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The Presidential Years of Sister Ann Ida Gannon, BVM, Mundelein College, 1957-1975

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THE PRESIDENTIAL YEARS OF SISTER ANN IDA GANNON, BVM,
MUNDELEIN COLLEGE, 1957-1975

by

Carole Zucco Chambers

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

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I wish to extend my deepest appreciation to this committee: Dr. Rosemary V. Donatelli, my advisor, Dr. Gerald I. Gutek, and Dr. Steven I. Miller. I am grateful to them, and to Fr. Walter F. Krolikowski, S.J., for their encouragement and support during my stay at Loyola University. A note of gratitude to Sr. Cecilia Bodmann, BVM, for the many hours she shared with me helping to place the historic events of Mundelein College in their proper perspective, and correcting my "Italian syntax." Thank you to the BVM's, lay faculty and staff of Mundelein College for your candor and your best wishes in this endeavor. To Dr. Jerome Jurschak, a special thank you for helping to provide the environment in which most of the research and part of the writing of this dissertation was done.

Writing a dissertation can be an arduous task. This task was one of delight. Sr. Ann Ida has been an inspiration to me in ways too numerous to mention. However, she gave me something quite special--a portion of her love for Mundelein College, and her dedication to the education of women.

I present this dissertation to my children, Pippa and Park, and to my parents, Constance and Ross Zucco. I shall always remember the sacrifices which they made in order that I might continue my education.

VITA

Carole Zucco Chambers was born on December 19, 1939, to Ross and Constance Zucco of Cleveland, Ohio.

She graduated from South High School, Cleveland, Ohio, in 1957. She attended Bowling Green State University and Cleveland College. In 1960, Mrs. Chambers received the B.S. degree from Flora Stone Mather College with a major in Home Economics Education. She completed the M.A. in Home Economics Education from Case-Western Reserve University in Cleveland, Ohio in 1963.

From 1960 to 1972, Mrs. Chambers taught in the Cleveland Public Schools, Beachwood (Ohio) Public Schools, Kent State University, and Chicago State University. In 1972, she became Chairperson of the Home Economics Department of Mundelein College, Chicago, Illinois.

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INTRODUCTION

The topic of this study is the presidential years of Sister Mary Ann Ida Gannon, BVM, of Mundelein College, Chicago (1957-75). It is the intention of this writer to examine not only the educational and administrative aspects of her presidency, however important, but to place those years within a larger background, or milieu, making more meaningful the significance of her tenure in office.

A study dealing with a woman college president has many possibilities on its own merit. The scarcity of role-models of successful women in top-level administrative positions in higher education is portentous. The following quotation from the Journal of the National Association of Women Deans, Administrators, and Counselors asserts:

. . . without role models, an increase in women administrative applicants seems unlikely; without an increase in applications and appointments, the number of women administrators is not likely to increase. . . . One of the major problems facing the woman who wishes to rise to the top level of her profession is that of leadership image. Traditionally, males have been vested with the leadership roles in our society.¹

Although Stiles and Nystrand report that seven percent of the presidents of four-year institutions are women, this figure

¹Nancy A. Niebor, "There is a Certain Kind of Woman," Journal of the National Association of Women Deans, Administrators, and Counselors 38 (Spring 1975): 99.

should be examined more closely.² In the words of Bernice Sandler, Director of the Project on the Status and Education of Women, Association of American Colleges:

If you know any young woman who would like to be a college president--and why shouldn't a young woman aim for this?--the best advice would be "get thee to a nunnery," for almost all of the women presidents are at the Catholic institutions. In fact, if it were not for the Sisters, the number of women college presidents would be less than the number of whooping cranes. Less than one percent of our college presidents are women; perhaps we ought to declare women presidents an endangered species.³

Since so few women have held the position of college president, it becomes imperative to document the accomplishments and contributions made by some of these outstanding women.

Sr. Ann Ida Gannon's tenure of office spanned the eighteen years from 1957-1975. The forces of international and national events were to create some of the most profound changes in our society, particularly changes within institutions of higher education. As a Sister of Charity of the Blessed Virgin Mary, Sr. Ann Ida was in the vanguard of religious who aided in the implementation of the goals professed by Pope Pius XII, Pope John XXIII and the Second Vatican Council. As the President of Mundelein College, a four-year Catholic institution for women, her associations with other such administrators in higher education brought not only a new stature to Mundelein College,

²Lindley J. Stiles and P. Martin Nystrand, "The Politics of Sex in Education," The Educational Forum 38 (May 1974): 431-440.

³Bernice Sandler, "Women in Higher Education: A Progress Report," American Association of University Women Journal 67 (November 1973): 19.

but succeeded in pressing for experimentation in new programs for the education of women which would serve as prototypes of similar programs instituted throughout the U. S. Nationally, her impact on social legislation for equal rights for women, both educationally and professionally, would be noteworthy in the annals of higher education.

Throughout her years in the presidency, Sr. Ann Ida was at the forefront of educational change. Her writings and speeches offering a challenge and directions for change are prophetic when read nearly two decades later. To document the presidential years of Sr. Ann Ida as educator-administrator of Mundelein College is an attempt to substantiate the national reputation she acquired, while serving as an excellent role model of a woman in a position of leadership. Understanding the circumstances of those ever-imposing circles around the presidency may help to place Sr. Ann Ida in a proper perspective and to better acknowledge and appreciate her achievements.

This study will attempt to portray Sr. Ann Ida as (1) an educator-administrator of a Catholic women's college, (2) a member of a religious community undergoing a complete evaluation of its service to the Church and society, and (3) a leader in the movement for equal rights legislation on both the state and national levels. All of these roles are so intertwined that to separate one from the other would not only prove difficult, but would present a false and distorted portrayal of a truly outstanding woman.

The first chapter of this study will contain a brief

history of Mundelein College, in particular, of the years preceding Sr. Ann Ida's appointment to the presidency. Some notes on His Eminence, George Cardinal Mundelein after whom the College was named, are also included. The chapter will incorporate materials relating to the Sisters of Charity of the Blessed Virgin Mary (BVM), the founders of the College, and their history prior to and including their arrival in Chicago.

A brief biography of Sr. Ann Ida will begin Chapter II. Here will be found her philosophy of educational administration as derived from personal interviews, published essays, and speeches.

In Chapter III, an attempt will be made to outline the major changes or decisions made by the President during her administration. These affected not only the College community --religious, lay faculty and students--but higher education nationally.

Chapter V will bring together both the "internal" and "external" presidential career of Sr. Ann Ida. Her work within the Mundelein College community, and contributions to higher education nationally, are interwoven. Chapter VI will conclude by giving an assessment of Sr. Ann Ida's role in higher education, and specifically, education of women in the United States.

This study is not intended to be a chronological listing of the day-to-day activities of Sr. Ann Ida Gannon's presidential years. It is rather designed to examine a particular individual, appointed to head a woman's college, who possessed

administrative qualities which brought her institution into national prominence. Sr. Ann Ida demonstrated that she possessed the ability to work with others, a strong personal value system, fairness and objectivity, sensitivity toward people, humor and humility.⁴

Some of the crises which occurred during Sr. Ann Ida's tenure were uniquely religious or dealt with the specific realities of a woman's institution. She was still required to face the same dilemmas that many presidents of institutions of higher education were encountering: the frantic years of the late 1950's and 1960's and their resultant tumult. Only two months after Sr. Ann Ida's appointment, the Soviet Union launched "Sputnik," to the dismay of both the American political and military leadership, and to the shock of the American public. The Soviet space success brought heavy criticism against the American system of education and a frantic re-examination of that system began. Shortly after John F. Kennedy, the first Catholic elected to the presidency of the United States, took office and began to lead the government. Attempts were made during his administration to improve Federal support to private institutions of higher education. The Peace Corps ignited the idealism of American youth, and the Vietnam conflict was at this juncture still a minor irritant. The United States was beginning to feel the full impact of the Brown vs. The

⁴V. T. Pfiffner, "Factors Associated with Women in Major Administrative Positions in California Community Colleges" (Ph.D. dissertation, University of Southern California, 1972), cited by Niebor, "There Is a Certain Kind of Woman," p. 101.

Board of Education of Topeka, Kansas decision of 1954, in which greater focus was placed on the civil rights of the black community. The Free Speech Movement, which began at the University of California at Berkeley in 1965, continued to spread slowly and by 1968 infected even the most apathetic campuses in the country.

The assassination of Kennedy in 1963 brought Lyndon B. Johnson to the presidency. With his "Great Society" came legislation benefitting private institutions of learning, the Civil Rights Act of 1964, and an escalation in the Vietnam War, which by 1968 was costing the lives of nearly 50,000 Americans a year. The assassination of the charismatic black leader, Martin Luther King Jr., was shortly followed by the assassination of Robert F. Kennedy, who was campaigning in the 1968 presidential election. In that year, with the election of Richard M. Nixon to the presidency, came a sweeping tide of student activism against the Vietnam War along with stirrings of unrest among the Nixon-dubbed "silent majority" of middle-Americans. The "hippie" generation of the 1960's defied the traditional values of the "Protestant Ethic" and actively presented alternative life-styles in speech, dress, sexual morality, and family-living. Student unrest on the campuses reached a crest shortly after the announcement by President Nixon in May of 1970 that U.S. forces had been sent into Cambodia in order to halt infiltration of men and material from Communist sanctuaries. At Kent State University, a confrontation between

the Ohio National Guard and students protesting the expansion of the war resulted in the deaths of four of the students. The shock was felt across the country, and because of boycotts by sympathetic students many colleges and universities were forced to close early that spring.

