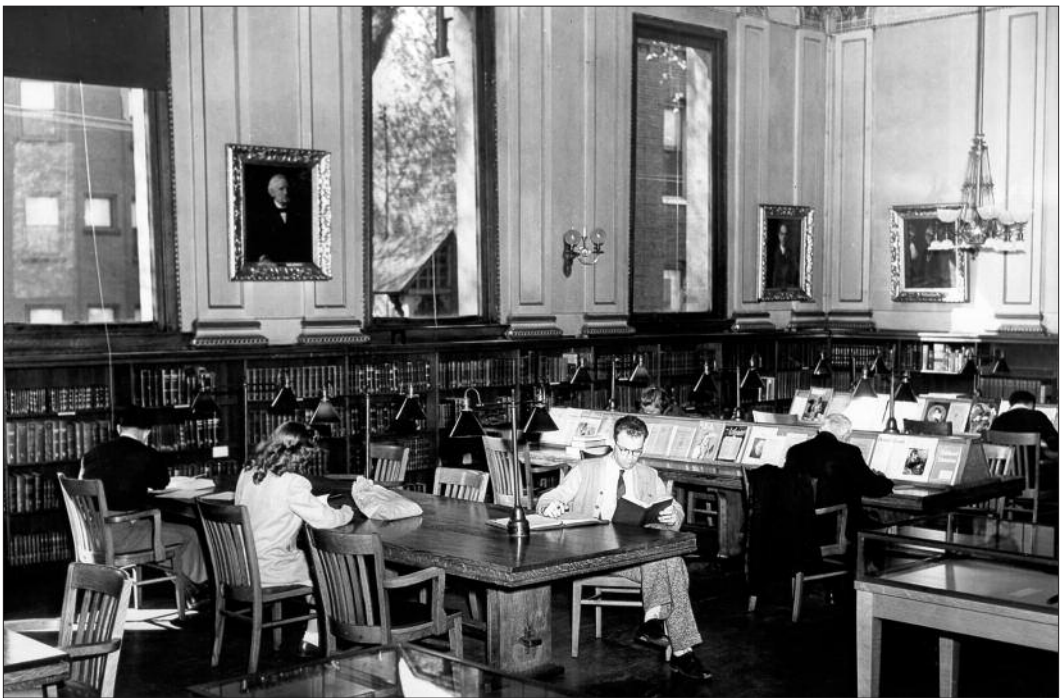
This 1880s view looking southwest from the intersection of Halsted, Fullerton and Lincoln shows the original classroom, student dormitory and chapel and library facilities that stretched along Halsted Street. In front of these buildings are three houses built for professors and along each side of the campus are the Belden and Fullerton rowhouses. On Belden, behind the two professors' houses at the left, is another professor's house that was later moved to Chalmers Place. Smokestacks of the early industrial area near the North Branch of the Chicago River are in the background.

Courtesy of McCormick Theological Seminary.



The Virginia Library was dedicated in 1896. It stood with its back facing the side of the rowhouses on Belden. At the left are 823 and 825 Belden on the south side of the street. A recent remodeling makes 825 almost unrecognizable.

Photo by Henry Delorval Green, courtesy of McCormick Theological Seminary.



Seminary students studied in the classic elegance of the Virginia Library.

Photo by Henry Delorval Green, courtesy of McCormick Theological Seminary.

THE McCORMICK FAMILY

The McCormick family contributed much more than a name to the seminary. For many years, whenever the school needed new facilities, the McCormicks were there to fund the effort. In 1910, a Seminary Director said: “the family...so unstinted in their generosity...have always lifted our burden and done this as if it were a privilege to them.”¹

THE FAMILY CIRCLE

Cyrus Hall McCormick became famous and wealthy as the inventor of the McCormick reaper, a machine for harvesting grain. He was born in 1809 in Virginia and received a limited education. His father, a prosperous landowner, invented several successful farm implements, but like others who had tried, he could not build a workable reaper. Cyrus enjoyed working in his father’s machine shop and was intrigued by his father’s efforts. Understanding the great need for the reaper, he studied the problems and tried a very different approach. In 1831 the 22-year-old McCormick astonished his neighbors by demonstrating a successful one. He realized that the need was greater in the vast fertile West than in the rocky East, so in 1844 he went by horseback to visit the West (Midwest to us) looking for manufacturers. He eventually decided to open his own factory in the small town that was 1847 Chicago.²

Nancy Fowler met Cyrus McCormick in 1857 while visiting relatives in Chicago. Their marriage the next year was the first for the forty-nine-year-old Cyrus. She was twenty-two. Nettie, as she was always known, grew up in New York State in a St. Lawrence River town. Orphaned early, she was raised by relatives. A thoughtful, religious, educated person, she would have preferred pursuing literature, but her husband relied on her evolving business savvy and asked that she help him run his business. As his health failed, he became increasingly dependent on her advice. The difference in their ages left Nettie a young widow.³

There were originally seven McCormick children, but two died as infants. Cyrus, Jr. was president of the reaper business for many years; Harold and Stanley also were executives in the business. However, Stanley’s career was cut short by mental illness. Daughter Mary Virginia was also an invalid. Anita McCormick Blaine, the other surviving child, lived in Chicago near her mother and was active in philanthropic efforts.⁴

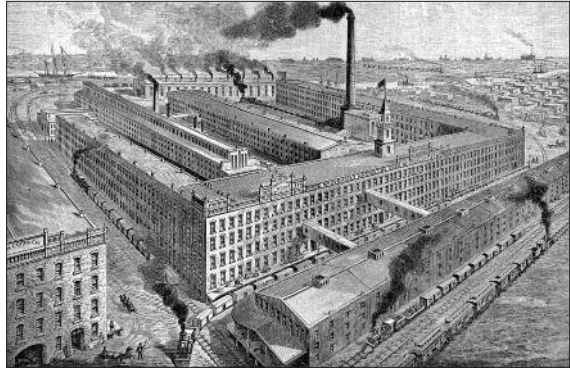
HIS CONSERVATIVE PHILOSOPHY

Like many of Scotch-Irish ancestry, Cyrus was raised a Presbyterian. He was an Old School Presbyterian, a conservative. Just prior to the Civil War, as Cyrus was building his business in Chicago, there was major tension both in the country and in the Presbyterian Church over



Cyrus Hall McCormick
Reprinted from Halsey

slavery. The Old School Presbyterians, though not necessarily supporting slavery, did not believe that the church should be involved in politics and therefore did not want the church to support the abolitionist movement. Cyrus was antislavery in principle, but he wanted desperately to preserve the Union. He blamed the abolitionists, considered a radical group in their time, for the uncompromising pro-slavery feeling of the South by 1850. He believed that an antislavery movement would have been well under way in the South by 1860 if there had been no abolitionist movement.⁵

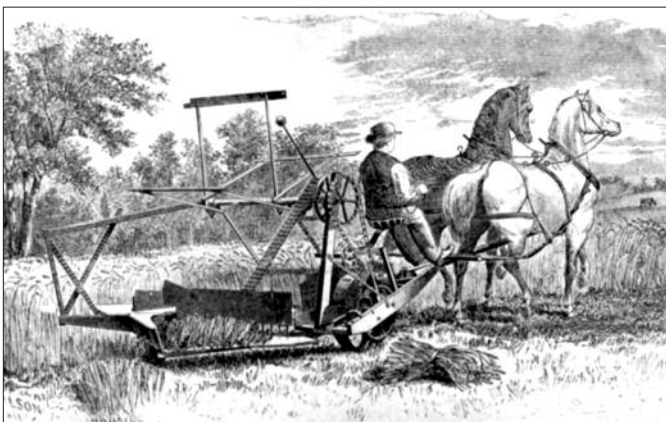


This McCormick Reaper Works was built along the South Branch of the Chicago River in 1872 after the first factory was destroyed by the Great Chicago Fire.

Reprinted from A.T. Andreas, *History of Chicago from the Earliest Period to the Present Time: Volume II – from 1857 until the Fire of*

McCormick's desire to establish an Old School seminary to support his belief was the major motivation for his large offer to help establish the seminary in Chicago. His relationship with his seminary became precarious when he temporarily refused to pay the last installment of his endowment in 1868 because the professor for the fourth chair did not share his views. But the seminary took a more moderate stance; Mr. McCormick's "seminary did not succeed in winning the Presbyterian Church over to theological [and political] conservatism, as its founder hoped it would."⁶

Ironically, it was his invention rather than his seminary that played a crucial role in accomplishing his goal of preserving the union, as the use of 50,000 reapers in Union territory freed men for war duty and increased the military's food supply.⁷ In 1861 Edwin M. Stanton, Lincoln's secretary of war, foresaw this possibility, when he said that "the reaper is to the North what slavery is to the South. By taking the places of regiments of young men in the western harvest fields, it releases them to do battle for the Union at the front, and at the same time keeps up the supply of bread for the nation and the nation's armies. Thus without McCormick's invention I fear the North could not win, and the Union would be dismembered."⁸



An early McCormick Reaper

Reprinted from Hutchinson.

POWER OF THE REAPER

McCormick's invention had a powerful effect on the development of the West. The reaper revolutionized farming and stimulated construction of the railroad. It was credited with carrying "permanent civilization westward more than fifty miles each year."⁹ Harvesting was backbreaking work, requiring many people to work over the brief, ten-day period between the time when

the grain ripened and when it rotted. It was difficult and expensive to find people to do the work, which limited the amount of grain that could be raised. With the original reaper, a single man with reaper and two horses could harvest six times as much grain as one man using the hand tools of the day with much greater comfort for the man.¹⁰

The original reaper plant was established in 1847 on the north bank of the Chicago River near Michigan Avenue where the Equitable Building now stands. After the Great Fire of 1871 destroyed the factory, a new one was built six miles southwest of the loop on the South Branch of the Chicago River in the middle of a muddy, difficult-to-reach prairie.¹¹ In 1902 the McCormick Harvesting Machine Company joined with several competitors to become the International Harvester Company. When International Harvester reorganized under the name of Navistar in 1986, its agricultural division was sold to Case Corporation in Racine, Wisconsin.¹²

NETTIE TAKES OVER

By 1884 when Cyrus McCormick died, Nettie's experience and innate ability enabled her to carry on her husband's business and philanthropy. She assumed leadership of the reaper business of more than 1800 employees until young Cyrus was ready to take over, and then continued "as a business advisor to her son".¹³

She was greatly interested in many aspects of the seminary: professors, students, health, doctrine, the selection of faculty and the construction of buildings. She worked closely with the architects as new buildings went up. Typically with each seminary building that she sponsored, "in addition to money she [gave] undaunted hours in consultations with architects, builders, Seminary committees, furnishers, and in personal inspection, out of which came many a sound criticism or wise suggestion on her part." She climbed ladders to heights which few women of her era would attempt to observe the progress of work on a building in which she was deeply interested. She did it once at night, by the light of a lantern held by a professor.¹⁴

Her resolute involvement with faculty selection can be seen in this report of her support for Andrew Zenos whom she and Cyrus, Jr. had convinced to come to the seminary in 1891:

Mrs. McCormick...was not impressed by the group of elderly, pedestrian ministers who made up the faculty. When someone told her of this young professor, who was in his mid-thirties, she sent for him and installed him as professor in the seminary. His German training made him seem quite radical to the conservative older men, and one by one they went to Mrs. McCormick to say that either this young whippersnapper should be sent away, or "I will resign". Mrs. McCormick's reply was a gracious acceptance of the resignation, and



Nancy Fowler McCormick, wife of Cyrus Hall McCormick, was known as Nettie.

Photo by Koehne, reprinted from Hutchinson.

Dr. Zenos was the one who chose the successors. So presently there was a vigorous, contemporary faculty to make a challenging curriculum.¹⁵

THEIR LIBERAL PHILANTHROPY

Mr. McCormick may have been conservative in belief and politics, but he was liberal in his giving. Initially he gave only to the seminary where his early gifts “had been for the waging of war against the theology of the liberals in the Presbyterian Church.”¹⁶ But his wife, who valued the wealth that his business created because it could be used to help the less fortunate, gradually influenced him to expand his giving to include other philanthropies. After Mr. McCormick’s death “his wife and children continued to support the seminary, but permitted ‘enlightened theology’ to soften the harsh doctrines.”¹⁷ As philanthropy became ever more important to her, Mrs. McCormick broadened her interests beyond the Presbyterian Church, McCormick Theological Seminary and church colleges. “In the last thirty-four years of her life, she donated [large amounts of money] to educational institutions, churches, youth activities, orphanages, hospitals, disaster and war relief agencies, and countless individuals.”¹⁸

THE MCCORMICK ROWHOUSES

The fifty-four rowhouses and two freestanding houses in the center of the old McCormick campus have served a variety of residents as seminary needs changed. These residences face on Belden, on Fullerton, and on Chalmers Place (a double street halfway between Belden and Fullerton) and are bookended by DePaul University. Because of their location, they are often said to be “on the DePaul campus,” implying that they are owned by the university. However, they are now privately and individually owned and used solely as single-family residences.

INVESTING IN REAL ESTATE

The rowhouses were originally built as a way to invest the early endowment funds. The seminary trustees hoped this real estate investment would result in a larger income than simple interest on the money would provide. They were right; the rental income provided a return of more than 8% for a number of years.¹ According to seminary minutes, monthly rents of \$40 and \$45 accomplished this in 1886.² But the rents did not keep pace with expenses, and eventually the houses cost more to maintain than they brought in.

By the time the seminary moved in 1975, many of the residences were no longer rental units. The Chalmers Place buildings were the first to lose rental status. As the seminary enrollment increased, most of these were used for faculty families to attract a growing fac-



An 1899 album contains this photo of the rowhouses from 832 to 844 Belden Avenue with their original front porches with roofs. The same low pipe fence seen at that time on Halsted Street fronts the rowhouses. The Virginia Library is on the right.

Courtesy of McCormick Theological Seminary.



Almost 100 years later, in 1993, these Belden houses look very much the same as in the 1899 photo. The low fence, the Virginia Library and the porch roofs are gone. Now autos and street signs add a modern touch to the Victorian streetscape.

Photo by Russell Phillips Photography, courtesy of DePaul University Archives.

converted them to rooming houses by putting locks on the inside doors and sinks in the rooms. Some houses still show remnants of these conversions, such as patches in interior doors where locks once were. Starting in 1956, the seminary gradually converted them back into single family homes as new residents moved in.

FOR RENT: LOVELY HOMES ON BELDEN AND FULLERTON

The Belden and Fullerton rows were built as middle-class rental housing so that the interiors were quite simple compared to nearby Victorian era mansions. Based on plans by the architectural firm of A. M. F. Colton and Son, the houses were built as groups of five or six or seven between 1884 and 1891, beginning with the groups closest to Halsted.

The layout of each house in a group is similar. However, there are many small differences, showing that they were definitely not mass-produced. Each group is distinguished by unique interior wood trim around doors and windows, as well as by the floor plan. Originally there were ten groups of houses; today there are eight. One group of six units in the 900 block of Belden was demolished in 1958 to make way for married

ulty and to help provide close ties between faculty and students. The use of campus residences was offered to employees as a part of their remuneration. Eventually the faculty was so large that many Belden residences also housed professors, and those on both Belden and Fullerton were used for staff and married student apartments at various times.

Like many other Lincoln Park buildings, the seminary residences went through a rooming house phase. By the 1940s and into the early 1950s, many of the rowhouses had been converted into crowded rooming houses, although not by the school. The seminary rented most of the houses on Belden and Fullerton to individuals who



These houses in the 900 block of Fullerton are similar to a group of rowhouses that stood in the 900 block of Belden.

Photo by Russell Phillips Photography, courtesy of DePaul University Archives.



This row of houses on the north side of Chalmers Place is identical to the row on the south side, but quite different from the style of the Belden and Fullerton houses.

Courtesy of the photographer, Walker Johnson.



The Chalmers Place Green provides a park-like oasis in the center of the rowhouses, unusual in a dense urban area. The Commons is behind the Green with rowhouses on either side.

Courtesy of the photographer, Judy Roth.

student housing. A second group in the same block was removed later to provide space for two more student residences that were never built.

AND MORE FOR RENT ON CHALMERS PLACE

Chalmers Place is named for Thomas Chalmers, a Scottish Presbyterian who freed the Church from the state by forming the Free Church of Scotland in 1843. Mrs. McCormick herself chose this name.³

The architectural firm, A. M. F. Colton and Son, was the same one that designed the simplified Queen Anne style Belden and Fullerton houses, but the Romanesque revival style on Chalmers Place is very different from Colton's earlier designs.⁴

The arrangement of rowhouses around a central green was Mrs. McCormick's idea, and the general plan and many details of the houses were hers. She even supervised planting of the Chalmers Place trees. Picture Nettie Fowler McCormick, perhaps the wealthiest woman in Chicago, in high rubber boots standing in the middle of Chalmers Place in the snow directing the tree planting. Stella Roderick, Nettie's biographer, describes that day:⁵

The private street was to be made beautiful and Mrs. McCormick, always a lover of trees, elected herself to the task. Upon a wintry day her carriage drove up to the door of No. 10 Chalmers

Place. It was accompanied by a large dray loaded with sizable trees. As she went up the front steps her coachman walked beside her carrying a pair of immensely tall rubber boots. In Jessie Harvey Robinson's parlor she put them on and announced that she was going to superintend the planting. As she had only one pair of boots she would not allow Mrs. Robinson to go out with her. All that morning she stood there in the snow, erect and graceful, in her incongruous boots until she had seen the roots safely placed where she meant them to be.

Not only was Mrs. McCormick involved in the planning and construction details of the Chalmers Place residences, she and her son were also the benefactors. The seminary planned to borrow \$100,000 to build these homes by mortgaging five acres of the property where they now stand, but the family would not allow this: "No," said Mrs. McCormick and her son, "we do not believe in mortgaging the property....Instead we will make a gift of one hundred thousand dollars, which will pay for the proposed buildings, and we will also give thirty thousand dollars to wipe out all past arrearages and cover the deficit of the coming year."⁶ With this money fifteen houses were built in 1889 and were ready for occupancy in 1890. The McCormicks donated \$23,000 more to build the last three on the south side of Chalmers in 1890.⁷



834 Chalmers was built for a professor in 1889. Eventually it became the President's House. Here it is shown in 1993.

Photo by Russell Phillips Photography, courtesy of DePaul University Archives.

The two individual houses at the east end of Chalmers served for many years as the President's House and the Dean's House. The house at 834 Chalmers Place was built by Mrs. McCormick in 1889

for a professor at a cost of \$12,500.⁸ The building now at 835 Chalmers is the only one of the original four professors' houses that still stands. Built in 1884, it was moved from Belden Avenue to its current location to make room for the Virginia Library. Later, a low stone wall was added behind the house by student labor at twenty-five cents an hour. The builders purposely put stones on top of the wall pointing up so that a fellow builder, who was likely to sit down on the job, couldn't.⁹



This house, now at 835 Chalmers, was built as a professor's house in 1884. It was moved from its original location on Belden to make room for the Virginia Library. This photo from an 1899 photo album shows it with a Victorian style roofed porch and decorative finials on the roof which have not survived.

Courtesy of McCormick Theological Seminary.

AT HOME WITH THE FACULTY

Life in the faculty homes was centered on the seminary, the family, and the students who were often like family. The nurturing environment created a sense of community and caring for the many children on campus. It provided a sanctuary in the urban bustle that was ideal for child's play then and still is today.

The houses were built with quarters for live-in servants, common in middle-class homes before modern appliances made housekeeping easier. So early faculty families "had a maid or two to cook, make beds and watch the children when the parents had outside engagements." Former faculty members describe them as lovely girls from the country who were paid \$6.00 a week.¹⁰

Large, book-lined rooms on the Chalmers Place side of the third (sometimes second) floors, provided office and study space for professors. Can you imagine today going to the third floor of a professor's home for a conference?



Like other faculty members Professor Neigh and his wife entertained students in their Chalmers Place living room.

Photo by Henry Delorval Green, courtesy of McCormick Theological Seminary.

There were other differences from today. When there was only one phone on campus, professors were summoned from their third floor studies to go to McCormick Hall to receive the call, often to find that the caller had hung up by the time they got to the phone.¹¹

Some aspects of faculty social life would be considered very formal by our standards but were common custom in their time. Faculty wives made formal calls on each other at tea time, complete with calling cards. The families also entertained each other with lovely dinners. But not everything was formal. There was a family that raised chickens in its basement, another that bred minks. A delivery of straw announced the presence of these unusual residents.¹²

THE SEMINARY TOWNHOUSE ASSOCIATION (STA): THE FIRST PRIVATE OWNERS

When the seminary announced its decision to move in 1974, campus residents were suddenly threatened with the loss not only of their homes but of the strong family atmosphere and communal living that they so greatly valued and cherished.

The nature of this community was described by renter Carol Rosofsky in an article in the *Chicago Sun-Times*:

The seminary community, which includes faculty, students and the other residents, is a self-contained, well-organized one with a small day care center, a summer day camp and people who look out for each other's children, according to Rosofsky. She recalls communal Thursday night dinners in the Commons (which ended recently) and annual children's parades.... "People are

more important than things here and you might say it's like keeping down with the Joneses," she said. "I know it sounds sappy but the seminary functioned in the best Christian sense."¹³

Seeking a way to stay, some of the residents explored the possibility of keeping the townhouses as private residences. Some thought of it as a "perfect opportunity for a community group to organize in order to preserve it." Others "jokingly said that they ought to form a corporation and make a bid on the property. Eventually the joke turned to serious business and finally to reality."¹⁴

Led by Bob Berkoff, a Belden renter, "an organization was formed called the Seminary Townhouse Association, whose acronym STA [pronounced 'stay'] had an obvious special meaning." Berkoff was a mortgage banker, lawyer and consensus-builder—invaluable skills for the undertaking to come.¹⁵

The group was primarily interested in the residences, but the seminary wanted to sell the entire piece of property as a single parcel. Finding users or buyers for the entire twenty acres seemed improbable, but the group forged ahead toward this goal.



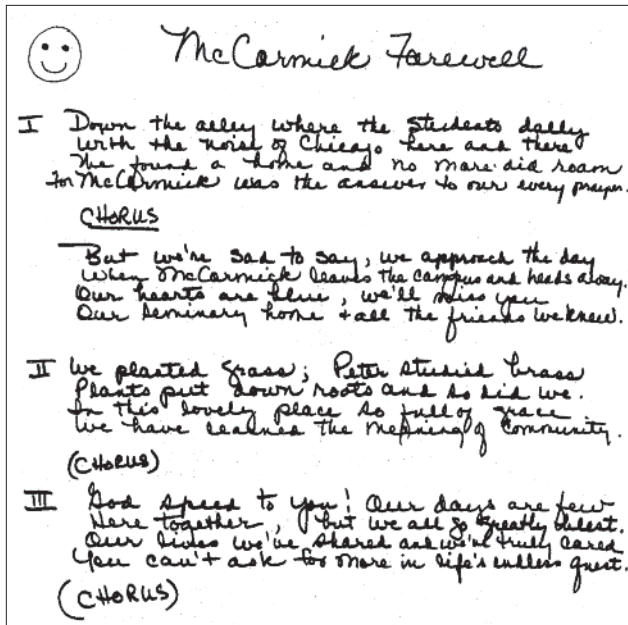
The logo from the STA stationery masthead was designed by one of STA's resident artists, Dick Roof, to help put the group "in business."

STA readily found prospective buyers for all of the residences and, in fact, had a large waiting list. The potential buyers came from the existing residents as well as from the surrounding neighborhood where word-of-mouth quickly brought forth interested parties.

A giant open house allowed prospective buyers an opportunity to see a maximum of ten houses although not all were "open." Then an elaborate but straightforward process matched the names on the long list of those who still wanted to buy with the houses available should STA be successful in purchasing the property. The process was embodied in a game called STAput, a combination lottery and draft. The game used a Monopoly-style layout to mark the participants' selections. The residents chose first; then a similar process helped nonresidents select from the remaining homes until each address had a potential buyer, complete with earnest money. By coincidence, this process was similar to the one used early in this century by students selecting rooms in McCormick Hall, although STAput designers did not know of this precedent. A student's selection sequence was determined by "drawing numbers, and when a man had chosen his room from those available, he would put the number on the board in the reading room, and the man with the next number would be free to make his choice."¹⁶

Determining users or buyers for the rest of the property was not as easy as finding buyers for the residences. Despite a great deal of interest from a variety of potential users, the group was not able to put together a deal for the entire parcel.

McCormick finally agreed to sell just the portion containing the residences to STA, which in turn resold the homes to each of the individuals who had committed in advance to buy a particular house. STA and the seminary both wanted to prevent speculation by the new buyers so restrictions were put in the real estate contracts requiring that the owner occupy the residence and not sell at a profit for at least two years. The group that organized and bought was diverse and middle-class; it included teachers, artists, doctors, actors, blue col-



STA resident Kathy Zartman wrote the words for "McCormick Farewell" to bid farewell as the seminary left the campus. The words, sung to the tune of "Jamaica Farewell," tell of the sense of community cherished by the campus residents.

Courtesy of Kathy Zartman.

sound business offer acceptable to the seminary board of trustees and resell the homes at prices that permitted their occupants to remain if they wished.

With Bob Berkoff as the leader, the group made it up as they went along, creating a process later used by others. Berkoff used this process to help other tenant groups purchase their residences until his untimely death at age 52 in 1991. He died of a heart attack while riding his bicycle in Lincoln Park. The STA community mourned his death at a memorial service in DePaul's Concert Hall. He is greatly missed by all who knew him.

THE MCCORMICK ROWHOUSE DISTRICT: A LANDMARK DECISION

Residents in the surrounding neighborhood as well as on the seminary campus were concerned about preservation of historic buildings, in part because many nearby blocks had recently been leveled in the name of urban renewal. The Sheffield Neighborhood Association was already applying to have much of its area listed on the National Register of Historic Places as the Sheffield Historic District. Thus sentiment for preserving as much of the McCormick campus as possible was strong.

lar workers, lawyers, whites, blacks and, of course, Presbyterian ministers. About half of the buyers were already residents—renters, or faculty, or staff.

For the buyers it was an "outrageous proposition: winning the opportunity to buy a house in a lottery, going through all four floors of ten houses in a two or three hour period in order to select a house to buy from a seller [STA] that didn't own [it], and perhaps selecting a house that could not be entered for viewing."¹⁷ Some buyers actually did not see the inside of their purchase until after their real estate closing.

The varied skills and dedication and hard work of the volunteer workers and the nonprofit motivation of the group enabled STA to both put together a



A plaque mounted on a stone was placed at the east end of Chalmers Place when the rowhouses were designated a Chicago Landmark District in May 1977.

In order to assure preservation of the residences in the future, the STA founders believed that it was important to have the city designate at least the portion of the campus containing the rowhouses as a Chicago Landmark District. STA members agreed to landmark status before they purchased their homes. Their property was officially designated a Chicago Landmark District in May 1977, as described on the plaque at the east end of Chalmers Place.

The goal of landmark status is to maintain the appearances of the original facades and the historical fabric of the area. To assure that this goal is met, any application for a city building permit in such a district must receive approval from the Commission on Chicago Landmarks.