By the end of 1972, the U.S. involvement in Vietnam ended with the slogan: "Peace with Honor." Eighteen-year-olds were given the vote nationally; and, although attempts were made by supporters of Senator George McGovern to oust Nixon, he was re-elected by a large majority of the voters. However, in the aftermath of the 1972 election, a series of exposes so scandalized the American public that Congress came to the brink of instituting impeachment proceedings against Nixon before he resigned the presidency. Gerald Ford, the Nixon appointee who succeeded the deposed Vice-President, Spiro Agnew, became President.

Federal aid to education, virtually a flood during the Johnson years, had become slightly more than a trickle during the Nixon years. Many private colleges were closing their doors as economic conditions became such that it was necessary for them to do so.

Growth of the Women's Liberation Movement began in 1963 with the publication of Betty Friedan's book, The Feminine Mystique. Feminine consciousness was being raised throughout the country, and by 1968 the full force of such organizations as NOW (National Organization for Women) was pushing for equal

rights and representation through governmental legislation.

To sum up these turbulent years in so brief a presentation is certainly doing an injustice to the full impact that each of the movements and events carried with it. Nevertheless, even though necessarily brief, this summary emphasizes some of the socio-political and economic forces that were part of the milieu in which Sr. Ann Ida had to guide an urban women's college on its designated journey. Along with these problems came uniquely religious issues that confronted most religious communities, including the BVM's. The Congregation became, in many instances, the vanguard group with Sr. Ann Ida the banner carrier. At a time when Sr. Ann Ida was attempting to raise money for the College, some lay Catholics were interested only in having the Sisters return to their traditional religious garb.

As BVM's were marching with Martin Luther King, Jr., in Selma, Alabama in 1964, Franciscans were picketing the Illinois Catholic Women's Club located at the Lewis Towers Campus of Loyola University in Chicago, because a black graduate student was prevented from using the swimming facilities. Sisters were now placing in practice some tenets of aggiornamento of the Second Vatican Council. Catholics were now bearing witness to changes in their Church and to the traditional roles of the clergy. In Chicago, this was particularly significant in light of its large Catholic population.

Sr. Ann Ida remained a moderate with an insight into the future solidly based on a deep understanding of the past and

present. Some believed that she moved too quickly, others felt that she moved far too slowly. As is true with many persons in positions of leadership, some decisions she made were controversial. Most groups tend to have both "liberal" and "conservative" factions within their ranks, and college communities are not too dissimilar. It was Sr. Ann Ida's task to reconcile these groups within the College, the religious community, the greater Chicago area, and ultimately, through her activities on the state and national levels. The concluding chapter of this dissertation will assess and evaluate her leadership and examine its implications for higher education in general and women's education in particular.

In summary, this study will present a biographical portrayal of Sr. Ann Ida Gannon, particularly of her years as President of Mundelein College. Her philosophy of educational leadership will be elaborated with the intent of showing how she actually practiced her defined set of values when controversial issues came directly to her office and required decisive action. The background events that directly relate to some of these decisions will be presented in order to accurately portray the woman who, in her time, accepted the responsibility of leadership imposed upon her. Lastly, this work will offer some conclusions and implications regarding Sr. Ann Ida Gannon as educator-administrator and her contributions to the history of higher education.

CHAPTER I

THE SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY AND MUNDELEIN COLLEGE

Mundelein College was named after George William Cardinal Mundelein, third archbishop of Chicago. Cardinal Mundelein was chosen archbishop of Chicago in December, 1915. At the age of 43, he was the youngest archbishop in the United States.¹

He succeeded Archbishop James Michael Quigley who, in the words of Andrew M. Greeley, had to deal with the immigration experience during which millions of Catholics came to America from differing backgrounds and varied views of their Catholicity. It was Quigley's superior leadership that encouraged a form of "plural pragmatism" in which ethnic groups retained their traditional religious grasp of Catholicism and formed their own separate enclaves within the city of Chicago.

Greeley states:

James Quigley--an astute offspring of the famine Irish--emerges from any consideration of the response of the Catholic Church to 20th century immigration as one of the most sensitive, sophisticated and ingenious leaders American catholicism has ever had. He was not "tolerant" of the ethnics, but genuinely sympathetic to them. . . . Presiding over the nation's biggest diocese during the peak immigration years, Quigley's political skills, his intelligence, his respect for the ethnics, and his pluralistic

¹New Catholic Encyclopedia, 1967 ed., x.v. "Mundelein, George William," by H. C. Koenig.

convictions made him one of the true geniuses of American Catholicism.²

Greeley admits that his essay is a personal interpretation, a sociohistory of Catholicism, with a great emphasis on the city of Chicago. The essay is meant to be challenged because it is one man's interpretation. Greeley concedes: "I have heroes and villains; unlike many other Catholic writers, I do not propose to deceive people about who my heroes and villains are in this story."³ The writer has a two-fold purpose for using the Greeley essay. First, to present a counterargument to the view of Cardinal Mundelein presented in the New Catholic Encyclopedia, and secondly, to point out the presence of a Catholic ethnic flavor of the city of Chicago during the early half of the century into which the College was to emerge. That Greeley chooses to see Cardinal Mundelein as villain becomes clear in this quote:

Quigley's work is "masked" by the commanding figure of George William Mundelein who followed him and for a quarter of a century ruled as a Renaissance prince on the shores of Lake Michigan. There is little doubt that Mundelein was a brilliant administrator (Chicago still glides on his accomplishments) but in his dealings with the ethnics he was arrogant and insensitive, refusing to create national parishes [as the Quigley-Kruszka compromise establishing national churches for ethnic groups required] or even to give the poor Poles an auxiliary of their own. Mundelein was an autocratic Americanizer [the term refers to that group which believed that ethnics as Americans should become "Americanized" and abandon the Old World ways] who did not believe much in pluralism and believed even less in any power in Chicago other than his own. While

²Andrew M. Greeley, "Catholicism in America: Two Hundred Years and Counting," The Critic 34 (Summer 1976): 32.

³Ibid., p. 14.

Weber was still alive [the retired Resurrectionist bishop who had become superior of the American province invited to Chicago by Quigley], he could do little because the presence of the great old Polish leader [Weber] was an inhibition on any action from the brash young ordinary of Chicago. But after Weber's death, Mundelein threw the book at the ethnics. He won since he had Rome on his side [referring to his discontinuation in the establishment of national churches in Chicago], but the cost was resentment against the Archdiocese which has persisted for half a century. It is ironic but if it had not been for the careful foundation work that the forgotten Quigley had done with his now rejected policy of pluralism, Mundelein's imperious treatment of the ethnics might have torn Chicago apart. Indeed if it had not been for the pluralism of Quigley his successors' administrative reforms probably would have ended in disaster.⁴

There appears to be little question that Mundelein's administration was controversial. In 1937, "he condemned the religious persecution undertaken by Hitler and the Nazi party. His description of the Fuehrer as 'an Austrian paperhanger' brought protests at the Vatican and Washington."⁵ Within three months of Mundelein's appointment as archbishop, he announced the building of Quigley Preparatory Seminary and began work on a major seminary in what was later to become Mundelein, Illinois. This was St. Mary of the Lake Seminary and within ten years it was recognized as a pontifical faculty of theology with the privilege of conferring the doctorate of theology. "Mundelein always took special interest in the seminary and collected rare books, manuscripts, autographs, coins, vestments, chalices, and pictures for its museum, library, and chapels."⁶

⁴Ibid., p. 32.

⁵New Catholic Encyclopedia, p. 71.

⁶Ibid. A few of these objects were presented to Mundelein

In 1918, Cardinal Mundelein combined the various charitable activities of the archdiocese into an organization of Catholic Charities. "He never forgot that he had been a poor boy and always expressed affection for the underprivileged. Each year at Christmas he personally paid for a complete outfit of clothing and shoes for 100 needy children."⁷ Mundelein was quoted as saying before the members of the Holy Name Society:

The trouble with us in the past has been that we were too often allied or drawn into an alliance with the wrong side. Selfish employers of labor have flattered the Church by calling it a great conservative force, and then called upon it to act as a police force when they paid but a pittance of wages to those who worked for them. I hope that day is gone by. Our place is beside the poor, behind the working man.⁸

In 1924, Mundelein was elected to the College of Cardinals and also participated in the conclave that elected Cardinal Eugenio Pacelli as Pope Pius XII in 1939. Within a few months of his return from the Vatican, Cardinal Mundelein died.

Regardless of which view of Cardinal Mundelein is most accurate, his name was carried by Mundelein College. It was His Eminence, George Cardinal Mundelein, who selected the Sisters of Charity of the Blessed Virgin Mary and urged them to found a Catholic college for women in Chicago. Although Chicago was not without women's colleges, none was located on the city. Rosary College, in the far west suburb of River Forest,

College in its early years, although the greater number of artifacts remained at St. Mary of the Lake Seminary--later called Mundelein Seminary.