CAMPUS DEVELOPMENT 1928-1975

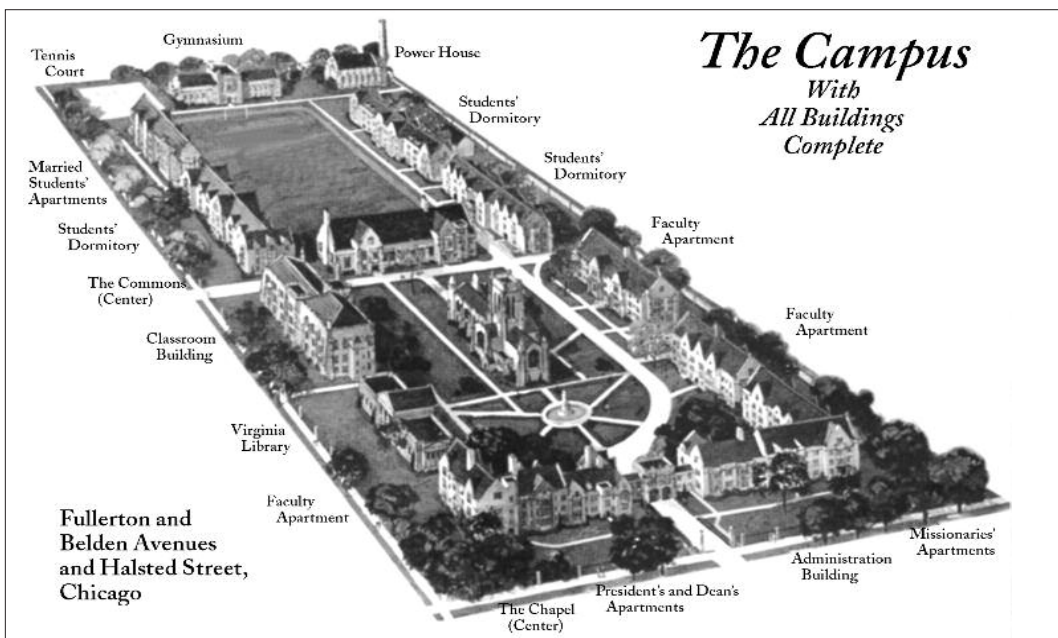
As needs changed, so did the seminary campus. The buildings we see today are the visible heritage of the McCormick Theological Seminary. With the exception of the private residences, these structures began to appear in 1928. For the next forty years the physical development went through fits and starts responding to influences of the time.

Economic effects such as the Great Depression cut short building plans, while social influences like the enrollment of women and a sudden increase in the number of married students called for more and new forms of student housing. As religious interest changed, the demand for theological education ebbed and flowed, sometimes pressuring expansion and other times calling for contraction of facilities. Architectural styles of the day affected the campus appearance. A look around the campus now shows the result of adding Collegiate Gothic structures in the late 1920s and modern style buildings replacing some of the earlier Victorian buildings in the 1960s.

The two major redevelopment plans made during this time were never completed. Both plans were preceded by thoughts of moving. The third time that a move was considered, it happened.

1920s: THE RISE AND FALL OF A 50-YEAR PLAN

After the seminary president spoke with Mrs. McCormick about the need for a place for students to exercise, suggesting that a current building be remodeled to include a gym, she



The question of where to put the gymnasium promised by Mrs. McCormick in 1916 led to this building plan. Everything except the Virginia Library was to be torn down and replaced with new buildings in the Collegiate Gothic style.

Courtesy of McCormick Theological Seminary.



The gymnasium was the first building of the 1928 plan to be completed.
Courtesy of McCormick Theological Seminary.

but with the arrival of the new president, Dr. John Timothy Stone, the Board voted in 1928 to remain and rebuild in Lincoln Park.

Everything would be torn down and rebuilt in the Collegiate Gothic style that was popular at the time, with a chapel resembling a cathedral planned for the middle of the Chalmers Place Green. Only the Virginia Library would remain and it was to be turned around. This grand plan was drawn up by architect Dwight G. Wallace.²

The long-awaited Waterman Gymnasium, completed in 1929, contained basketball and handball courts, locker rooms and offices. This building along the east side of the El tracks is now DePaul's Hayes-Healy Athletic Center. Before the gym was erected, the seminary basketball team practiced every afternoon in the DePaul gym.³

The Commons was built as a dining hall, a gathering place for various campus events and a student union. The cornerstone was laid on October 29, 1929, at a ceremony celebrating the Seminary Centennial and the inauguration of Dr. Stone as president. That same day the stock market was heralding dark days for the country—it was the beginning of the Great Depression. The Commons was completed in 1930, but the remainder of the grand plan was dropped abruptly as the entire country struggled with severe financial difficulties.

Originally the Commons contained a dining hall, a clubroom, private dining rooms, a bookstore, and a kitchen on the main floor. The Alumni Room and the Faculty Room were in the balconies. Later named to honor the McCormick president from 1929 to 1940, the John Timothy Stone Commons is now the John R. Cortelyou Commons, honoring the DePaul president from 1964 to 1981. DePaul used it as a theater before the Merle Reskin Theater was purchased and now uses it for conferences, banquets and other gatherings.

After the Commons was built, holidays were celebrated there with special meals. At the first Thanksgiving after the building was finished, a tradition was started when

sent a telegram at the time of the 1916 commencement announcing her gift for a new gym. The discussion of where to locate it led to a decision to plan for needs over the next half-century.¹ Now that is long-range planning!

At the same time the seminary was considering a move to be near the University of Chicago or Northwestern University, both sites of other major seminaries,



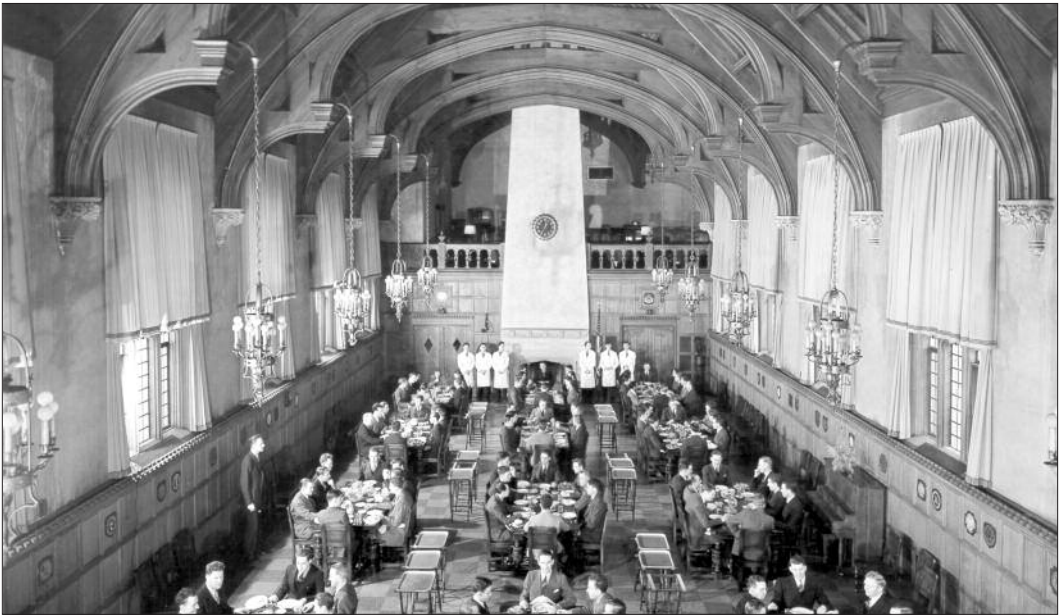
The cornerstone for the Commons was laid on October 29, 1929, as the Wall Street collapse heralded financial hard times for the country. The building was completed in 1930. Because of the Great Depression it was the only other building of the 1928 plan to be erected.

Courtesy of McCormick Theological Seminary.



Elegant furnishings and an old radio surrounded students as they relaxed in the lounge at the south end of the Commons. Photo by Henry Delorval Green, courtesy of McCormick Theological Seminary.

the faculty and their families hosted the students and employees and their families for a gala dinner celebration. Every year the students took their turn the week before the Christmas holidays by hosting the faculty and staff families. Following the meal the host group provided entertainment consisting of dramatic sketches, musical numbers or specialties.⁴



In the early days of the Commons formal meals were served by student waiters. The paneled walls held hand-painted leather plaques representing the many colleges where seminary students had received their undergraduate degrees.

Photo by Kaufmann & Fabry, courtesy of McCormick Theological Seminary.

For a long time regular meals in the Commons were rather formal. Picture yourself, if you are a man, having your evening meals there, dressed in a suit and tie which were also worn in class all day, being “served at the the great oak tables by student waiters dressed in white jackets and carrying white towels folded elegantly over the left arm.”⁵ Women students did not have evening meals there until 1945.⁶

During the 1920s a less physical change also took place when the name McCormick was removed from the seminary signs and stationery. In 1928 the school was renamed Presbyterian Theological Seminary, Chicago, responding to a McCormick family request. In 1927 as they announced a gift of \$1,000,000 towards the permanent endowment of the seminary, they said: “Let our name and whatever we have done be forgotten. . . .Let the Seminary have a new name entirely irrespective of us. The welfare of the Seminary is everything—we are nothing.”⁷

1940s: A NEW WROUGHT IRON FENCE

For a half-century the Halsted houses were the choice places for faculty to live. The house that stood at the corner of Fullerton and Halsted was used for many years as the President’s House. “In it were entertained many dignitaries—Presidents of the United States, Senators, Judges of the Supreme Court, [church leaders] and others prominent in the social, political, and religious life of the world.”⁸

However, by the 1930s streetcars ran on both Fullerton and Halsted, and there was a turnaround for them at the intersection. The noise from these streetcars and from trucks on Halsted Street and the rundown condition of the houses made living in them less appealing so that no professor wanted to move into one when it became vacant. Considered beyond repair, the three houses were demolished in 1940.⁹ Perhaps today’s experienced rehabber would take a different view.



Although the date of this Halsted Street view is not documented, it appears to be from early 1941 since the professors’ houses were demolished in December 1940 and the current wrought iron fence was erected in 1941. From left to right are the back of McCormick Hall, Erwing Hall, the chapel and Fowler Hall. Brick paving and trolley tracks of Halsted Street are seen in the foreground.

Courtesy of McCormick Theological Seminary.

As the local population increased and the commercial center at Lincoln, Fullerton and Halsted grew, traffic through the campus increased. Foot traffic may have caused the steady growth in vandalism. Globes on the lightposts were broken almost nightly and windows occasionally were shattered. During the holiday season, the lower branches of the Christmas tree set up in Chalmers Place would be stripped of colored bulbs. And truck traffic rumbled through the campus in front of the Commons, using the road as a way around the traffic congestion at the corner of Fullerton and Halsted. These concerns led to the black wrought iron fence replacing the low iron pipe fence around the campus.¹⁰ Vehicle traffic through the campus was restricted, but some or all pedestrian gates were open most of the time.



This Victorian style house stood at the corner of Fullerton and Halsted until it was demolished in 1940.

Courtesy of McCormick Theological Seminary.

Like many residential areas during the Second World War, the seminary sprouted Victory Gardens. The area south of the Commons was plowed so that the faculty families could tend their own plots of fresh vegetables. After the War this area became a parking lot. So many students had cars that there was not sufficient room on Chalmers Place for all of them. As the student body grew the parking lot eventually reached the fence by the El tracks.¹¹

During this decade the signs and the stationery were changed again. Because of confusion with the Chicago Theological Seminary, a United Church of Christ seminary, McCormick's directors wanted to change the name. (It was also difficult to find a suitable school song based on "Presbyterian Theological Seminary, Chicago.") After surviving members of the McCormick family agreed, in 1943 the name was changed again—back to McCormick Theological Seminary.¹²

1950s: THE CAMPUS OVERFLOWS—AGAIN

The postwar years brought a tremendous increase in demand for ministers. By 1950 there was again a desperate need for student housing as ministerial students enrolled to help meet this demand. Authorities wouldn't allow temporary military barracks to be erected for married student housing as was done at many other institutions in the country, so students fanned out into the neighborhood once more.¹³ The seminary bought an apartment building at 2129 N. Dayton Street and converted some of its Belden houses to married student housing. Six student families lived at 840 Belden which had



Alumni Hall, now DePaul's Corcoran Hall, was built in 1950 to relieve the housing problem that resulted from enrollment increases after the Second World War. A trade publication headline read: "Men's Residence Hall: built in record time and at low cost."

Courtesy of McCormick Theological Seminary.

two apartments and one bathroom per floor. A quickly erected dorm helped ease the housing problem, while visiting professors relieved the teaching overload.¹⁴

The dormitory for 200 men built behind the rowhouses in the 900 block of Fullerton in 1950 was put up so quickly that the speed and efficiency of its construction were noted in a trade magazine headline: “Men’s Residence Hall: built in record time and at low cost.”¹⁵ The new building was strictly functional although, a half century later, today’s students may think otherwise. McCormick called this building Alumni Hall. When DePaul bought it, the building needed a new name to avoid confusion with DePaul’s sports arena. It is now DePaul’s Corcoran Hall.

1954: TO MOVE OR NOT TO MOVE—AGAIN

During the Depression and the Second World War, money for property maintenance was scarce, so buildings were in poor condition. Many buildings in the Lincoln Park neighborhood were converted to crowded rooming houses to accommodate the workers who came to work in the factories nearby. Manufacturing was encroaching from the west, further impacting the quality of life. Many area residents fled to the suburbs. A May 23, 1953, *Saturday Evening Post* article described the area:

The seminary is set down in the midst of a rather drab section of the north side, half a dozen blocks west of Lincoln Park and the gold coast, where the ornate homes of millionaires once raised their expensive turrets. The prairies against which Lake Michigan’s waters once lapped are now occupied by factories and the dreary, boxlike homes of their workers. Elevated trains roar past the seminary gymnasium. Cheap shops and beer parlors line some of the neighboring streets. On Fullerton Avenue, facing the campus, is a place called, to the wry amusement of the faculty, The Seminary Bar.¹⁶

When the seminary was cited for rooming house violations and told to fix the buildings in sixty days, the faculty opposed using capital funds to refurbish. So the seminary considered a new campus in the suburbs, a move to Hyde Park or rebuilding in Lincoln Park. After a serious study, a committee recommended a move to the northwest suburbs, but the final decision was to remain in Lincoln Park.¹⁷ The decision to stay was made in part because the city neighborhood was a fine place to train urban ministers.¹⁸ This decision to rebuild, along with similar decisions by DePaul and other area institutions, helped to stabilize the neighborhood.

1957: A PLAN AGAIN CALLS FOR EVERYTHING TO BE TORN DOWN—ALMOST

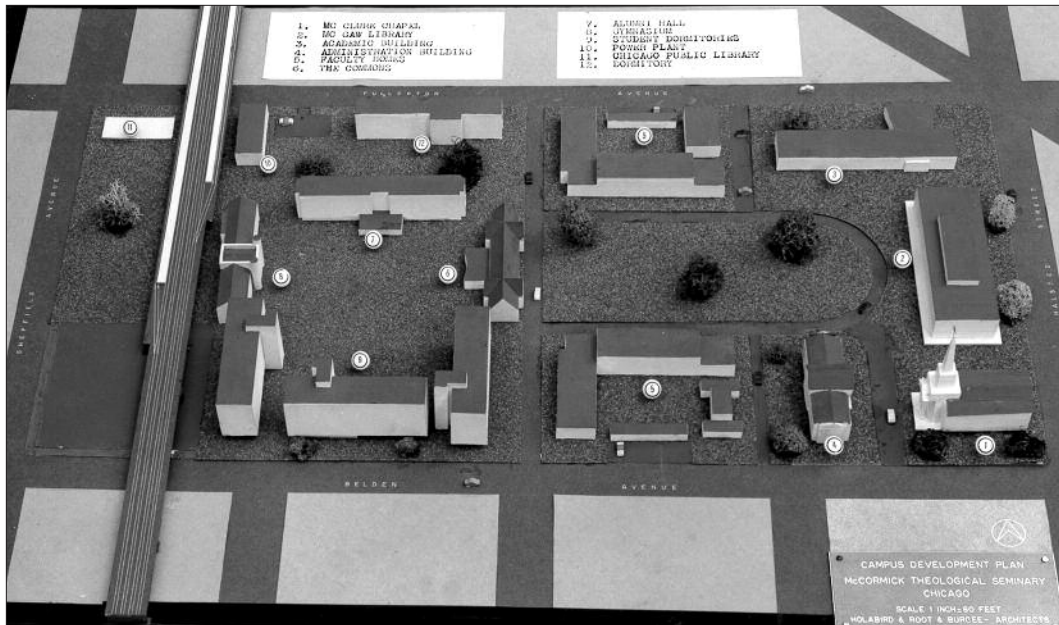
Enrollment continued to skyrocket. It had doubled in ten years, and predictions were 600 students by 1965 and 800 by 1970.¹⁹ A 1957 plan, designed by architectural firm Holabird & Root & Burgee to satisfy the perceived needs of this expansion, called for tearing down most of the buildings on the campus and rebuilding in a modern style.

In 1959 one group of rowhouses in the 900 block of Belden was torn down to make room for the first building in the plan, Zenos Hall, now



Zenos Hall, now DePaul’s McCabe Hall, was erected as apartments for married students in 1959. Two more identical buildings were planned for the area between this building and the El tracks but were never built.

Photo by Bill Engdahl, Hedrich-Blessing, courtesy of McCormick Theological Seminary.



This was the second version of the 1957 Development Plan drawn up by Holabird & Root & Burgee. All of the Victorian era buildings were to be replaced except the Virginia Library. Several existing buildings can be identified.

Courtesy of McCormick Theological Seminary.

DePaul's McCabe Hall. This building contained married student apartments. Later the rest of the 900 block was demolished, but the remaining Belden, Fullerton and Chalmers Place residences were saved from the wrecking ball by discussions between the Development Committee of the Board of Directors and faculty members and their wives.²⁰ Renovation of these residences made the seminary an early Sheffield rehabber.

1960s: MODERNISM ARRIVES ON THE EAST END

The Victorian buildings to the east of the residences were all replaced as a result of the 1957 plan. We might regret this modernization, but the 1950s was a time of renewal after a long period of sacrifice and deprivation during the Depression and the Second World War—a time of wanting everything new and modern.

Although the first version of the 1957 plan sketched the chapel in a modern style, by the time this first new building at the Halsted end of the campus was built the plan called for a traditional New England style chapel. It was named for former seminary president James G. K. McClure as shown on the 1963 dedication plaque that remains on a wall in the lobby of what is now DePaul's Concert Hall. Dr. McClure's daughter and son-in-law, Mr. and Mrs. R. Douglas Stuart, were the chapel's benefactors.



The McClure Memorial Chapel was built in memory of the seminary's first president. Now it is DePaul's Concert Hall.

Photo by Allen, Gordon, Schroepel and Redlich, Inc., courtesy of McCormick Theological Seminary.



When this 1964 Commencement procession entered McClure Chapel, Fowler Hall was still standing in the background.

Photo by Allen, Gorden, Schroepfel and Redlich, Inc., courtesy of McCormick Theological Seminary.



A communion service takes place inside McClure Chapel.

Photo by Allen, Gorden, Schroepfel and Redlich, Inc., courtesy of McCormick Theological Seminary.

Music is an important part of the Protestant worship service, and it played a significant role at the seminary, much of it showcased in the chapel. Liturgical music was not always solemn. The *McCormick Report* of April 1970 pictures a Jazz Liturgy climaxing a three day Liturgical Arts Festival with a concert in the chapel.²¹ Perhaps this group was a forerunner to the DePaul Jazz Ensembles. Like DePaul music school students today, advanced students were able to study with the best of the master musicians that Chicago offered.

The McGaw Memorial Library, at the center of the three east-end buildings, was a state-of-the-art facility built to house a significant collection of biblical and theological materials. This memorial to McCormick alumnus Rev. Francis Alexander McGaw was dedicated in 1963. Now, DePaul's McGaw Hall is used for English, modern languages, the School of Nursing and more. This International Style building was designed by Helmut Bartsch, a partner at Holabird & Root



When the McGaw Library was completed, seminary employees, students and other campus residents carried books from the old library with "Miss Virginia Library" hanging in effigy above.

Photo by Allen, Gorden, Schroepfel and Redlich, Inc., courtesy of McCormick Theological Seminary.



The McGaw Library, dedicated in 1963, held a significant collection of biblical and theological materials. It is now DePaul's McGaw Hall.

Courtesy of McCormick Theological Seminary.

& Burgee, who came here from Germany in the 1930s. Contrary to DePaul campus folklore, the “cheese grater” facade was not built for defense, but is simply a sunscreen. Perhaps without this metal work the high style of this building would be more appealing.²²

The Stone Academic-Administration Building, the last building erected on the campus by the seminary, was designed by John Holabird in the tradition of his earlier work at Frances W. Parker School on Clark Street. It now houses the DePaul School of Music. Named for its benefactors, Mr. and Mrs. W. Clement Stone, it was dedicated on May 6, 1969.

1969: THE YOUNG LORDS MOVE IN

The dedication of the Stone Building precipitated a crisis that resulted from social unrest in the neighborhood. Such unrest, in the form of protest movements, swept the country in the 1960s, brought on by political, economic and racial tensions.

Protests in the neighborhood of the seminary had been directed primarily against a Federal Urban Renewal program that was clearing fifteen acres of land nearby, dislocating many Puerto Rican families in the process. McCormick became a target, in part because of its long time involvement with the Lincoln Park Conservation Association (LPCA), a group committed to halting neighborhood decline. Because LPCA participated in the city discussions about urban renewal, a rumor implicated the seminary in the displacement of poor people in the community.²³

In addition McCormick had just spent \$2 million on new buildings and the protesters felt that the seminary could and should be spending money on relieving the situation for poor people in the neighborhood. Another trigger for the action at the seminary was that Manuel Ramos, a member of the Young Lords Organization, was shot and killed by the



The Stone Academic-Administration Building was dedicated on May 6, 1969. A few days later it was renamed the Manuel Ramos Building by a group of social protesters who occupied it for four days as they tried to get the seminary board to meet their demands. The sign over the front door says “Poor Peoples Demands”. Their demands are displayed in the windows. The building is now the DePaul School of Music.

Courtesy of McCormick Theological Seminary.

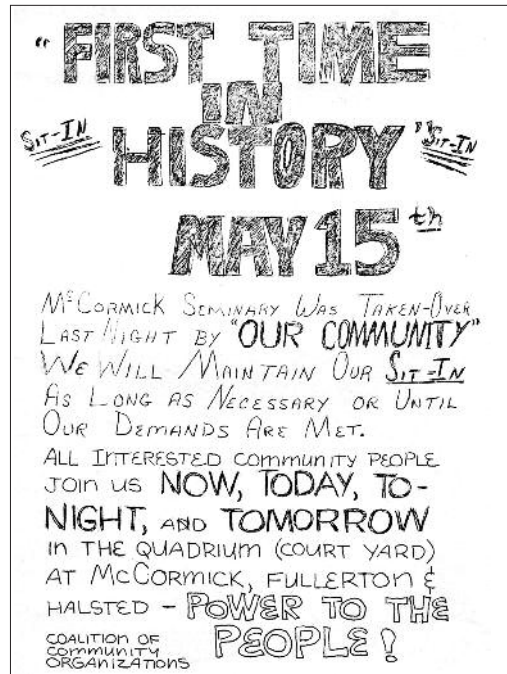
Chicago police two nights before the Stone Building dedication.

In the fall of 1968 several neighborhood social action groups had combined forces as the Poor People's Coalition. The major leadership for the coalition was provided by the Young Lords Organization, headed by Jose "Cha Cha" Jiminez. At the invitation of the board of directors of the seminary, this group was to present a series of demands to the seminary during a meeting the day after the dedication. The night of the dedication hundreds of people from the community, including the coalition and others who joined them in support, rallied on the terrace in front of the McGaw Library. The demands of the coalition included making the newly-dedicated Stone Building available for a Puerto Rican cultural center, turning over to the community money for low-cost housing development, granting seed money for a legal aid bureau and for a welfare rights organization, providing a building and recreational facilities for a cooperative daycare center, and offering all rental units to poor people. The board and the coalition negotiated throughout the week, but by the deadline imposed by the protesters the coalition was not satisfied with the seminary's response to their demands. Saying that they would be undertaking certain undefined "educational" activity and asking that it be understood as an "act of love", the coalition began a sit-in shortly before midnight on May 14. As the Stone Building was taken over by more than sixty men, women and children, the occupiers renamed it the Manuel Ramos Memorial Building.

The seminary took the demands seriously, believed that some were valid and wanted a peaceful protest. So it asked police not to come on campus and did not request an injunction to legally remove the occupiers, hoping that peaceful negotiations could resolve the issues. But when the seminary believed that the coalition was committing a breach of faith by not ending the sit-in when they had agreed to, the seminary announced a plan to initiate court action to have the group removed. The coalition responded by announcing that it would occupy the new library. After more discussions, the occupiers left peaceably on Sunday, May 18, leaving \$60,000 damage to the Stone Building and its contents in their wake but without seizing the library.

Afterwards the seminary worked with various groups to address goals primarily in five areas: housing for the poor, legal aid, a day-care center, a welfare rights organization, and a Hispanic cultural center. It committed substantial funding and provided facilities, leadership and leadership training and persuaded other neighborhood groups and Presbyterian church organizations to help.

The positive attitude of the seminary toward this difficult time was stated in a



This flyer called people to support the occupation of the Stone Building.

Courtesy of McCormick Theological Seminary.

McCormick report:

We reiterate our hope that we can find our way to creative courses of action that will advance the well-being of our community. There is a basic agenda of decency to be dealt with underneath all the excessive rhetoric, the fears, the frustration, the mistrust and suspicion. We must seize the present urban crisis as an opportunity for human renewal.²⁴

1970s: THIS TIME THE MOVE REALLY HAPPENS

In both the 1920s and the 1950s the seminary had seriously considered moving to the suburbs or to Hyde Park. But each time it made a commitment to the city by staying in Lincoln Park and investing in our neighborhood.

By the early 1960s the Presbyterian Church had reached a peak in growth. Membership and financial contributions began to decline and fewer young people were entering the ministry. Costs of maintaining the campus were high and the rental houses were losing money. The seminary tried to offset the decreased enrollments and budget deficits by reducing faculty, freezing salaries, and closing the Commons and the gym. Aside from the financial difficulties, there were academic considerations. The faculty had long talked of being closely associated with a university that had a doctoral program in theology. So in 1974 the seminary again considered a move.²⁵ And soon—a seminary was for sale.

Keeping the property for other uses was considered, but the Real Estate Research Corporation which was advising the seminary recommended that if the seminary wanted real estate in its investment portfolio, it should “sell all [of the north side campus] and invest in real estate capable of appreciation and producing income to keep pace with inflation.”²⁶ Obviously these advisors did not have a reliable crystal ball.

As the seminary was passing its heritage on to new holders, it considered many types of uses for the property. McCormick trustees had an obligation to economically support the future of the seminary so they needed to find a use that would fetch a fair price for the property. But they


also wanted to maintain the campus in keeping with the neighborhood.

The *Chicago Sun-Times* reported: “According to James Armstrong, the school’s vice president for seminary relations, McCormick is interested in more than just getting the top dollar for its investment and wants to see to it that future owners of the site do not radically alter the nature of the neighborhood. ‘High-rises, for example, are out, absolutely,’ Armstrong said.”²⁷ And President Marshal Scott told a *Sun-Times* writer: “We’re a religious institution and we have a responsibility on how we use the land. It would be wrong not to keep the buildings up. It would be a shame to tear them down.”²⁸

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Lake View Booster**

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Seminary
to sell
20-acre
campus

By ALICE KLEMMERT
Lerner Newspapers
Staff Writer

THE 20-ACRE Lincoln Park campus of McCormick Theological Seminary probably will be sold before the seminary abandons its North Side site and moves to Hyde Park this fall.

PART OF THE MCCORMICK Theological Seminary campus which has been a Lincoln Park landmark since 1917 will be sold. Earlier this week, the school's relations committee recommended selling the property. The 135-year-old seminary is moving to the North Side next fall to join a cluster of seven other

By permission of Lerner Newspapers.