⁷Ibid.

⁸Ibid.

was largely residential; St. Xavier on the far south side was also residential and like Rosary, was not conveniently located for women living on the north side of the city. A third women's college was located in Lake Forest, a far north suburb, residential in plan, and catering to a wealthy clientele. Mundelein College was to be a commuter college located in the northern part of the city, offering a high quality program of liberal arts to women at low cost.

Cardinal Mundelein's choice of the BVM's was an astute one. The Congregation was comparatively new in relation to some of its European counterparts, but it was an American foundation in the sense that the BVM's were given their religious title of Sisters of Charity of the Blessed Virgin Mary on November 1, 1833, in Philadelphia, Pennsylvania by the Reverend T. J. Donaghoe. Although the "Chronicles" of Mundelein College list the number of the original community as five, Sr. Mary Jane Coogan, BVM, refers to the "four Dublin ladies" who arrived in Philadelphia on Saturday evening, September 7, 1833. The fifth Sister arrived from Dublin at a later date.⁹ Father Donaghoe confirmed the "decision that Mary Frances would thenceforth be known as Mother Clarke." The Sisters remained in Philadelphia for nearly a decade and then went on to Dubuque, Iowa. From its inception, the Congregation was primarily committed to education. Over the years, the Sisters grew in number, and were

⁹M. Jane Coogan, BVM, The Price of Our Heritage: 1831-1869 (Dubuque: Mount Carmel Press, 1975), p. 94.

called upon to conduct schools in Chicago. In the words of Sr. Mary Jane Coogan, BVM:

The next mission for which Father Donaghoe engaged the Sisters proved a turning point in their history. In August of 1867, the Community extended its labors beyond the boundaries of the Dubuque diocese, and into the young and fast growing city of Chicago.¹⁰

It is interesting to note the close ties that the BVM Congregation had with the Society of Jesus since the Congregation's founding in 1833. Father Donaghoe formally requested to become a Jesuit but was not admitted to the Society.¹¹ The community was brought to Chicago upon the request of Arnold Damen, S.J. Again, from the text of Mary Jane Coogan's history of the BVM's:

The Reverend Arnold Damen, S.J., an able and dynamic Hollander, in the course of a mission tour in Muscatine, at St. Margaret's in Davenport, and probably in Iowa City, . . . quickly discerned in them [BVM's] possibilities for the work of his young Chicago parish, that of the Holy Family. They [BVM's] were Irish, as were most of his people, and were accustomed to missionary conditions such as were present in his rapidly expanding parish. They were unhampered by cloister, and were dedicated, hard working and experienced teachers. Pleased with what he had observed, he lost no time in seeking their services.¹²

In her book, Sr. Mary Jane Coogan summarized the success of that venture in retrospect:

There it [BVM Congregation] established the first of nearly forty parish grade schools, a number of which would have high school departments; there would follow three large central high schools for girls, and a thriving college, and from these would come many of its members.¹³

¹⁰Ibid., p. ~~95~~. Pg 372

¹²Ibid., p. 372.

¹¹Ibid.

¹³Ibid.

By the time Cardinal Mundelein had selected the BVM Congregation to found the College, the Sisters had completed nearly 100 years in the field of Catholic education in the United States and had firmly established their reputation in the city of Chicago. The first College historian, Sr. Mary Madelena, kept a journal of the day-to-day happenings of the College. The "Chronicles" are a compilation of the history of the College from 1930 to 1957. They are now available in the Mundelein College Archives. She wrote:

Mother Mary Isabella [the Superior General of the BVM's], confident in the Providence of God and concerned for the future of Catholic young women in Chicago, undertook the charge the Cardinal had placed upon her. On the feast of Our Lady of Mount Carmel, July 16, 1929, Mother Mary Isabella appointed Sister Mary Justitia, BVM, at that time Provincial Superior of Holy Family Province, to take charge of the arrangements for the new College and to act as the representative of the Community in Chicago during the period of construction. After serious deliberation and an extensive study of various sites within the city of Chicago, the Sisters agreed with Cardinal Mundelein that the property on Sheridan Road at its juncture with Devon Avenue, just south of Loyola University and just west of Lake Michigan, was ideally suited to their needs. An artist herself and an executive skilled in the planning of beautiful, useful buildings, Mother Mary Isabella, in consultation with her Council, decided upon a skyscraper building. . . .¹⁴

The fine points of artistic expression throughout the exterior and interior of the College are considered today to be one of the best examples of Art Deco in the city of Chicago. Marbled hallways and window sills, grill work incorporating the tiered silhouette of the skyscraper, elevator doors etched with

¹⁴Sr. Mary Madelena, "Chronicles," Chicago: Mundelein College Archives, 1930-1936, p. 2. (Mimeographed.)

rigid angularity, and the brass door knobs carrying the outline of the building were but a few of the stylistic features of the new College.

Work on the only skyscraper college for women in the world was begun on the ninety-sixth anniversary of the foundation of the Congregation of the Sisters of Charity of the Blessed Virgin Mary, the Feast of All Saints [November 1] in 1929.¹⁵

Needless to say, the crash of the stock market three days prior to this did not augur well for the hopes of the Sisters. However, work began and progressed. In January, the cornerstone was laid, simply marked with a cross on a background with radiating lines and the inscription ANNO DOMINI above the cross and MCMXXX beneath it. Sr. Madelena continued:

Meanwhile, with the material foundation of the College being laid in Chicago, the intellectual foundation, begun long ago when Mother Clarke dedicated her little band to the cause of Catholic education, was being perfected in distinguished American centers of scholarship--future faculty members of Mundelein College were studying at the Catholic University of America, Columbia University, the University of St. Louis, the University of Illinois, the University of Michigan, the University of Chicago, the University of Notre Dame, Creighton University, Loyola University, Marquette University, and the American Conservatory of Music.¹⁶

Mundelein College was not only going to have the finest physical facility that was possible at that time, but its faculty would be the most qualified to begin the spiritual and intellectual ideals of the College--as the two colossal angel figures Uriel and Jophiel carved at the entrance of the structure represented.

The College opened its newly completed structure to 384

¹⁵Ibid., p. 3.

¹⁶Ibid.

young women on September 15, 1930. In one semester, Mundelein College had achieved from chaos, an organization that rivalled long-established institutions. In the words of Sr. Mary Madelena:

But out of that diversity [new facility, faculty, and student body] came a unity--a unity of progress, of action, of ideal, a unity springing from a fountainhead of force and singleness of purpose, the unity stamped by Mother Mary Clarke upon her early associates when they undertook the work of training Catholic girls to womanhood and high idealism, transmitted by them to their successors, and welded into the very walls of Mundelein College by the indomitable strength and vision of its foundress, Mother Mary Isabella, by the loyal cooperation of her Council, and by the dauntless courage, faith, and fortitude of its first President. Destined by God to guide the College through its charter years, Sister Mary Justitia supported by her devoted Faculty, directed all her resources to the foundation, not only of a great College, but of a great Catholic College, dedicated to the cultivation of strong Catholic womanhood, and purposing, through its curriculum, its activities, its contacts, and its entire being, to uphold standards for sound scholarship, cultivated taste, and disciplined intelligence; to train in fundamentals of morality and religion; to equip successive generations of youth to live wholly and generously in the world of affairs and to give for the commonweal a service of loyalty, self-sacrifice, and patriotism.¹⁷

The keynote address to the charter class of Mundelein College was given on October 9, 1930, by the Reverend Joseph Reiner, S.J., Dean of Loyola University. The "Chronicles" are filled with such information, describing programs and organizations sponsored by the new classes. Under the guidance of probably the finest group of trained religious the Congregation was able to produce, the College won accolades even during the first year it was opened. The first issue of the yearbook, The Tower,

¹⁷Ibid., p. 11.

received the All-American Honor rating from the National Scholastic Press Association.¹⁸

The week of the fourth of May is forever memorable to Girl-Scout enthusiasts who spent that week under the guidance of Miss Anne Roos, sent by National Headquarters to train a troupe of scouts at Mundelein and to confer upon Sr. Mary Robert Hugh a distinction held by no other religious in the United States--that of captaincy of a troop.¹⁹

In 1966, the President of Mundelein College, Sr. Ann Ida Gannon, would accept the appointment and serve on the National Board of Directors of the Girl Scouts of the United States, until 1975. When this president would be asked if she sold Girl Scout cookies, she could answer that the College had been into cookies since its inception.

The College was formally dedicated on June 3, 1931, by His Eminence, George Cardinal Mundelein. Music was provided by the College Orchestra and the student bands from St. Mary's and Immaculata High Schools. Included in the group of musicians from Immaculata was the future president of Mundelein College--Sr. Ann Ida Gannon.

Cardinal Mundelein's gift to the College was the Kilgen Grand Organ, placed in the auditorium where it remains to this day. In the words of Sr. Cecilia Bodman, Professor Emerita, "Cardinal Mundelein gave us his name and the organ, but no money. The College was financed entirely by the BVM Congregation." This was no small feat since everyone was in the throes of the Depression and certainly the Congregation was no exception. The

¹⁸Ibid., p. 31.