It was a difficult time. Emotions were high and rumors were rampant. By April 1975 many institutions had looked into buying the property, including Children's Memorial Hospital, Moody Bible Institute, Columbia Business College, Grant Hospital and DePaul University. The Chicago Presbytery of the Presbyterian Church considered using the chapel. There was a possibility that the Fullerton Tennis Club would buy the property containing the tennis courts and continue running them.²⁹ At one point the Chicago Library Board considered buying all three east end buildings. McGaw, in its natural role, would have been a regional library and research center; a 400 seat cultural center and theater was considered for the chapel; and the administrative offices of the Chicago Public Library would have moved from downtown to the Stone Building.³⁰ "Rumors of a big developer coming in to build high rises where the geraniums grow [swept] through as regularly as the L [trains running] down Sheffield Av."³¹ Various developers did consider the property but high rises were never seriously entertained. Also not so seriously considered was the idea that the field be excavated to create ponds for raising catfish; it apparently had only one proponent.³²

A seminary alumnus, Marvin Jones, sought a socially responsible disposition of the property, suggesting that the seminary keep the old campus. The *Chicago Tribune* described a meeting where Jones explained:

"McCormick could rent space to regional and national organizations who are concerned with the use of the land as well as local organizations that serve the needs of the people." ...

Jones, speaking for the [Caucus of Chicago-Area Alumni], suggested that the buildings be used for day-care centers, senior citizens housing, a community theater, and tutorial programs.

"Finally," he said, "there are large open spaces on the Lincoln Park Campus providing an environmental excellence unsurpassed by any community in Chicago. Vegetable gardens, in which small plots are assigned to individuals, would serve a need and also maintain open spaces."³³

As the members of the Seminary Townhouse Association were settling into their newly-owned residences in the summer of 1975, the seminary moved to Hyde Park, still without buyers or users for the east and west ends of its campus.

When McCormick first looked for buyers for the property, DePaul did not jump at the opportunity. As of June 1974 DePaul had not yet contacted the seminary even though several institutions had shown interest by then, so it was presumed that the university was not too interested in the property.³⁴ However by April 1975 DePaul was

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McCormick East Campus Purchased by DePaul



Music School Moves Uptown

By Leonard Tomaszewski
Associate Editor

The University's offer to purchase the East Campus of the McCormick Theological Seminary has been approved by the McCormick Board of Directors. The 4.3 acre site bounded by Fullerton, Bascom, and Halsted streets includes three buildings: the Jesse W. and W. Gilbert Stone Administration Building, McGraw Library, and the James G.K. McClellan Memorial Chapel. Final transfer of the title of the land will take place sometime around March 1.

"We are pleased to acquire

Last May, DePaul acquired the West McCormick Campus adding four buildings and two service facilities on a seven acre site to the University. "At the time of the West Campus sale, the University did not have sufficient funds to meet any other McCormick was spent for the East Campus," stated John Kompara, Vice President for Business Affairs for DePaul. "The City of Chicago, the Board of Education, and the Public Library were all interested and we didn't make an offer until November," said Kompara. He added, "Our offer was well received because of the two institutions' cooperation."

McCormick's Administration Building at Fullerton and Halsted will be housing DePaul's School of Music. Photo by Chris Mylarczyk

The *DePaulia* announced the purchase of the east end of the McCormick campus in 1977. The University had bought the west end the previous year.

Courtesy of DePaul University Archives.

among the many that had considered the property.³⁵ The following year DePaul bought the west end of the campus and the university purchased the east end in 1977.

EPILOGUE: AND ALONG WENT HERALD

And what about poor Herald? Named for the weekly student newspaper, Herald was a ram that came to live on campus in 1970 after his creator, sculptor John Kearney, made him from chrome auto bumpers. Kearney's work can be found around the country, as well as in Chicago; one of his latest works is the Tin Man in Oz Park. Even though the seminary did not arrange for Herald's transfer to Hyde Park, he appeared there, thanks to some students (and rumor says faculty also) who could not bear to leave him behind. This was not Herald's first surreptitious move. Previously a student prank found Herald on the landing of the new Stone Administration Building.³⁶ But now he has settled down in Hyde Park where he sits by the street outside the president's office, making it easy to identify McGaw Center near the University of Chicago.



Herald the Ram was built from automobile bumpers by sculptor John Kearney. He stood in the middle of the Chalmers Place Green until a group of students moved him to the seminary's new Hyde Park location.

Photo by Dick Stouffer, courtesy of McCormick Theological Seminary.

SEMINARY LIFE

Life on campus was not just praying, preaching and bible study. This 1913 yearbook excerpt shows the surprise of a first year student at how broad the seminary experience was:

While I was a college student, I had a very hazy idea of the real character of a Theological Seminary, and of the kind of life the fellows lived in one. But I do not think my idea was much different from that of many other college men. I thought that the men who were choosing the ministry for their life work were mostly “goody-goodies,” that there would be a solemn air of sanctimoniousness about the buildings, and that a “theolog” would hardly dare live and act with the natural freedom of any other human being. I was afraid that the professors might be men who were out of touch with present day problems and who were interested only in scholastic questions of deep interest to themselves. It never occurred to me that there would be athletic teams, good social hours, and a perfectly normal, sane type of religion....

I found comfortable, attractive quarters for real human beings; a diversified, and exceedingly practical schedule of studies; opportunities to do vital Christian work from the very start; a chance to make a life as well as a living; up-to-date, brilliant and consecrated men on the Faculty; an atmosphere of purpose and devotion to Christ pervading the class rooms and quarters; and best of all, a large body of virile young men, fresh from every walk of life, who had turned aside to answer the call of God to His service—men intensely in earnest, yet who enjoyed life to the fullest in every sense, happy and companionable, and always ready for fun when there was “anything doing.”...

The new arrival is “taken in” as soon as he arrives and made a member of a great, big-hearted family. It is but the manifestation of real Christian fellowship, where life is in earnest, yet where the glad hand is always extended, and where no scruples are entertained against a man if he laughs at a joke, provided it is a good one!¹

ROOM AND MAID SERVICE FOR \$35.00 — A YEAR

From the beginning days of Central Hall, students were offered dormitory living. As the enrollment and the blend of married students and women on campus changed, living facilities and arrangements went through many changes.

Thanks to a considerable endowment, for many years rooms were free of charge, with only a nominal sum charged for light and heat. In 1917 students paid \$16.00 a year for use of a room, all necessary furniture and bed linens. In 1930 the room fee was raised from \$24.00 to \$35.00 a year when maid service was included. Apparently student housekeeping was not up to standards so a cleanup crew was put to work in the rooms. That’s \$11.00 a year for maid service.²

Eating arrangements varied over the years. The original Central Hall



This student room as shown in an 1899 photo album offered a cozy corner for study and sociable chats.

Courtesy of McCormick Theological Seminary.

had a boarding facility (a place to eat) in the basement. After it was replaced by a bowling alley, students ate in restaurants or in boarding clubs in the neighborhood. P. Lewison (Shorty) Pollock, a seminary student from 1919 to 1922, recalls one of these clubs:

There had been a number of eating “Clubs”. Women in the neighborhood of the seminary would arrange for a group of students, a dozen or twenty, to come to their homes for meals. I did not see very much of this, for the small attendance during the war led to the disappearance of the clubs. Only one was still functioning in the fall of 1919—a Mrs. Marietta, who lived a few blocks southeast of the campus. Once or twice when some member of that happy company was to be away, I was invited to take the vacated chair, and I enjoyed that fellowship.³

The students who were not members at Mrs. Marietta’s had to eat in restaurants such as the Seminary Restaurant and Bar at Lincoln, Fullerton, and Halsted. Wanting a better place to eat, several students went to President McClure asking for a commons. One was soon put on the first floor and basement of the former professor’s house at Belden and Halsted where it was operated as a student cooperative.⁴

For a time, Miss Laura White fed forty to fifty students in her boarding house on the south side of Chalmers Place. Shorty Pollock, who earned his meals by washing dishes at Miss White’s, described her as “a fine person, as kind and Christian as one could be.” He said that she served breakfast and dinner most days on plain dishes, but that she “had Haviland china enough for her guests and she used it every Sunday, when dinner in the early afternoon was an event worth remembering....She often said, ‘Spread the butter clear to the sides of the bread slices; they taste much better that way.’ She was not the usual skimpy and over-careful boardinghouse keeper, and for all her continuous hard work she was a blythe and gentle spirit.”⁵

After 1930 the Commons we know today was the location for most student meals, until it stopped serving meals on a regular basis in the 1960s. Then the DePaul cafeteria was one of the choices offered.

BUT WHERE DO YOU MEET YOUNG LADIES?

Early in this century, seminary social life included formal receptions, song fests, hallway water fights and other impromptu gatherings. Class parties where the Seniors entertained the Juniors, and then the Middlers entertained the Juniors were regular occurrences. (First year students were Juniors, third year were Seniors, and logically the ones in between were called Middlers.) Receptions for the students at nearby Presbyterian churches offered opportunities to meet eligible women. The 1911 Yearbook tells of two such regular events:

At the opening of the school year the Young Ladies’ Fortnightly Club of the Church of the Covenant entertained the Seminary. This provides an occasion for the new students to become acquainted with some of Chicago’s young ladies which often leads to very agreeable associations. Examples of this can be noted by casting the eyes



The Commons was the site of events such as this Valentine’s Day Dance with Bob and Jean Boling, former STA residents, dancing in the foreground.

Courtesy of McCormick Theological Seminary.

around on the student body. It is customary for the Young People's Federation of the Fullerton Avenue church to give a reception to the Fellows of the Seminary. Formality is laid aside and games are played.⁶

Throughout the Lincoln Park years, students were frequently social guests in faculty homes—ranging from casual conversations in the kitchen, to reading the Sunday comics in the living room, to song fests with the more musical members of the faculty. Students often spent Thanksgiving and holiday recesses with faculty families.

MARRIED STUDENTS, COMPLETE WITH MIXED SIGNALS

Although usually not encouraged, and often discouraged, married students were always present at the seminary. However, for many years there were no living facilities provided for them. With the end of the Second World War marriage skyrocketed at the seminary as well as in the population of the country in general, creating a severe housing problem on campus. Until married student apartments, now DePaul's McCabe Hall, were built south of the Commons in 1959, there was makeshift housing for couples in Belden rowhouses, off-campus apartments, and couples sections of Fowler and McCormick Halls.⁷

In Fowler and McCormick during the 1950s, married students had to share bathrooms. Signs were turned to indicate the gender of the person(s) using it—a signal as to who could enter. “If both signs were up, a couple was using it. Sometimes, a budding absent-minded scholar could easily, on leaving, put down the wrong signal sign! The six couples who shared it got to be good and forgiving friends.”⁸



In the 1950s married students used signs to manage the use of this shared bathroom in McCormick Hall.

Courtesy of McCormick Theological Seminary.

ACADEMICALLY SPEAKING, IT'S NOT ALL ACADEMIC

The curriculum varied from conservative to liberal over the years as religious attitudes and seminary leaders changed. Teaching methods also varied, but they included lectures, recitations, oral exams, written exams, essays and seminars often held in the home of a professor.⁹

Professors took an intensely personal interest in student questions as Shorty Powell's experience with Professor of New Testament Samuel Dickey shows:

Frequently when I had a question, he would invite me to his home in the afternoon, about four o'clock. Mrs. Dickey would serve tea and squares of buttered bread, which we ate while we talked in front of a fireplace fire; those hours I recall with delight and gratitude. More than once with other students I was invited to Sunday dinner at Dickey's, and again around the fire there would be "Turkish coffee"; the beans ground to powder and mixed with sugar, so that when boiling water, heated in a long-handled brass pot on the open fire, was added, a hot thick syrup was produced and served to us in tiny cups. It is fortunate that they were tiny, for this is a powerful brew.

As I remember these things, and other like items of the Dickey family, I find a memory of a warmth and deeply Christian kindness that is to be treasured.¹⁰

Seminary education necessarily included practice for several important aspects of a minister's life work. A May 23, 1953, *Saturday Evening Post* article told of practice baptisms and communions, and described students rehearsing marriage ceremonies in the chapel:

During a typical year, about 400 weddings, occasionally as many as eight to an hour, are staged at McCormick Theological Seminary...They are mock nuptials, and in most of them the role of the bride is played by one of the nearly 300 young men who spend three years at McCormick learning to become ministers. Students also play the parts of the groom, the father of the bride, the best man and—most important here—the officiating clergyman.¹¹

Classroom learning was not all academic. A minister needed to adapt to a variety of social situations. So, in the early part of this century, President McClure wanted students to learn poise and table manners. He set up table settings and taught them to use proper utensils and to balance a tea cup. One of his recommendations on table manners was "If in doubt, do what the hostess does."¹² By the 1950s speech teacher George-William Smith had added table etiquette to his regular curriculum speech course. Students came to class in the speech studio one time each year to find a fully set formal dining table and were appropriately instructed in manners.¹³

SHOVELS AND SOCIAL WORK

Not all learning took place on campus. Archaeological excavations drew students to Palestine, joint programs took students to other Chicago campuses, and on-the-job training (perhaps similar to internships today) drew students to churches, settlement houses and other service organizations.

The seminary is noted for its participation in Near Eastern Archaeology beginning with the work of Professor George L. Robinson who came to McCormick



Dr. A. A. Hays taught Church History c. 1930 in this classroom surrounded by students dressed in suits and seated at individual tables.

Photo by Kramer & Son, courtesy of McCormick Theological Seminary.



Ministerial students practiced wedding ceremonies in the old chapel c. 1953 with help from women studying religious education and church social work.

Photo by Gus Pasquarella, by permission of the *Saturday Evening Post*.



The group at the Shechem archaeological site in 1955 included Ted Campbell and Bob Boling, sixth and seventh from the left in the top row, and Jean Boling in front and slightly to the right of Bob.