¹⁹Ibid., p. 28.

cost of the College was approximately two million dollars, exclusive of equipment. In 1940, ten years after it opened, the College had graduated 662 students.²⁰

Sr. Mary Justitia Coffey, the first and third president of Mundelein College, was to establish a set of values of leadership and education that would later be revived and refined by Sr. Ann Ida Gannon. Legend swirls around Sr. Mary Justitia and it is difficult to sort out the fact from the fiction. However, most legends begin with a thread of truth and the "Chronicles" appear to verify the view that the legends are mostly fact concerning the stories of what occurred during Sr. Justitia's tenure in office. The following is attributed to Sr. Mary Madelena regarding Sr. Justitia:

From the beginning, she saw a dual goal for every Mundelein student. A girl must know how to live--she must read books that would acquaint her with reality--fiction to explore the complexities of human experience; autobiography to examine the successes and failures of real human beings, and to catch glimpses of their goals and ideals; religion and philosophy to bring out what is now called the 'relevance' of character of life. . . . She firmly believed that only a thorough grounding in the Liberal Arts actually prepared a woman to live and to earn a living.

. . . Years later, when DePaul and Loyola began strong recruiting of women students, they were acknowledging a principle that Mundelein had held for years: **WOMEN DESERVED THE BEST IN EDUCATION**, not an identical education with men, necessarily, but an education offering them full intellectual and social development, freeing them from the subordination that many Chicago women suffered because they could not get into some schools, could not afford others.²¹

²⁰"Ten Years of Achievement - Mundelein College," Chicago: Mundelein College Archives, 1941, p. 1. (Mimeographed.)

²¹A five-page report entitled "Mundelein College," Chicago: Mundelein College Archives, n.d., pp. 1-2. (Mimeographed.)

Although the stories of Sr. Mary Justitia Coffey told by the BVM's who knew her are heard over the lunch table and at alumnae meetings, it is apparent from the reports in the "Chronicles" and from those scarce letters written by Sr. Justitia, that she ruled in the fashion of a Prussian general.

Many of the bishops and priests and the women religious superiors were autocrats, but in the situations in which they found themselves, they had to innovate, they had to experiment, they had to take chances, they had to adjust to the American style.²²

No truer words could have been spoken regarding the massive task facing Sr. Justitia and the small band of religious who stayed in the brick house next door to the emerging (floor by floor) college and planned the future of the institution. The rule of obedience, as practiced by the Catholic Church for centuries, was in full effect and was never questioned in the early years of Mundelein College. The Sisters of Charity of the Blessed Virgin Mary comprised a Congregation which knew well how to get schools built. Clarke College, in Dubuque, Iowa had already been built by the BVM's, and many parish schools were built and staffed by BVM's in Chicago. However, Sr. Justitia knew that not only was the College unique in its architecture, its future student body, and its location in a large urban area, but it was to be faced by the challenge of financing such an endeavor in the midst of the Depression. Again, quoting Greeley:

They [bishops, priests, and women religious superiors] could not afford to stand on their dignity or to insist on

²²Greeley, "Catholicism in America," p. 60.

rigid ecclesiastical regulations or to cut themselves off from their people. Whatever their own personal inclinations might have been, they knew that their power to govern depended upon the consent of the governed. Just like the political leaders, they could only be effective in office so long as they served the fundamental needs of their constituencies.

. . . The religious women, now providing in many cases excellent liberal arts education in their colleges, would begin in the 1930's to provide first-rate education up to and including the Ph.D. level for the younger sisters, notably expanding such educational efforts in the years after the War.²³

The tradition of scholarship within the BVM Congregation would be revitalized by Sr. Ann Ida during her tenure in office. Her insistence, encouragement, financial loans, and even grant monies would be extended now to lay faculty wishing to return to academe for the terminal degree.

Sr. Mary Justitia was first and third president of Mundelein College; from 1930 to 1936, and 1939 to 1945. Her terms of office will be emphasized since she served as president-superior during the initial years of the College, the Depression years, and again during the War Years, 1939 to 1945. She held the presidency longer than anyone except Sr. Ann Ida. Sr. Justitia also "set a tone" which would later be brought into the forefront with the modernity of Sr. Ann Ida's presidency. (Sr. Mary Consuela Martin held the office of president-superior from 1936 to 1939. From 1945 to 1951, Sr. Mary Josephine Malone assumed the office of president-superior until the appointment of Sr. Mary John Michael Dee, who held the office to 1957.)

Traditionally, presidents of the two colleges, Clarke and

²³Ibid.

Mundelein, served six-year terms. Not only did they hold the office of president, but also the position of religious superior. This meant that the spiritual and personal needs of the religious came under the jurisdiction of the president, who was also the superior. A superior had to consider the health, well-being, and on-going religious life of the Sisters at the College, as well as attend to the educational needs inside and outside the College. (It was not until 1963 that the duties of president and superior became the responsibility of two different persons.)

Therefore, Sr. Mary Justitia was confronted by the tasks of not only building a college, planning for its future faculty and student body, but also having the added responsibility for the health and well-being of the religious. Sr. Mary Madelena wrote the following of Sr. Mary Justitia:

In retrospect, the vast achievement of the President presents that type of humor known as laughter of the gods. The dauntless courage with which Sister Mary Justitia assumed the almost superhuman tasks which lay before her, the unwavering faith with which she moved heaven and earth, the park board and city officials, were stupendous, unbelievable, and ultimately, funny.²⁴

It is impossible to give sufficient credit to the faithful sisters who were left to carry out the wishes of Sr. Justitia. Sr. Justitia had the habit of assuming that no task was so formidable that it couldn't be done. Usually, the President would give an order and then leave to attend to her prayers. To say that the Sisters followed her blindly does not do a bit of justice to their native intelligence. However, Sr. Justitia had the

²⁴Sr. Mary Madelena, "Chronicles," p. 36.

reputation for accomplishing the impossible. A case in point written in the "Chronicles" told of the truck driver who maintained his right to unload the new furniture outside of the College, on Sheridan Road. The police officer directing traffic on the aforementioned road thought otherwise. Because of the inclement weather, both the truck driver and the policeman came into the building to continue their dispute right outside of the President's office. Sr. Justitia interceded:

. . . And together [truck driver and policeman] they retired to bring in the inevitable chairs, when the President said that the furniture be not only brought in but also placed immediately in the library on four, and polished, if necessary. Her orders given and obeyed at once--perhaps the warring ones were hypnotized--the President went to Mass.²⁵

Again, Sr. Mary Madelena:

An escort of mounted police sprang as if by magic at a word from the President of Mundelein--a squad of officers kept special guard around the building whenever she asked it, and, in the memorable spring of 1936, when the PWA tore up the highways of the city and reinstalled the wires under the streets, Sister persuaded the park board to plant trees before the College and then arranged to have them irrigated every week.²⁶

The clear and entertaining style of Sr. Madelena highlights the fact that Mundelein College had an awe-inspiring President with very capable and talented Sisters close behind. Sr. Mary Madelena tells of the preparations made by the students and

²⁵Ibid., pp. 38-39. This writer can only conclude, on the basis of Chicago's high concentration of Catholics, particularly in the 1930's, that one or both, truck driver and policeman, had received some parochial education under the Sisters in the long, black gowns and would never imagine giving a Sister, particularly one with the presence of Sr. Mary Justitia, an argument. So when Sr. Justitia gave an order, everyone obeyed.

²⁶Ibid., p. 39.

Sisters of the College for the Legion of Decency Parade to be held on Michigan Boulevard in September, 1934:

Realizing that nothing short of military drill would be effective in the handling of so large a group in three short days, Sister [Justitia] engaged a group of officers to come down from Fort Sheridan to take command of the students. But a skyscraper building rigidly limited in the matter of campus, affords no opportunity for marching. Untroubled by the problem, Sister called the park officials and arranged to have traffic shut off for three blocks on Sheridan Road for forty-five minutes just after noon for three days. Gold Coast matrons luncheon-bound, financiers enroute to golf, and all crowds who ride the north- and south-bound buses detoured while the girls at Mundelein went marching down the Road.²⁷

Sister Mary Justitia did not have "pull." Sr. Mary Justitia had "clout!"

By September 27, 1931, an article about Mundelein College appeared on the front page of The New York Times. The article was written by James O'Donnell Bennett, special writer for the Chicago Tribune and was carried as a special feature by the Times.²⁸ During the academic year of 1931-32, the College was recommended for membership in the North Central Association of American Colleges and would receive membership during Sr. Mary Justitia's second term in office in 1940. It might be noted at this juncture that beginning in 1971, Sr. Ann Ida would serve as a member of the Executive Board of the Commission on Colleges and Universities of the North Central Association. The Catholic Educational Association, and the Association of American Colleges,

²⁷Ibid., p. 39.

²⁸Ibid., p. 44. The newspaper article described the architectural style of the new women's college, its modern facilities, and the student clientele to be served.

at that time under the auspices of the University of Illinois, would recommend Mundelein College for membership into their organizations. In the summer of 1932, the College began the first collegiate educational center in the city of Chicago to assist religious teachers in meeting the requirements proposed by the State of Illinois.²⁹

It is difficult to believe the number of awards and honors which accrued to the College, its religious and students alike, during those early years. When one peruses the Skyscraper, the student newspaper, this fact becomes evident.

The "Chronicles" are an excellent source of material for anyone wishing to delve into the history of the College. The last contributions to the "Chronicles" occur in 1957, the first year of Sr. Ann Ida's presidency. Although this fact is true, there is still sufficient material to describe an important event: the retirement of Sr. Mary John Michael Dee from the presidency and the appointment of Sr. Ann Ida Gannon to that position. The following narrative gives some indication of the state of the College and its role in that span of time:

On July 4, Sister Mary John Michael assembled the Sisters in the auditorium to read the list of superiors, opening with the announcement that Sr. Mary Ann Ida was the incoming superior-president at Mundelein and that Sister Mary Benedict [Phelan] was the incoming superior-president at Clarke College.

. . . On August 15, Sister Mary John Michael, one of Mundelein's pioneer Faculty members, completed her six-year term [1951-1957] as superior-president. During Sister's administration, Mundelein, largest college for women in

²⁹Ibid., pp. 58-59.

Illinois, increased its regular and summer session enrollment from 967 to 1100 students; broadened its scholarship program to include foreign students, both lay and religious, from China, India, Ireland, Japan, Viet Nam, and the Iron Curtain countries; invited to the Faculty Oriental and European scholars whose status in their own countries was destroyed by the Communist aggression; completed a \$1,000,000 rehabilitation and expansion program; and graduated 354 students including 53 BVM's.

Sr. Mary Madelena continues:

Public recognition came to the College with a letter from Governor William G. Stratton commenting on Sister Mary John Michael's "outstanding record," and one from His Eminence, Samuel Cardinal Stritch noting progress made at Mundelein under her direction and guidance. "Every time I go to the College," His Eminence wrote, "I see evidences of this progress. In these times I am convinced that our Catholic Women's Colleges have a mission and that intelligently and rightly you have guided your students to something more than mere enlightenment, to that vision of the place and opportunity of the enlightened Catholic woman in the Church today, which offers her abundant opportunities to give to the world and to those about her that she has learned at Mundelein College."³⁰

The last chapter of the "Chronicles" documented the arrival of the new president-superior by recording that in the spring of 1957, the BVM Congregation purchased a house on the southeast corner of Kenmore and Sheridan Roads which, when razed, would provide space for the building of the BVM Scholasticate. "Meanwhile, the new BVM Educational Program, providing that all newly professed Sisters would receive Bachelor's degrees before being assigned to missions, was in preparation."³¹ This new program was particularly important to the incoming president Sr. Ann Ida because she played a significant role in its development.

³⁰Sr. Mary Madelena, "Chronicles," Chicago: Mundelein College Archives, 1951-1957, p. 95. (Mimeographed.)

³¹Ibid., p. 94.

This role will be noted in successive chapters. By September, 1957, forty-five young Sister-students would come to Mundelein College to begin upper-division academic work and would require housing at the College while the building of the Scholasticate proceeded across the street.

An additional word regarding the new BVM Educational Program needs stating. In 1956, Monsignor John Tracy Ellis wrote his provocative challenge to the Catholic community with his interpretation on the relationship of Catholicism to American intellectual life.³² The debate over his writings rippled through the Catholic academic community; and in the words of Sr. Ann Ida, then on the BVM committee for the Education of Young Religious, Ellis' challenge was to be the single most important influence on her attitude regarding the direction of Catholic higher education.

Summary

This chapter included a brief history of the founding of Mundelein College and of its first years of growth. It included some notes on His Eminence, George Cardinal Mundelein, after whom the College was named, and a view of the Catholic immigrants of the city of Chicago. The Sisters of Charity of the Blessed Virgin Mary, who founded their Congregation in Philadelphia in 1833, and came to Chicago in 1869, were given the task of

³²John Tracy Ellis, American Catholics and the Intellectual Life (Washington, D.C.: The Catholic University of America, 1956), pp. 13-43.

establishing, building, and financing the first and only Catholic liberal arts college for women on the north side of the city of Chicago. The announcement of the appointment of Sr. Ann Ida Gannon to president-superior of the College as well as the state of the College up to her appointment have been noted. As a footnote to this chapter, in the fall of 1959, William G. Stratton, Governor of Illinois, addressed the faculty, staff and friends of Mundelein College at a ceremony closing the 125th anniversary of the founding of the BVM Congregation. In the text of that speech, Governor Stratton pointed out that "Mundelein College had become the largest Catholic women's college in the United States."³³

It now remains to deal with the main issue of this study: the depicting and evaluation of the major happenings occurring during the presidency of Sr. Ann Ida.

³³Gov. William G. Stratton, "Address to Friends of Mundelein College," text of speech given at ceremony closing the 125th anniversary year of the founding of the BVM Congregation, Mundelein College, 29 October 1959. Chicago: Mundelein College Archives. (Typewritten.)

CHAPTER II

"A VALIANT WOMAN"

The Laetare Medal, in Sr. Ann Ida's opinion, was the highest honor bestowed upon her during her presidential career. The Medal, although coveted by American Catholics, contained even greater significance for its recipient in 1975, the International Women's Year. Sr. Ann Ida was the first religious to receive the award and only the second person in the field of education to be so recognized by the Laetare Award Committee. The following is from a speech given by the Reverend Theodore M. Hesburg, CSC, President of Notre Dame, to introduce Sr. Ann Ida Gannon, winner of the Laetare Medal for 1975.

. . . Today, a valiant woman of Twentieth Century America stands before us in you, Ann Ida Gannon. As a religious of the Sisters of the Blessed Virgin Mary and as President of Mundelein College in Chicago for the past eighteen years, you exemplify for us a profound commitment to the Church and to its role in American higher education. You are undeniably a leader of distinction in an era of tumultuous change and growth. . . . You assumed the Presidency of Mundelein College in 1957 and, under your guidance, the institution grew from a good locally-recognized college for young Catholic women to a strongly innovative nationally-known school, its mission enlarged to include serving the needs of mature adults in the Chicago metropolitan area. . . . The call for your leadership extended to city, state, and nation. As Chairman, you have led the American Council on Education, the Association of American Colleges, and the Religious Education Association.

Fr. Hesburg continued:

With the growing impact of the women's liberation movement, you emerged as a significant and gracious feminine presence in American higher education. Named to the President's Task Force on Women's Rights and Responsibilities, as well as to the Illinois Commission on the Status of Women, you brought valuable and sobering insights to their deliberations and hold today a respected position among women leaders throughout the land.¹

Sr. Ann Ida's response upon receiving the Medal emphasized her humility in accepting the award in behalf of all the women religious who had been able to achieve their potential as a result of the new changes within the Church and in their religious orders while continuing to serve God and mankind:

. . . [Accepting this award] as a symbol of the thousands of religious women who have rejoiced in the new opportunities for service which changes in the Church and their orders have brought. . . . Every religious woman who has achieved success knows that the development of her talents was made possible by the religious community which encouraged her, inspired her, and provided her with opportunities for personal and professional development. . . . For myself and for the many women religious in America, whose zeal and talents are serving the Church and society, I express appreciation.²

The Laetare Medal is generally regarded as the American version of the "Golden Rose," a papal honor dating from the 11th century, and is the most significant annual award conferred upon Catholics in the United States.³

¹Fr. Theodore M. Hesburg, "Address for Laetare Medal Recipient," University of Notre Dame du Lac, 18 May 1975, Chicago: Mundelein College Archives, pp. 1-2.

²Sr. Ann Ida Gannon, "Response," University of Notre Dame du Lac, 18 May 1975, Chicago: Mundelein College Archives, pp. 1-2.

³The Laetare Medal, 97th Congress, 2nd session, May 14, 1974. Congressional Record, 567-103-39108. The Medal was established by the University of Notre Dame's founder and first president, Reverend Edward F. Sorin, CSC, and the first issued by the then-president of the University, Reverend Thomas E. Walsh, CSC, in

Both the citation and the response assist in presenting the subject of this research, Sr. Ann Ida Gannon, in focus. Before further attempts are made to develop those contributions briefly enumerated by the Medal citation, it is important to present some biographical and philosophical data to the reader. This chapter will provide some material about the early years of Sr. Ann Ida's life prior to her entering the BVM Congregation.⁴

Sr. Ann Ida was born on April 2, 1915, to the late George and Hanna Murphy Gannon of Chicago, Illinois. She was to spend her early years on Pratt Avenue, in Rogers Park, approximately three miles from the future location of Mundelein College. She was the third of six children. Her only brother, John, chose to become an attorney as was their father, George. Sr. Ann Ida,

May of 1883. The Medal had been restricted to lay persons until 1968, when it was announced that priests and religious were now eligible for consideration. The name of the recipient of the Medal is announced on Laetare Sunday, the fourth Sunday of Lent. It is presented as part of the University's commencement exercises in May. The Medal consists of a solid gold disc suspended from a gold bar that has the inscription, "Laetare Medal." On the border of the Medal are the words, "Magna est veritas et prevalebit" (Truth is might and will prevail). The center design of the Medal is fashioned according to the profession of the recipient.