Courtesy of Edward F. Campbell.

in 1898. Later Professors Ovid Sellers and G. Ernest Wright conducted important expeditions and attracted scholarly attention to archaeology.¹⁴ Over the years, both students and faculty have taken part in this work on sites in Palestine. Beginning in the 1960s, the tradition was in the able hands of Old Testament faculty members Dr. Edward Campbell and Dr. Robert Boling. It was while on an archaeological sabbatical in Jordan that Bob Boling and his wife, Jean, were tragically killed in an auto/truck crash in 1994. Residents on Belden until their death, they are sorely missed in both the STA and McCormick communities.

Professor Campbell was the leader of the excavation of Shechem for a time. This ancient settlement is known to us through the travels of Abraham after he left Ur, as explained in Genesis 12:4: “So Abram went, as the Lord had told him; and Lot went with him....When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh....Then the Lord appeared to Abram and said ‘To your Descendants I will give this land.’” The excavation at Shechem began in 1956 and continued until 1968. McCormick and Drew University began this work along with the American Schools of Oriental Research. Later other institutions collaborated in the effort.¹⁵

The seminary curriculum included a joint program with several schools of social work to allow students to get a master’s degree in social work, as well as a certificate or a degree from the seminary. Such programs were carried out with the School of Social Work of Loyola University, the School of Social Service Administration of the University of Chicago, and the Jane Addams Graduate School of Social Work of the University of Illinois. The program with Loyola was “the first such arrangement between a fully accredited Roman Catholic school of social work and a fully accredited Protestant theological

seminary."¹⁶ There were similar programs in Library Science with Rosary College (now Dominican University) and with the University of Chicago.

Another cooperative effort was with McCormick's neighbor. DePaul's presence was felt in the academic buildings on Halsted Street several years before the seminary planned to move. As early as 1969 Dr. John Dominic Crossan, a DePaul professor, taught two New Testament courses on McCormick's campus.¹⁷ And then in 1972 a formal joint program between DePaul and the seminary brought several DePaul theology professors to teach in McCormick classrooms. Free tuition exchange for theological studies was offered and libraries were shared.¹⁸ This program continued into 1974.

ON-THE-JOB TRAINING FOR URBAN MINISTERS

A variety of field education opportunities provided on-the-job training. Student pastorates, field social work, and programs in industry were a part of seminary education to teach students to better serve in the urban environment. Students began work in city religious and social service organizations as early as the 1880s when the seminary "began enlisting students to explore the neglected areas of the city and establish missions."¹⁹

City mission work evolved into a formal field education program, placing students for ten to twelve hours a week at local churches, settlement houses and other agencies.²⁰ Christopher House on Greenview in the nearby Wrightwood neighborhood and Children's Memorial Hospital were just two locations where McCormick students worked.

An innovative program to introduce theological students, ministers and other church workers from all parts of the country to working in an urban, industrial environment was brought from New York City to the campus by Dr. Marshal Scott in 1952. It was described in the May 23, 1953, issue of the *Saturday Evening Post*:

Last year the Presbyterian Institute of Industrial Relations began holding its seminars and lectures at the seminary campus, giving the future ministers a chance to learn about labor-and-management problems. More than this, students may sign up with the institute to spend the summer working in a factory, learning at first hand about labor. In 1952 a McCormick man was an inspector at a lock company; another was a binder at the big Donnelley press; still another lifted loads at American Can Company. At night the seminarians got together under the direction of Dr. Marshall [sic] Scott, director of the institute, to compare notes or to listen to talks from union and management representatives.

These young men are acutely conscious that the Protestant church has neglected industrial



Christopher House was one of the social service organizations where students did their field service.

Courtesy of McCormick Theological Seminary.

workers. They feel a real challenge here; several already have plans to serve in factory communities and to adapt their church programs to workers' interests. One McCormick senior who is already doing this is Robert L. Lehman. For three years he has been student pastor at the Campbell Park Presbyterian Church, in the southwest section of Chicago. His parishioners are employed in nearby plants. Lehman advises them on vocational problems, tries in his sermons to give them a feeling that their work is important and blessed by the Lord, "even though this may sometimes be hard to believe when you stamp out washers all day long."

Mr. Lehman is one of some seventy seminarians from McCormick who defray their expenses by serving as student pastors. The lives they lead are energetic to the point of exhaustion, for they carry a full load of studies from Tuesday through Friday and devote a three-day week end to churches as far away as Iowa, Wisconsin and Michigan.²¹

HOLY MOSES! HITTITES CONQUER MOABITES (IN BASKETBALL)

From championship basketball teams in the Interseminary League in the 1910s to nightly sandlot softball among the campus residents and neighborhood people during the 1960s, athletics was an important part of McCormick life.

Although not recruited for their athletic prowess, students often had starred on their college teams, allowing McCormick to have championship teams in the Interseminary League which consisted of Garrett Theological Seminary, Chicago Theological Seminary, University of Chicago Divinity School and McCormick. Its basketball teams lost only two games in the three seasons between 1911 and 1913.²² McCormick continued to be a basketball force at least into the mid-1950s. Team names such as the Hittites, the Moabites, the Jebusites, the Amalekites were taken from Old Testament tribes.²³

The tennis courts were in frequent use, both by McCormick residents and by members of the Fullerton Tennis Club, a private club that in 1929 asked to maintain the courts in return for being able to use them. The club operated these clay courts at the corner of Sheffield and Belden until DePaul put in new courts in 1992. In 1998 this corner became a temporary parking lot.



Like neighboring DePaul University, McCormick had many winning basketball teams.

Courtesy of McCormick Theological Seminary.



The tennis courts at the corner of Belden and Sheffield were always popular with campus residents and with the members of the Fullerton Tennis Club who maintained the clay courts. In winter the courts became an ice skating rink.

Photo by Henry Delorval Green, courtesy of McCormick Theological Seminary.

NARROWING THE GENDER GAP

For years seminary education was for men only, although both faculty wives and student wives participated in nonacademic activities. In the 1920s women attended some seminary classes, and by the time of the move to Hyde Park, women were fully integrated into the seminary. Since 1995 McCormick has had its first woman president, Dr. Cynthia Campbell, and today there is an equal number of male and female students in the masters level programs.

In 1908 one of the faculty wives formed the Lois Circle, later called the Lois Association, for student wives. The group was partly social, but it also promoted activities to help the women become ministers' wives, such as reading and discussions, and talks by professors' wives or local ministers.



Hulda Niebuhr, the first woman full professor of the seminary, began teaching at the Presbyterian College of Christian Education in 1945.

Courtesy of McCormick Theological Seminary.



The faculty and students of the Presbyterian College of Christian Education posed for this 1934 class photo on the steps of their school building at what is now 815 and 817 Belden.

Courtesy of McCormick Theological Seminary.

Women students became common on campus in 1929 when the Presbyterian College of Christian Education (PCCE) moved from downtown to 815-817 Belden Avenue across the street from the seminary. Originally established in 1908 as the Presbyterian Training School of Chicago with eight students, the college trained lay workers for the church. It offered Bachelor of Religious Education and Master of Arts in Religious Education and Social Service degrees.

When the school came to Belden, these women started attending classes at the seminary and using the Virginia Library, but they were not allowed to eat in the Commons with the men until 1945. In April 1944 the two schools were formally affiliated, and in 1949 the school across the street became a division of the seminary, the Division of Christian Education and Social Work.²⁴

Dr. Hulda Niebuhr, sister of the well known 20th century theologians Reinhold Niebuhr and H. Richard Niebuhr, came to teach at the PCCE in 1945. After the merger of the PCCE with the seminary, Hulda became the first woman full professor.²⁵ Marena Swenson, a Belden resident, recalls that Hulda was very modern. Her encouragement of drama and modern dance interpretations of the Bible prompted a student baby-sitter to dance the Lord's Prayer in the Swenson living room.²⁶

CREATING NIEBUHR-HOOD TRADITIONS

Mrs. Lydia Niebuhr came to the campus when her daughter Hulda began to teach at the Presbyterian College of Christian Education. Lydia was known as Mother Niebuhr by children and adults alike. She was much beloved by the children, who were always welcome at her home on Chalmers Place. According to Marena Swenson, Mrs. Niebuhr served them lemon cookies and milk tea. She expected the children to behave and even the most harem-scarem did. Even though she was nearing 90, Mother Niebuhr was creative and energetic. She taught the children arts and crafts and organized and rehearsed them for the numerous campus talent shows, many taking place on her front porch at 850 Chalmers.²⁷

Mrs. Niebuhr moved from the campus after her daughter died of a heart attack at age 70 in 1959.²⁸ When Mrs. Niebuhr left, she offered some belongings to Mrs. Swenson, who expressed surprise because she hardly knew Mrs. Niebuhr. But Mrs. Niebuhr said, "I know you because I know your children."²⁹

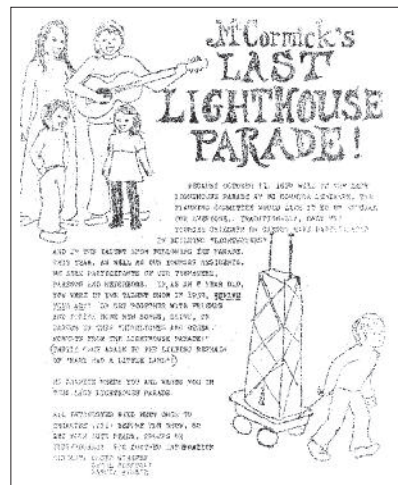
She is remembered today in the STA community by the traditions that she started and that are still carried on: the Wheel Parade on Memorial Day and the Lighthouse Parade in the fall. The Lighthouse Parade, started by Mrs. Niebuhr in 1946, was based on a pagan custom from Germany. It symbolizes carrying light into the darkness of winter to ward off evil spirits.³⁰ Shortly after the rowhouses were purchased by STA members, Carol Rosofsky described the parades as she experienced them when she was a Fullerton renter:

The Wheel Parade commemorated Memorial Day, and featured our youngsters, all 100s of them on bikes, trikes, skates, scooters, wagons, anything that rolled and could be swathed in garlands of crepe paper streamers and pom poms. Round and round the circle of the Chalmers Place Green they'd go, led by a proud volunteer band of musicians (ages 7-70) blasting and beating their rhythms from the wagon pulled by the maintenance tractor. Participation was almost universal as the youngsters prepared skits, songs, and poems to present for the program following the parade. Next a pot luck supper, folk dancing, group singing, exhaustion and another Memorial Day was triumphantly celebrated. A similar event occurred each fall, scheduled according to the clime, the rains, the muses. This time a



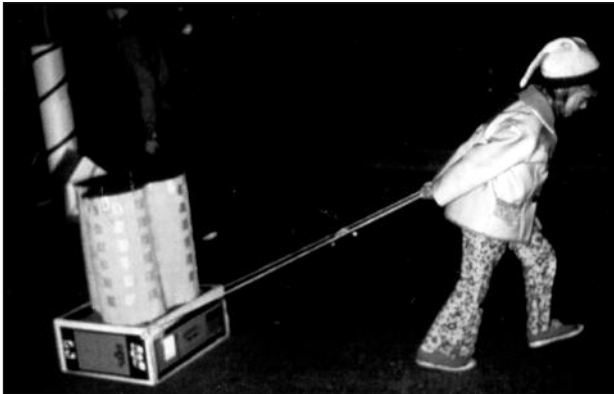
Mrs. Lydia Niebuhr lived with her daughter at 850 Chalmers Place.

Courtesy of McCormick Theological Seminary.



This flyer called campus residents to McCormick's last Lighthouse Parade in 1974, a tradition started by Mrs. Niebuhr and continued today by rowhouse residents.

Lighthouse Parade modeled on a German folk tradition, and passed onto us through kindly Mrs. Niebuhr, the mother of Richard and Reinhold Niebuhr, world famous theologians. Instead of wheels around the circle, youngsters elaborately cut out and decorate boxes to look like churches, houses, ships, even the Hancock Building. At nightfall the boxes are lit with candles and pulled somewhat precariously by a string. One enterprising youngster suspended his entry with helium balloons and flew it in the parade. Again the youthful entertainers performed or sang or giggled while proud neighbors beamed their approval. Lollipops and licorice treats followed, eventually influenced by the propaganda of the health food epoch, tart red apples.³¹



Martha Boling pulled a replica of Marina City in the 1971 Lighthouse Parade.

Courtesy of the Boling Family.

In a 1970 talent show on the Green, Nancy Stotts, Ruth Boling, Heather McCreath, Gail Boling and Judy Zartman sang about "the New Math."

Courtesy of the Boling Family.



A flag-carrying Girl Scout and the yellow campus tractor led this 1974 Wheel Parade.

Courtesy of McCormick Theological Seminary.

THE SPIRIT CARRIES ON

In 1975, Bob Berkoff, leader of the resident group that bought the rowhouses in the center of the old McCormick campus, predicted: “The spirit will carry on.”¹ Now, more than twenty years later, it has, as both of the organizations that live and work on the former seminary campus have carried on the heritage passed to them by McCormick. These groups are certainly different from the seminary, and times have changed since the seminary was here, yet DePaul University and the Seminary Townhouse Association carry forward the educational mission and the residential life with the sense of community and cooperation that McCormick established here so many years ago.

THE SPIRIT CARRIES ON THROUGH THE SEMINARY TOWNHOUSE ASSOCIATION (STA)...

The traditions that Lydia Niebuhr made a part of seminary life are still celebrated today. Every Memorial Day, the rowhouse residents help their children dress up their “wheels” (bicycles, skates, wagons, whatever) for the Wheel Parade around the Chalmers Place Green. And in the fall, the pagan tradition of taking light into the darkness is celebrated at the Lighthouse Parade as the children pull homemade lighted “houses” around the Green. These are followed by neighborly gatherings of food and talent shows featuring the newest local talent—sometimes the children of the children who performed in the early shows.



The children in the Brehman family pull this “Lighthouse” in the annual Lighthouse Parade, a seminary tradition that the Seminary Townhouse Association has continued. Here Will Brehman stands next to a replica of the family’s Fullerton home.