⁴Sr. Ann Ida's comments have been gathered in personal interviews, some on tape, from her published essays and public speeches to various local, state, and national organizations. Sr. Ann Ida's personal comments regarding her early years are limited. By her own choice, she preferred to focus on the years since she entered the Congregation and specifically, on her term of office as president, including her work in the educational and religious community. In retrospect, Sr. Ann Ida's choice of emphasis is easily understood since by 1975, she had been a sister of the BVM Congregation for forty-three of her sixty years, having entered the Congregation shortly after her graduation from high school.

who played the B-flat clarinet with the Immaculata High School Band would, it appeared, be the musician daughter of the musician mother, Hannah. However, that was not to be.

The Immaculata High School, which Sr. Ann Ida would attend, was founded in 1920 by Sr. Mary Justitia Coffey, BVM, later appointed first president of Mundelein College during Sr. Ann Ida's sophomore year. Of her high school years, Sr. Ann Ida said:

I was very activity minded at that time and not too intellectually oriented although I enjoyed my studies. I was an officer in the class each year, joined the Glee Club for four years and became a member of the newly founded Band (1929) and Orchestra (1930). Other activities included serving on the staff of the school paper for four years and membership in the debate and drama clubs. I mention these activities because I think that participation in these various interests was as important in my development as were the intellectual studies that I undertook.⁵

When Sr. Ann Ida was asked about her vocational calling, she responded:

I think that I could say that I probably thought of joining the BVM's throughout my high school years; I don't think that the idea came to me suddenly; it was a constant awareness of something that I very much wanted to do. . . . As a senior I had a scholarship to Mundelein (which had opened two years earlier) and did wonder if I should go to college first or enter the Congregation; I decided to enter. Looking back, now, I do not think that I had a very clear idea about what I would be doing once I was a Sister. There hadn't been any religious in our family up to that time and I don't think that my mother was very clear about it either.⁶

Sr. Ann Ida began her postulate in 1932. There was a definite plan of education that had been developed by the Mother-General

⁵Interview with Sr. Ann Ida Gannon, Chicago, Illinois, 22 July 1976. (Tape in possession of writer.)

⁶Ibid.



who was at that time, Mother Gervaise Tuffey. Sr. Ann Ida explained:

The Dean of Clarke College interviewed each Postulant and asked her what areas of study she was interested in. I chose English and Mathematics although I was not aware of the significance of this interview until afterwards. After two and one half years in the novitiate and six months at Clarke College I began to teach (a two-year certificate was accepted in Iowa at that time). In the following years I attended Iowa State Teacher's College, De Paul University, St. Louis University and Mundelein as a part-time student and returned to Clarke to complete my work for an A.B. This experience provided a broad undergraduate experience in many different kinds of schools.⁷

During the years between 1935 and 1941, when Sr. Ann Ida received the B.A. degree from Clarke College with a major in English and a minor in Mathematics, she taught grades 2-6 in elementary school. She moved on to teach freshman English and mathematics, primarily algebra, later followed by all four high school levels of English. In 1941 she was assigned to teach English and Mathematics at St. Mary's High School. The following year she began part-time study for a Master's Degree in English at Loyola University; for three years she interrupted this program to study Clinical Psychology at the University in order to assist her in working with handicapped students. In 1946, she returned to the study of English. Sr. Ann Ida continued:

In the spring of 1947, after my course work was completed and most of my thesis research had been done, I was interviewed by the Superior General who inquired if I would be willing to pursue doctoral study in Philosophy in order to meet a need for a teacher in that area. To be perfectly candid, I did not exactly know what graduate philosophy involved at that point but I agreed to consider it. After

⁷Ibid.

some investigation I decided that St. Louis University had the best graduate department in philosophy and set up an interview with the chairman of the department. I wish that I had a tape of that interview since my undergraduate preparation had not included metaphysics (the important course from his viewpoint). We agreed that, since I would be teaching undergraduate philosophy in the future, it would be good for me to take seven undergraduate courses, some of them concurrent with the graduate seminars.

That first summer I completed writing my thesis: An Analysis of John Collop's Poesis Rediviva and took metaphysics. In the fall, I took four undergraduate courses, one graduate seminar and my final oral examination on the thesis at Loyola. Things were easier after that and I completed the work in four years, spending the last six months at the Vatican Library in Rome. While I was helped by the European experience in many ways, I did not find much in the Vatican Library that I could not have obtained in the U.S. but the period of living abroad was a most enriching one.⁸

In August of 1951, Sr. Ann Ida received a new assignment. She was to be sent to Mundelein College to assume the chairmanship of the Department of Philosophy. She began her teaching assignment while completing her dissertation. She took her oral examinations that fall and graduated from St. Louis University in January of 1952. The topic of her doctoral dissertation was "The Active Theory of Sensation in Plotinus and St. Augustine." "I have always been interested in the theory of knowledge and its application and how the approach to knowledge influences [an] individual's approach to reality."

Sr. Ann Ida taught philosophy and was chairman for six years. During that time she lived with the resident students, numbering about forty-five, on the 13th and 14th floors of the College.

⁸Ibid. John Collop was an eighteenth-century physician, religious philosopher, poet and essayist. Poesis Rediviva was a collection of his poetic works.

In 1956, she received word that she was to return to Dubuque, Iowa for the summer. She explained:

I was appointed to a six-person Committee for the purpose of planning the academic curriculum for the proposed Scholasticate program. I spent the summers of 1956 and 1957 working with the Committee and exploring theories of education in general and special patterns of education for young religious. Out of these sessions grew a document which was submitted to the General Council for their approval and implementation in the fall of 1957; the plan was also submitted for discussion by the faculty of both Clarke and Mundelein Colleges. It was in July of 1957 that I received the appointment to be Superior and President of Mundelein College.⁹

When asked if she had received any prior preparation for her new appointment, Sr. Ann Ida replied, "No." However, she added that her work on the Scholasticate Curriculum Committee ". . . involved a great deal of reading and reflection and exploration in what was being done in curriculum planning in other institutions."¹⁰ When queried as to how her personal philosophy of educational administration was developed and refined, Sr. Ann Ida replied:

Three important events especially influenced my attitude about where colleges should be going. One occurred in 1956 when Monsignor John Tracy Ellis issued a challenge to all Catholic educators to develop stronger institutions of higher education. One of my first acts, after being appointed the President, was to write to Monsignor Ellis to invite him to address our Faculty Workshop in August. Although he could not accept that appointment, he did agree to give our Baccalaureate Sermon the following June in which he reiterated his hopes for strong, intellectually oriented colleges.¹¹

The second event which changed the direction of higher education in the United States as well as Mundelein was a unique one.

⁹Ibid.

¹⁰Ibid.

¹¹Ibid.

On October 4, 1957 Sputnik I was launched. This event triggered several Federally funded programs in modern languages and science. Grants became available to private institutions and Mundelein was able to take advantage of several of them especially in the area of Foreign Languages. For four summers the Language Department sponsored special programs for teachers of French with the help of Federal funds.¹²

The third event also occurred shortly after school began in the fall.

Dr. Norman Burns of the North Central Association telephoned to say that the Association was introducing a new plan for decennial visits and would like to include Mundelein in the first year as one of the experimental institutions. I accepted the invitation and before Christmas we had begun to prepare for the spring visit. Dr. Lewis Mayhew, Chairman of the visiting team, gave me advice and insights that served as guidelines for the policies I followed in the next few years.¹³

The three "events" to which Sr. Ann Ida referred--Monsignor Ellis' challenge, the launching of Sputnik, and the North Central Association visitation--are sufficiently significant to warrant greater explanation, since they exerted a profound influence on the philosophic views of the future president.

Monsignor John Tracy Ellis, Professor of Church History, of the Catholic University of America, presented an address in St. Louis on May 14, 1955. Monsignor Ellis' paper created an immediate reaction that was in itself evidence of the controversial nature of his attitudes. Ellis elaborated on his views and composed an essay which followed closely on the heels of his original address in St. Louis. It should be recalled that at the time Sr. Ann Ida read Ellis' essay, she was on the BVM Committee for the Education of Young Religious. In retrospect,

¹²Ibid.

¹³Ibid.

Sr. Ann Ida believed that the essay was the single most important influence on her attitude regarding the direction of Catholic higher education.

Briefly, Ellis begins his essay by citing examples substantiating his belief that the intellectual life in the United States is not only in a state of repose, but that the intellectual here, unlike his European counterpart, has been scorned rather than respected throughout American history. Specifically, the Catholic intellectual is basically no different than his non-Catholic colleague. In fact, the Catholic may be faring rather poorly in relation to his number and strength in the U.S.

Quoting Ellis:

Admittedly, the weakest aspect of the Church in this country lies in its failure to produce national leaders and to exercise commanding influence in intellectual circles, and this at a time when the number of Catholics in the United States is exceeded only by those of Brazil and Italy, and their material resources are incomparably superior to those of any other branch of the universal Church.¹⁴

Ellis discussed the anti-Catholic climate that has existed in this country as a possible explanation for the lack of a strong Catholic intellectual elite. Another major consideration was the tremendous flood of immigrants coming to the United States. During the period from 1820-1920, 9,317,000 Catholic immigrants arrived with their illiteracy and extreme poverty, and the attendant hardships of surviving in a new and hostile country. Ellis admitted that it was apparent that the Church had enough to do to help in the absorption of this immigrant horde, let alone

¹⁴Ellis, American Catholics and the Intellectual Life, p. 16.

attempting to build a thriving Catholic intellectual community.

Ellis continued by explaining the possibilities for the scarcity of Catholic intellectuals by admitting that even if the germ of an intellectual elite could come from out of this deprived past, such an elite would have met with little encouragement from the other Americans. "Historically, Americans have been wary of their scholars, and it is doubtful if there is a major nation in the world whose history reveals more suspicion of its academicians than our own."¹⁵

Ellis believed that the laity should also be given more opportunity for involvement in the shaping of educational and administrative policies of the Catholic colleges and universities of the United States. Presumably, this involvement would serve both to stimulate an interest in intellectual pursuits, and gain a stronger financial commitment to Catholic colleges and universities by the laity.

The clergy was not to be ignored in Ellis' challenge. He found the intellectual level of the clergy in this country to be void of a true intellectual elite who might serve as role models to aspiring scholars. Relatively few of the clergy taking graduate work concentrated on the humanities and the liberal arts. Not only was the graduate selection without intellectual depth, but Ellis believed that Catholic higher education, once it began to establish itself, began to proliferate graduate programs to the detriment of many since they competed with each other for funds, facilities, and qualified faculty

¹⁵Ibid., p. 19.

(still limited in relation to the number of qualified Catholic scholars of distinction).

Ellis went on to criticize the lack of planning for Catholic higher education on a national scale, and he lamented the fact that this planning would not occur until the Catholic institutions of higher education faced financial bankruptcy. Ellis pointed to the need for love of scholarship for its own sake among American Catholics. Furthermore, he felt that the Church's educational system in the U.S. had made the school "an agency for moral development, with an insufficient stress on the role of the school as an instrument for fostering intellectual excellence."¹⁶

Ultimately, Ellis believed that American Catholic colleges and universities should do what they do best and not attempt to proliferate curricula in the educational market and thus compete with successful secular universities. What were the strengths that Ellis believed came almost innately to Catholic institutions of higher education, and specifically, graduate education? These strengths were the humanities and the liberal arts, particularly theology and philosophy, which Ellis believed, had a heritage in Catholic history and served as a solid base of continuity for American Catholic colleges and universities to pursue. One note of hope was Ellis' remark indicating that the bright spot in the Catholic institutions of higher education related to women's colleges. In a study to determine from which

¹⁶Ibid., p. 46.

institutions outstanding female scholars graduated, the Catholic colleges showed themselves to good advantage. "These facts would tend to bear out a fairly common opinion that in a number of ways the Catholic women's colleges are in advance of the institutions for men."¹⁷

In summary, Ellis believed that the American Catholic did not have a tradition of intellectual achievement and leadership. The parochial grade schools, colleges, and universities were emphasizing the moral issues and doing little to encourage intellectual excellence. The institutions were also concentrating on trends or fashionable subjects to the detriment of those areas of knowledge in which, historically, Catholic education had had the most experience and the greatest continuity. Furthermore, American Catholics had only themselves to blame for this dilemma because they had encouraged "a self-imposed ghetto mentality which prevented them from mingling as they should with their non-Catholic colleagues" in addition to the fact that they lacked the "industry and habits of work" necessary to produce true scholarship.¹⁸ Although Ellis' challenge permeated the Catholic academic community during the year prior to Sr. Ann Ida's appointment, it was to carry a profound influence on her philosophy of educational administration. The influences will become apparent during the formative years of her presidency and will be discussed in Chapter III.

The second "event" which was to be crucial to the administration of Sr. Ann Ida occurred on October 5, 1957,

¹⁷Ibid., p. 56.

¹⁸Ibid., p. 57.

approximately a month after the first academic year began under her leadership. On initial notice, one would wonder how the launching of the first space satellite "Sputnik" in a remote part of the Soviet Union would have an impact on a Catholic women's college in Chicago. Author Eric F. Goldman, reviewing the years from 1945 to 1960, remarked about the aftermath of the launching of Sputnik on America's concern over its supposed loss of superiority in science and technology to the Soviet Union.¹⁹ Although some military strategists expressed disdain for the success of Sputnik, a mere 184.3 pounds in weight, scientists in the United States had been working on launching such a satellite, but it weighed only 21.5 pounds. On November 3 of the same year, the Soviets launched Sputnik II, weighing 1,120.29 pounds and carrying scientific instruments as well as a live dog. It became apparent that the U.S.S.R. was preparing to put a human into space. Quoting Goldman:

Throughout the United States a sense of alarm, exasperation, humiliation, and confusion mounted. Sputniks I and II dramatized as nothing else could have done that the chief thing on which Americans had depended for their national security and for victory in a competitive coexistence with Communism--the supremacy of American technical know-how--had been bluntly challenged.²⁰

On November 7, President Dwight Eisenhower announced the appointment of James R. Killian, Jr., President of the Massachusetts Institute of Technology, as Special Assistant to the President for Science and Technology "to have the active

¹⁹Eric F. Goldman, The Crucial Decade--And After: 1945-1960 (New York: Random House, 1960), p. 306.

²⁰Ibid., pp. 309-310.

responsibility for helping me to follow through on the scientific improvement of our defense."²¹ America's first attempt to launch a satellite came on December 6, 1957. It was a total failure. Premier Nikita Krushchev of the U.S.S.R. commented after the United States debacle, "Who wants to overtake whom in science? The United States would like to overtake the Soviet Union."²² The first successful satellite of the United States, the Explorer, was launched on January 31, 1958. The Explorer weighed 30.8 pounds.

Complacent Americans had not heeded the warnings of their intellectual community. As early as 1931, George S. Counts, comparative-educator and vocal proponent of socio-educational planning, demonstrated that in 1925, the Soviet leaders had decided that the U.S.S.R. would begin a massive program to bring the country on a par with the most advanced capitalistic nations of the Western world, specifically the United States.²³ A mind-boggling set of agencies was then established and coordinated to eradicate illiteracy and educate the entire population into the service of this cause. Counts explained the many facets of this Five-Year Program and had to admit that although the task seemed nearly impossible to achieve as scheduled, the Soviet people were mobilized for the challenge. In 1957, Counts' second major work on education in the Soviet Union indicated that careful social planning through education had accomplished the

²¹Ibid., p. 310.

²²Ibid., p. 311.

²³George S. Counts, The Soviet Challenge to America (New York: Charles Day, 1931).

goals which the U.S.S.R. had set about to achieve. Almost prophetically, Counts pointed out the great strides made by the Soviet scientists and technicians.²⁴ It appeared that U.S. educators, particularly Counts in this instance, were to suffer the curse of Cassandra: telling only the truth but never being taken seriously. Goldman continued:

The new apprehension in the United States ranged beyond events in foreign countries, particularly to the area most sensitized by the Soviet Sputnik success--the American attitude toward learning in general and toward science in particular. The Soviet schools, Americans were being told, were tough, purposeful, heavily emphasizing science in every year from the fourth grade up, ruthlessly ready to separate the mediocre from the outstanding students and to push the latter.²⁵

What began in the United States was a crisis in education and it spread across the country. Critics were demanding a good, hard look at our educational institutions. Some salient points to come before the American public cut across all strata of society. The schools catered to the lowest denominator, reducing the gifted students to a level of mediocrity. Most teachers were grossly underpaid. Others were not worth what small sums they were receiving. The past twenty-five years in the field of education had been spent arguing over whether the child should be socially adjusted or educated. Finally, there was no general agreement on what the schools should teach. In their eagerness to be all things to all children and parents, schools were depicted as having gone wild with elective

²⁴George S. Counts, The Challenge of Soviet Education (New York: McGraw-Hill, 1957).

²⁵Goldman, The Crucial Decade--And After: 1945-1960, p. 312.

courses with no specific continuity or apparent purpose or goal. There was no planning in education.²⁶ George S. Counts explicitly indicated that there was educational planning in the U.S.S.R. along with a well-defined national purpose that totally encompassed the educational ladder from cradle to grave. Dr. Gerald Gutek, a noted educational historian, said of this period:

During the 1950s, a great debate was waged that focused public attention on American education. Like other major developments in American education, such as the evolution of the common school and the high school, the debate of the 1950s related to major social, political, economic, and international trends. The soviet successes in space, particularly the orbiting of Sputnik, precipitated a critical examination of the quality of American education. . . . Near the end of the 1950s, the emphasis shifted to problems of providing quality [as opposed to quantity] education.

. . . Congress became favorable to increased federal support for education. The National Defense Education Act, passed in 1958 and extended in 1964, was designed to improve education in science, foreign languages, and mathematics. The Act supported guidance, counselling, and testing programs and vocational education; it also provided funds for research, student loans, and graduate fellowships.²⁷

The trend of federal assistance to education continued through the Kennedy Administration. Gutek continued:

Although Kennedy encouraged general aid-to-education legislation, it was not enacted until 1965, when President Johnson proposed aid to elementary, secondary, and higher education, both public and private.

. . . In the 1960s, the federal government financed educational research and development on a scale unprecedented in American history. The long debate between proponents and opponents of federal aid to education subsided. The Act [Higher Education] of 1965 indicated that Congress had determined to assist American education.

²⁶Ibid., pp. 313-314.

²⁷Gerald L. Gutek, A History of the Western Educational Experience (New York: Random House, 1972), p. 400.