Courtesy of the photographer, Judy Roth.



Campus talent shows continue. The STA talent show in November 1998 featured Alden Ewing (with his back to the camera), Harry Kroll, and Will and Scott Brehman singing “Take Me Out to the Ball Game.” Emcee Kris Ekdahl is in the background.

No longer do the rowhouse residents have meals in the Commons, but the STA food co-op is a purveyor of hearty eating. Twice a month co-op members (mostly STA residents) take turns traveling to the South Water Street Market at 6 a.m. to buy produce and sell it at 6 p.m. in a member’s basement.

It’s not the Lois Circle; it doesn’t encourage future ministers’ wives; but the monthly Belden Alley Breakfast does help the women of the Belden Alley stay connected and ministering to each other’s needs. The Belden



Women of the Belden Alley gather monthly for breakfast and conversation, usually in a restaurant, but here in Marena Swenson's yard. Clockwise from the left are Marcia Volk, Anne Keenan, Bonnie Oberman, Marena Swenson, Karen Howell, Sandy Tice, Marcia Opp, and Liz Ware.

Courtesy of the photographer, Marge Fauteux.



Sandy Erwing rang the bell of the "chapel" to announce the birth of his son Caleb Page Erwing in October 1998. This tradition was started by McCormick students when campus births became common after the Second World War.

Alley women can usually be found at Clarke's Restaurant next to the Biograph Theatre one morning each month. On special occasions the group may meet in a backyard or kitchen instead.

STA members still ring the "chapel" bell, continuing a McCormick tradition started after the Second World War when campus births became common. As soon as his wife gave birth, the husband rang the bell to toll the news to all—any hour of the day or night.² Today it happens only during daylight hours, bringing surprise to the faces of those near the DePaul Concert Hall.

THE SPIRIT CARRIES ON THROUGH DEPAUL UNIVERSITY...

The spirit of McCormick may have touched DePaul long before the McCormick campus changed hands. In 1923, Father Tom Levan, then President of the 25-year-old DePaul University, apparently had an early glimmer of things to come, as Father Cortelyou's 1976 fundraising letter for the new property indicated:

Back in 1923 when DePaul was 25 years old, Father Tom Levan, then president, dreamed up a University campus that spilled over the L tracks and onto McCormick Theological Seminary property.

History does not say what our Presbyterian neighbors, who had preceded us by 34 years in what then was known as "North Chicago," thought of Father Levan's proposed invasion of their territory.

But Father Levan's enjoyment of his heavenly reward must be enriched by the knowledge that our McCormick friends accepted on February 13 an offer made by the University's trustees to purchase their West Campus. It is shown in the enclosed folder.³

The brochure that accompanied Father Cortelyou's letter expressed the attitude of the presidents of both institutions as the heritage changed hands, particularly their concern for "the dignity and quality of the area," which was and is important to the neighborhood residents as well as those who live and work on the DePaul campus:

Dr. Jack L. Stotts, President, McCormick Theological Seminary:

I am delighted that DePaul is purchasing the west end of our former campus. DePaul is an outstanding university and has been a fine neighbor. Their use of the campus will not only be compatible with the surrounding neighborhood, a primary objective of the Seminary's Directors in selling the property, but DePaul's presence on the campus will benefit the adjacent residential area. It is an ideal arrangement.

Rev. John R. Cortelyou, C.M., President, DePaul University:

When we recall the painstaking, parcel-by-parcel acquisition of land for the ten-year expansion of DePaul's Lincoln Park Campus in our Program for Greatness years (1964-73), the availability of seven acres of McCormick Theological Seminary, including buildings that can be readily adapted to our uses, is almost too good to be true.

We regret the loss of such fine neighbors as our McCormick friends. We assure them that the objectives they had in the disposition of the property are the same as those cherished by the University, namely, the preservation of the dignity and quality of the area.⁴

After DePaul purchased the McCormick property, the two schools commemorated McCormick's years in Lincoln Park with a ceremony and a bronze plaque, which points out another aspect of the legacy entrusted to DePaul. This plaque is on a stone in the lower garden outside the School of Music building. The inscription on the plaque reads:

On this land stood the Lincoln Park home of the McCormick Theological Seminary of the Presbyterian Church from 1864 to 1975. Over this century plus 11 years, McCormick emerged as one of the world's major seminaries and one of the largest in the denomination. Here, with distinction, it fulfilled its mission of ministerial education. For a number of years DePaul University enjoyed a close educational partnership with McCormick in this Lincoln Park community. DePaul remains to carry on a legacy of Christian commitment that belongs to all of Chicago.

Many aspects of campus life continue. Today in the former seminary buildings classes are taught, students live and music is performed. And in the open spaces students relax on the lawn and compete in sports contests, much as they did during the McCormick years.



A DePaul professor holds class on the lawn in front of DePaul's Concert Hall, perhaps in the same place where a McCormick class once met.



The bronze plaque commemorating McCormick's 111 years in Lincoln Park is on a stone in the lower garden of DePaul's School of Music.

Courtesy of the photographer, Joan Mitchanis.

KEEPING THE SPIRIT ALIVE...

In the 1860s an institution was welcomed to the Sheffield area in the interest of promoting further development. In 1999 the prospect of further development raises fears of excessive crowding and congestion, noise and parking problems.

An institution such as DePaul needs to serve its expanding residential student body and nourish its growing stature. On the other hand, residents of the neighborhood want to preserve their quality of life through low building density, preservation of open spaces and appropriate architecture. The dynamics of these forces can create tension.

One of the legacies of McCormick Theological Seminary is a community built on cooperation. Over the past twenty-three years, this spirit has served both DePaul and the community well. It is to be hoped that it will continue to prevail in the future. If so, the heritage of the seminary will continue to exist within the wrought iron fence and in the community at large.

CHRONOLOGY

An institution is dependent on, affected by, and in turn affects its environment. This chronology shows seminary milestones along with selected dates and descriptions of events external to the seminary. Where possible the effect or relationship of these events to the seminary is shown.

DATE	SEMINARY EVENTS	EXTERNAL EVENTS AND EFFECTS
1829	Established in Hanover as Indiana Theological Seminary.	
1831		Cyrus McCormick proved his reaper invention feasible through field trial.
1840	Moved to New Albany Indiana as New Albany Theological Seminary.	
1847		McCormick established reaper factory in Chicago.
Mid-1800s		Abolitionist movement. Cyrus McCormick, although not pro-slavery, wanted to establish a seminary that would not advance abolitionist views.
1859	McCormick endowed four professorships at \$25,000 each. Seminary moved to Chicago into a hotel at Clark and Harrison as Presbyterian Theological Seminary of the Northwest.	
1861-1865		Civil War. Most students left to join the army. In 1861, three students were persuaded to stay to save promised resources. ¹ War interfered with raising money to build first building. ²
1863	Twenty acres donated for campus by Sheffield and Ogden in Lincoln Park area of Chicago. Five acres by Diversey and Lill in suburb of Lakeview. Originally offered in 1859.	
1863-1864	Central Hall (later called Ewing Hall) built. Students moved into building in 1864.	
1871		The Great Chicago Fire. The seminary was untouched, but professors and students provided food and shelter for refugees. Classes stopped temporarily. ³
1873		Financial Panic of 1873. Slowed down the seminary program and resulted in a mounting deficit. ⁴

DATE	SEMINARY EVENTS	EXTERNAL EVENTS AND EFFECTS
1875	Chapel and library building erected. Dedicated in 1876. ⁵	
1882		Children's Memorial Hospital founded as the Maurice Porter Hospital at the Southeast corner of Belden and Halsted. Later McCormick students volunteer at the hospital.
1882-1884	Four professors' houses built on Halsted and Belden at \$9000 each. ⁶	
1883		Little Sisters of the Poor Home for the Aged built. Now DePaul's Sanctuary Hall.
1884	McCormick Hall erected.	Cyrus McCormick died on May 13.
1884-1891	48 rowhouses erected on Belden and Fullerton.	
1886	Renamed McCormick Theological Seminary.	
1887	Fowler Hall built. Named for Nettie Fowler McCormick.	
1889-1890	Rowhouses erected on Chalmers Place; fifteen in 1889, three in 1890. ⁷	
1891	173 students. ⁸	
1893		World's Fair held in Chicago. A large increase in student body which may have been due to national focus on Chicago.
1896	Virginia Library dedicated. Named for McCormick daughter, Mary Virginia.	
1898		DePaul University founded as St. Vincent's College.
1900		El built through campus. ⁹ Construction started in 1896.
1905	Dr. James G. K. McClure elected first president. ¹⁰	
1907	First electricity brought into chapel. Not in homes or student rooms until 1920s.	
1908	Lois Circle formed for married student wives.	
1914-serve 1918		First World War. Many students left to as soldiers and chaplains.
1920	Student commons for meals and fellowship established in one of the Halsted Street professors' houses.	
1924	First woman allowed to matriculate. ¹¹	
1927	First women's rest room installed in McCormick public building. ¹²	
1928	Name changed to Presbyterian Theological Seminary, Chicago from McCormick Theological Seminary. ¹³	

DATE	SEMINARY EVENTS	EXTERNAL EVENTS AND EFFECTS
1928	Decided to remain in Lincoln Park, after considering a move to suburbs or Hyde Park. Ambitious building plan started. Dr. John Timothy Stone elected president.	
1929	Gymnasium erected. Cornerstone for Commons laid, inauguration of President Stone, 100th Anniversary Celebration, all on October 29.	Wall Street crash on October 29 started the Great Depression. Building program dropped after Commons was completed.
1929		Fullerton Tennis Club founded. The members took over maintenance of the seminary's clay tennis courts at Belden and Sheffield. Run by club; students, faculty and staff had full use.
1940	Professors' houses on Halsted St. demolished. ¹⁴	
1941	Wrought iron fence put up because of vandalism and traffic congestion. ¹⁵	
1941-1945		Second World War. Government wanted candidates for ministry to complete course. Important to fill pulpits and to have physically fit ministers to be chaplains. Students took factory jobs. Navy V-12 units (like ROTC) on campus and Saturday instruction at Navy Pier. 230 McCormick alums served as chaplains. ¹⁶ First Army and first Navy chaplains killed in the war were McCormick alumni.
1943	Name changed back to McCormick Theological Seminary because of confusion with Chicago Theological Seminary, a United Church of Christ seminary.	
1946	177 students.	
1950	Alumni Hall, a men's dormitory, erected on Fullerton Alley. Now DePaul's Corcoran Hall.	
1950s	Move to Evanston or Hyde Park considered.	
1952	355 students.	
1952	Presbyterian Institute of Industrial Relations (PIIR) brought from New York by its founder Dr. Marshal Scott who became seminary president in 1970.	
1954		Lincoln Park Conservation Association (LPCA) founded with seminary among the founding members.
1957	New building plan developed. Most of campus to be rebuilt.	
1959		Sheffield Neighborhood Association (SNA) founded. Some of McCormick faculty and staff were members.

DATE	SEMINARY EVENTS	EXTERNAL EVENTS AND EFFECTS
1959	Zenos Hall dedicated. Contained apartments to accommodate large increase in married students. Now DePaul's McCabe Hall.	
1958	Six Belden rowhouses in 900 block demolished.	
1959	Current heating plant completed.	
1960	McCormick Hall razed.	
1961		Chicago Public Library leased property at the southeast corner of Fullerton and Sheffield for 40 years at \$1.00 per year starting October 1, 1961. ¹⁷ Dedicated in 1962.
1961		Expansions planned by neighborhood institutions (McCormick, DePaul, Children's Hospital). ¹⁸
1962	Ewing Hall razed.	
1963	Chapel and Virginia Library razed.	
1963	Dedication of McGaw Library and McClure Chapel.	
1966	Fowler Hall razed.	
1968	Stone Building erected. Named for W. Clement Stone and his wife. Now the DePaul School of Music.	
1968		April. Martin Luther King assassination resulted in riots and fires in Chicago. Seminary suspended classes and organized to provide temporary shelter for the homeless. ¹⁹ June. Robert Kennedy assassinated. July. Democratic National Convention in Chicago led to rioting and violence. These events were a part of widespread unrest in the country which erupted at McCormick in 1969.
1969	May 6, Stone Building dedicated. May 14, Stone Building occupied by the Poor People's Coalition.	Neighborhood social action. DePaul also affected. Period of confrontations across the nation.
1971	150 full-time students.	
1972	DePaul and McCormick agreed to cooperate on theology classes.	
1974	Move to Hyde Park announced. Seminary for sale.	
1975	STA purchased rowhouses.	
1975	Seminary moved to Hyde Park in summer.	

DATE	SEMINARY EVENTS	EXTERNAL EVENTS AND EFFECTS
1976	DePaul purchased west end of McCormick campus.	
1977	DePaul purchased east end.	
1977	The rowhouses became a Chicago Landmark District as the McCormick Row House District.	

NOTES

Abbreviations

DPU	DePaul University
DPUA	DePaul University Archives
LPNC	Lincoln Park Neighborhood Collection
MTS	McCormick Theological Seminary
MTSA	McCormick Theological Seminary Archives

INTRODUCTION

1. Scott 3-5.
2. Scott 25-27; Edward F. and Phyllis K. Campbell, telephone and personal conversations with the author, 1998.
3. Scott 28.
4. Scott 77-78.
5. *McCormick Row House District* 2-3.
6. "Table 1, PCUSA Congregations and Membership 1987-1997," *Comparative Statistics 1997*, Presbyterian Church (U.S.A.), 9 Oct. 1998 <<http://www.pcusa.org/pcusa/cmd/rs/cs971.htm>>.
7. "Presbyterianism," *Compton's Encyclopedia Online* Vers. 2.0, The Learning Co., 3 Nov. 1998 AOL Research and Learn.
8. "DePaul Commemorates 111 year of McCormick Seminary," *Downtown News-Lake Shore News* (Chicago), Week of 20 Oct. to 26 Oct. 1981.
9. "Students," McCormick Theological Seminary, 15 Oct. 1998 <<http://www.mccormick.edu/students.html>>; Kenneth Sawyer, conversation with the author, 1998.

ESTABLISHING THE LINCOLN PARK CAMPUS 1859-1900

1. Halsey 182.
2. Ted Wroblewski, "The Sheffield Historic District: On the National Register since 1976," *The Lincoln Parker* (Chicago), Spring 1997.
3. Hutchinson 20 n. 36; Scott 28.
4. Hutchinson 20 n. 36; Hutchinson 26 n. 50; Halsey 180-82. Hutchinson 26 n. 50 uses as a source: "Cook County (Ill.) Deed Book," No. 270, page 472, Deed of Jos. E. Sheffield, Wm. B. Ogden, *et al.*"
5. *McCormick Row House District* 8; Halsey 144; Minutes of the Board of Directors, 31 Mar. 1886 and 1 Apr. 1896, MTSA. The location of the Diversey/Lill donation is partially supported by Hutchinson 20 n. 36. The number of houses in *McCormick Row House District* does not agree with the Minutes and Halsey.
6. Halsey 185.
7. Scott 29.
8. McClure 53-54.
9. Scott 35-36.
10. Halsey 291-92.
11. Scott 41.
12. *McCormick Row House District* 5, 9.
13. Hutchinson 271.
14. Scott 41.
15. Halsey 405-8.
16. "The Patron as Philanthropist: Mrs. Cyrus McCormick and A. Page Brown," *Journal of the Society of Architectural Historians* 33, no. 3 (Oct. 1974): 236; *McCormick Row House District* 7.

17. Halsey 340, 455-56.
18. Roderick 201.
19. *McCormick Row House District* 10.

THE MCCORMICK FAMILY

1. Daniel W. Fisher, *MTS: Historical Celebration* 22.
2. "McCormick, Cyrus Hall," *Britannica Online*, <<http://www.cb.com:180/cgi-bin/g?DocF=micro/363/63.html>> [Accessed 09 January 1998]; John Moses, ed., *Biographical Dictionary and Portrait Gallery of the Representative Men of the United States*, Illinois Volume (Chicago: The Lewis Publishing Company, 1896) 185-186. Walter W. Moore, "Historical Address in Appreciation of the Life and Work of Cyrus H. McCormick," *MTS: Historical Celebration* 36-46.
3. Roderick's biography discusses many aspects of Mrs. McCormick's life from its beginning to its end.
4. Roderick 193-194, 198-200, 232-233.
5. Hutchinson 5-7, 38; Roderick 74-75.
6. Burgess 33.
7. "McCormick, Cyrus Hall," *Compton's Encyclopedia Online* Vers. 2.0, The Learning Co., 3 Nov. 1998 AOL Research & Learn.
8. Moore 50.
9. Moore 33-34. Moore quotes Edwin Stanton, Lincoln's secretary of war, as saying fifty miles (34). In *Memoriam: Cyrus Hall McCormick* (Cambridge: The Riverside Press, n.d.) quotes William Seward, Lincoln's secretary of state, as saying thirty miles (17).
10. Moore 41.
11. Hutchinson 513.
12. "Navistar Background," Navistar, 16 Nov. 1998 <<http://www.navistar.com/corp/history/history.html>>.
13. Scott 39; Burgess 40.
14. Roderick 203, 202, 140.
15. P. Hewison (Shorty) Pollock, "Vignettes of Old McCormick, 1919 to 1922" (MTSA, Sep. 1959, copy) 28. According to Roderick, Nettie and Cyrus knew Professor Zenos when he taught at Lake Forest College (204).
16. Burgess 32.
17. Hutchinson 4; Burgess 33.
18. Burgess 40-43.

THE MCCORMICK ROWHOUSES

1. Halsey 421-22.
2. Minutes of the Board of Directors, 1 Apr. 1896, MTSA.
3. "Chalmers, Thomas," *Britannica Online*, <<http://www.cb.com:180/cgi-bin/g?DocF=micro/114/90.html>> [Accessed 28 May 1998]; Roderick 203.
4. *McCormick Row House District* 9-10.
5. Roderick 203. When the Chicago street numbering system changed, No. 10 Chalmers became 846.
6. McClure 79.
7. Halsey 449; Minutes of the Board of Directors of McCormick Theological Seminary, 2 Apr. 1890, MTSA.

8. Sources on date of construction of this house conflict. Halsey says it was built in Autumn 1888 (440). *McCormick Row House District* says it was constructed in 1889 (10). Probably it was started in 1888 and finished and occupied in 1889.
9. Oral history recorded by faculty members, Chicago, c. 1966.
10. Sellers 16; Oral history.
11. Oral history.
12. Oral history.
13. Laura Green, "Twilight for Sheffield as seminary pulls out," *Chicago Sun-Times*, 8 Aug. 1974.
14. Mary Beth Berkoff, interview by author, Chicago, 7 Mar. 1992; Ware 3.
15. Ware 4.
16. Pollock 6-7.
17. Ware 13-14

CAMPUS DEVELOPMENT 1928-1975

1. Scott 48; *The Spirit of McCormick* (Chicago: McCormick Theological Seminary, Issued by the members of the Senior Class, 1917) 19.
2. The signature on drawings in a 1929 Plan Book is of Dwight G. "Wallace." Records of the Commission on Chicago Landmarks show "Wallis" as the spelling.
3. Pollock 23.
4. Scott 52.
5. Scott 51.
6. Sellers 96-97.
7. McClure 94. McClure says that the name change was "so that the Seminary might go before the Church unassociated with any family connection, but rather as the child of the whole Church, and accordingly might expect to be the recipient of help from the whole Church" (93).
8. Sellers 60.
9. Sellers 60.
10. Sellers 58-9.
11. Sellers 117.
12. Sellers 64-72.
13. Sellers 121, 102.
14. Sellers 124
15. Edward M. Tourtelot Jr., "Men's Residence Hall: built in record time and at low cost," *College & University Business*, Sep. 1951, reprint. The author's firm, Mittelbushner and Tourtelot, Architects, Chicago, designed many college dormitories.
16. Pringle 111.
17. Scott 64-65.
18. Community Conservation Board of Chicago, *A Study of Major Institutions in the Lincoln Park General Neighborhood Renewal Area* (Chicago, July 1961) 8.
19. Scott 65.
20. Arthur McKay, letter to Faculty Families, 28 July 1966, MTSA.
21. "Colorful Liturgical Display," *McCormick Report*, Apr. 1970, MTSA.
22. Walker Johnson, telephone conversation with the author, 4 Nov. 1998.
23. The events in this and the following paragraphs come from several sources. Readily available in DePaul Special Collections are: Scott 72-75; "Confrontation—New Style: An Official Report from McCormick Theological Seminary," May 1969, DPUA, LPNC, MTS Box 6; "Summer Journal-1969: A Report on the Relations of the McCormick Seminary with the Poor People's Coalition," n.d., DPUA, LPNC, MTS Box 6.
24. "Summer Journal-1969."
25. Scott 78; Campbell; James H. Bowman, "McCormick seminary may go to Evanston," *Chicago Daily News*, 19 Mar. 1974.
26. Relocation Commission of the Seminary, letter to the Seminary Board of Directors, 28 Feb. 1975, DPUA, LPNC, MTS Box 6.
27. Roy Larson, "Question of assets becomes liability for churches," *Chicago Sun-Times*, 25 Jan. 1975.
28. Laura Green, "Twilight for Sheffield as seminary pulls out," *Chicago Sun-Times*, 8 Aug. 1974.
29. "Minutes of the McCormick Seminary Sub-Committee meeting of LPCA," 17 Apr. 1975, DPUA, LPNC, MTS Box 6.
30. "Library divided on size of McCormick purchase," *Lincoln Park-Lake View Booster* (Chicago), 15 & 16 Nov. 1975.
31. Green.
32. "Interest in Future of Lincoln Park Campus Grows," *McCormick Notes*, Feb. 1975, MTSA.
33. David Schneidman, "Seminary site—who'll get land?" *Chicago Tribune*, 30 Jan. 1975.
34. John E. O'Brien, letter to LPCA, Attention: Larry Glass-Don Spak, 17 June 1974, DPUA, LPNC, MTS Box 6.
35. "Minutes of the McCormick Seminary Sub-Committee meeting of LPCA."
36. Campbell; Martha Payne, telephone and personal conversations with the author, 1998.

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1. *The Spirit of McCormick* (Chicago: McCormick Theological Seminary, Issued by the members of the Senior Class, 1913) 26-27.
2. *The Spirit of McCormick* (1917) 40; Sellers 58.
3. Pollock 17.
4. Pollock 17-20.
5. Pollock 21-22.
6. *The McCormick Annual* (Chicago: McCormick Theological Seminary, 1911) 97.
7. Scott 62.
8. Campbell.
9. *The McCormick Annual* 83.
10. Pollock 34.
11. Pringle 20.
12. Oral history.
13. Campbell.
14. Campbell.
15. Campbell.
16. "Masters Program Expanded To Include Loyola University," *McCormick Report*, Oct. 1965, MTSA.
17. "140th Year Underway," *McCormick Report*, Oct. 1969, MTSA.
18. "Ecumenical Educational Venture Announced," *McCormick Notes*, June 1972, MTSA; *McCormick Theological Seminary Bulletin—Academic Information 1972-73; DePaul University—The Graduate School: Class Schedule for the Academic Year 1972-73*, DPUA.
19. Scott 39.
20. Campbell.
21. Pringle 115.
22. *The Spirit of McCormick* (1913) 35.
23. Pringle 111.

24. Scott 57-8; Sellers 93-94, 96-97.
25. Scott 58.
26. "Remembering STA," oral history recorded by STA residents, Chicago, 26 Mar. 1985.
27. "Remembering STA."
28. Caldwell 106.
29. Marena Swenson qtd. in "Remembering STA."
30. Marena Swenson qtd. in Ware 30.
31. Carol Rosofsky, "A Community Renews/Saves Itself," Chicago, 1974.

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1. Gary Washburn, "Sale of homes is miracle on old seminary campus," Section 12, *Chicago Tribune*, 17 Aug. 1975.
2. Sellers 99; "Remembering STA."
3. Father John Cortelyou, letter to Dear Friends, Mar. 1976, DPUA, LPNC, DPU Box 5.
4. Cortelyou.

CHRONOLOGY

1. Scott 28.
2. Sellers 118.
3. Halsey 274-6, 454; Scott 35-6.
4. Scott 37; Halsey 287.
5. Halsey 291.
6. Scott 33, Halsey 340.
7. Halsey 448-50.
8. Halsey 459.
9. Scott 41.
10. Until 1905 each professor had in turn served as Chairman of the Faculty for a year (McClure 83, 87).
11. Scott 47.
12. Scott 47.
13. Sellers 64-65.
14. Sellers 59.
15. Sellers 59.
16. Sellers 61, 76-77.
17. "Site Plan, McCormick Theological Seminary Academic-Administration Building," Holabird and Root, 19 May 1967.
18. Community Conservation Board of Chicago.
19. Scott 71.

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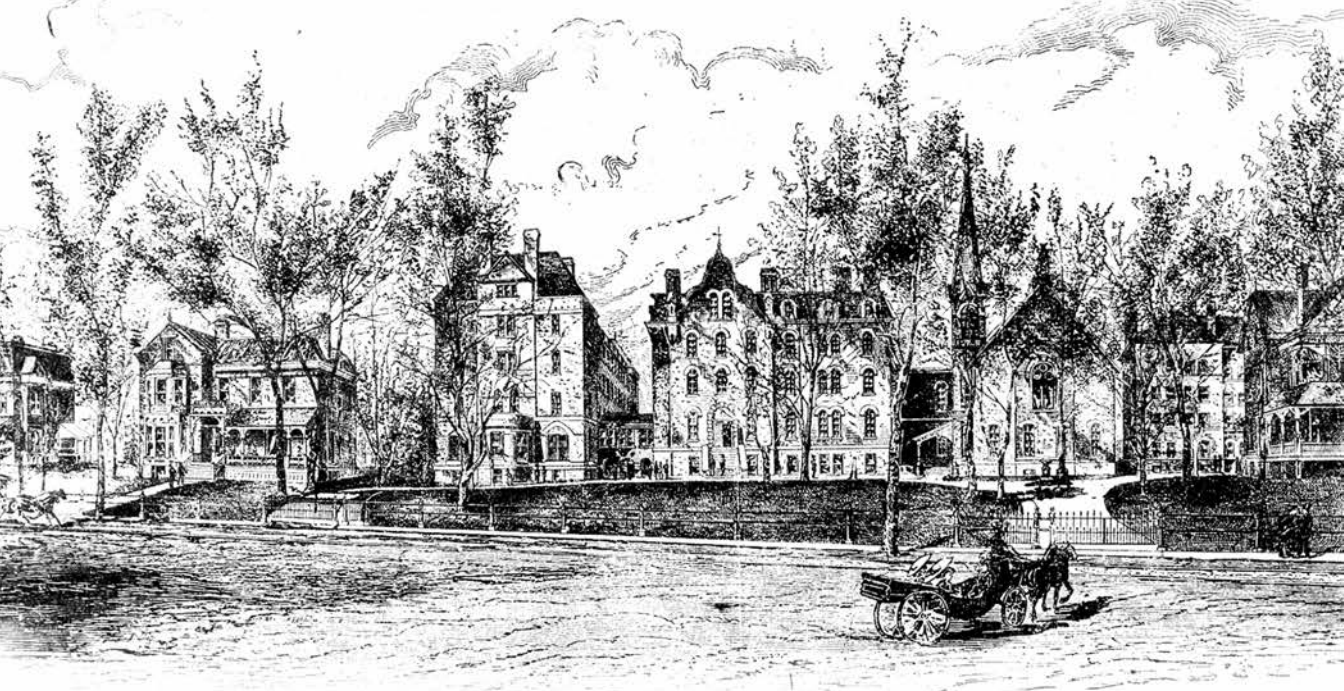
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