. . . Federal legislation had shifted from specific aid or emergency programs to general aid to all levels of education.²⁸

Now, for the first time in United States history, private institutions of higher education were entitled to receive monies from the Federal government in the form of grants and loans. Although legislation in the mid-sixties would far surpass this initial overture to private institutions, the precedent had been established. Mundelein College, a private and Church-related institution, received money in the form of grants to up-date its science facilities, and to further develop its language laboratory. The Federal government sponsored language workshops during four successive summers at the College. In the words of Sr. Ann Ida:

Within a month after school opened in 1957, Russia launched Sputnik I. As we lived through that experience and the launching of Explorer I by the United States on January 31, 1958, we were not fully aware of the impact which these achievements would have on the world of higher education. For one thing, the government put great emphasis on those studies which would enable the US to compete with Russian achievements . . . foreign languages and sciences. New methods of teaching foreign languages were encouraged and with the help of several grants we were able to begin an experimental lab and ultimately a full-fledged language laboratory which was one of the first of its kind in Illinois.²⁹

In the North Central Association report of April, 1958, the committee stated that "the Language Department has begun experimentation with laboratory techniques and is making comparisons between completely oral-aural methods and more orthodox

²⁸Ibid., pp. 402-403.

²⁹Interview with Sr. Ann Ida Gannon, Chicago, Illinois, 22 July 1976.

ones."³⁰ Of the science program, the NCA commented that "the College has developed an unusually strong science program with many of the teachers recipients of research grants."³¹

By 1961, President Kennedy was determined that the first man on the moon would be an American. This became a top-priority goal and the Federal government would allocate greater funds to subsidize education, both public and private. In effect, Sputnik gave the incentive for a national purpose--to surpass the advances made by the Soviet Union in science and technology. Education was to be the vehicle for achieving this goal and the Federal government would financially assist this goal on a scale heretofore not deemed possible.

The last of the three "events" which had an impact on the formation of Sr. Ann Ida's educational administrative philosophy occurred in November, 1957. She received a telephone call from Dr. Norman Burns of the North Central Association saying that NCA was introducing a new system of ten-year review procedures. Would Mundelein College serve as an experimental institution for such a purpose? Sr. Ann Ida remarked:

I gulped once or twice and decided that such a visit would be a very good experience and would be a source of motivation for the college to take a serious look at itself. In preparation for the visit the Dean directed a self-study which resulted in several changes.

The faculty was organized into committees to look at the organization of the college, the curriculum, finances and long-range goals. Some of the goals are expressed

³⁰North Central Association, "Report of a Review Visit to Mundelein College," April 1958, Chicago: Mundelein College Archives, p. 7.

³¹Ibid.

in the document which outlines the plans for 1957-62 and 1962-67. Efforts were made to discuss the means to further the development of the faculty, raise salary scales, increase the percentage of Ph.D.'s, expand the curriculum and to make changes in the organization to include new offices of Admissions, Development, and Alumnae. A new residence hall to answer to the needs of non-commuter students was also projected. Further, since up to that time Sister-faculty had also carried many extra duties, a plan was suggested to increase the supportive staff-- and tuition charges which would make some of these changes possible. Thus, the early introduction of the North Central Study was a very good occasion for introducing many needed changes.³²

The North Central Association committee included Lewis B. Mayhew, Associate Professor, Michigan State University. Sr. Ann Ida commented that Dr. Mayhew, through his leadership of the NCA committee was very influential in assisting her to develop an insight into the directions of educational change. His awareness in the mechanics of administering a college was most beneficial to Sr. Ann Ida during her presidential years. Since Mundelein College was to serve as an experimental institution to NCA for purposes of establishing the method and means of decennial visits, Sr. Ann Ida stated that, in reviewing the form, much of the detail of the study was not recorded; in later years, NCA was to adopt a more thorough and comprehensive report.

However, the Report is interesting to read in retrospect. Mundelein College was in sound financial condition. There was no indebtedness. The principal source of income was tuition; in order to meet future expenses, a contemplated dormitory or other "limited physical expansion, along with increases in salaries of lay faculty (of which there were five at that time),

³²Interview with Sr. Ann Ida Gannon, Chicago, Illinois, 22 July 1976.

tuition had to be raised from \$160 to \$175 a semester beginning in the school year 1958-59. Sr. Ann Ida had announced a tuition increase at a school assembly in December 1957. She commented on this event:

When I announced the need for a tuition increase and the reasons for it I was surprised at the student response--the one and only standing ovation of my term as president! I had consulted with student leaders and other representatives and this response was their endorsement of our plans.³³

Prior to 1957, no major fund-raising campaign had taken place since the building of the College. Sr. Ann Ida hired Daniel Cahill, formerly of Loyola University, as Vice President for Public Relations and Development for the purpose of increasing gifts and donations. It was recommended by NCA that additional academic space would probably be needed, although as a commuter college Mundelein had peak and low usage of space and should carefully scrutinize its needs before building other classrooms. One criticism that was directed to the library facilities was that although it appeared to be adequate, it was not being utilized as much as was typical of similar institutions for purposes of research. Also, only \$6.50 per student per year was being budgeted for books, periodicals, and binding. "Yet the President reports difficulty in getting it all used by faculty requisition. This appears to be related to the limitation placed on library use by the fact that most students commute and therefore are not on the campus evenings."³⁴

³³Ibid. One would be hard pressed to find a similar example of student enthusiasm today when a president announces a tuition increase.

³⁴North Central Association, "Report," p. 3.

Some suggestions of the Report included: both President and the Dean of Studies required clerical and secretarial help, an adequate curriculum committee structure to review course offerings relative to maintaining or rejecting specific courses, adequate means of rendering counseling with students on a vocational and/or personal level other than through the student's specific department (although the NCA Committee admitted that this appeared to be a problem when students in the majority were commuters), and greater departmental communication regarding educational matters which could easily be facilitated in a college the size of Mundelein. The strengths of the College were also noted and included those items previously mentioned and student involvement in several major faculty committees; the big sister system in which juniors and seniors helped in the recruitment and then in the orientation of the new students; seminars for the academically talented students as witnessed by the program sponsored by the History Department; the President's desire to investigate a means of setting up a lay board to assist the Board of Trustees composed solely of members of the BVM Order; and the institution's exploration of "the adult education possibilities for its constituency and has conducted a series of meetings with interested adult leaders in the Chicago area relative to the matter."³⁵

The NCA Committee found several points to commend the College initially in the Report. The faculty "seemed intellectually alert, and a number of them eager to experiment with new

³⁵Ibid., p. 8.

educational ventures. . . . If one were to compare the examples of teaching seen with other similar institutions in the North Central region, the teaching at Mundelein would rank well into the top quartile of such institutions."³⁶ The Committee continues by stating that the "curriculum, while demonstrating a slight tendency to proliferate, seemed well thought out, and even the vocational aspects sought to embrace liberal arts objectives."³⁷ Of the administration, the Report noted that "the chief administrative officers and a number of the department heads seemed very active in keeping abreast of new developments in education and experimenting with things as they came along."³⁸ Ultimately, the self-study by the College in preparation for North Central led to a willingness on the part of the faculty to respond more easily to the changes which were to occur during Sr. Ann Ida's administration.

In summary, this chapter presented a biographical sketch of the early life of Sr. Ann Ida, particularly her religious preparation and academic career through to her appointment as president-superior of the College. The major events which Sr. Ann Ida considered most significant in formalizing her philosophy of educational administration were detailed in order to gain greater insight into Sr. Ann Ida as a person. They were also examined to get more insight into the forces which had such a great influence on her accomplishments. Chapter III will delve more deeply into the changes that occurred during Sr. Ann Ida's

³⁶Ibid., pp. 1-2.

³⁷Ibid., p. 1.

³⁸Ibid., p. 2.

administration. The chapter will also investigate how the changes related to the three "events" she regarded as most influential to her philosophy of educational administration in the field of higher learning.

CHAPTER III

"PRIME MOVER"

The 18 years we are celebrating today have about them a hint of the breath of Shelly's "Ode to the West Wind." Mitigating the wilderness a bit, perhaps, we can truly address the philosopher and woman who has been the prime mover in the life of the College during this time with the poet's lines, "Wild Spirit which art moving everywhere/Destroyer and preserver, hear, oh hear!" For Sister Ann Ida Gannon's spirit has moved in every department of the College--maintenance, kitchen, offices, faculty, staff, and administration.¹

Sr. Ann Ida once remarked that an appropriate title for her biography would be "Prime Mover," or "Flying Mattresses." For no sooner had she received her new appointment, than she also received word that forty-eight Sister-students would be arriving at Mundelein College and would require housing while the BVM Scholasticate was being built across the street. Now, the implementation of those two previous summers' work on the BVM Committee for the Education of Young Religious had materialized. By the opening of the fall term, the Sisters were decently situated on the campus to begin their studies--no small feat in a building sorely lacking in usable space for such a venture. "Those were the days when you deposited something in a room for safe-keeping and returned an hour later to find the

¹Sr. Jeanelle Bergen, BVM, "Prime Mover," text of a speech written for the ceremony ending the presidential years of Sr. Ann Ida Gannon, June 1975, Chicago: Mundelein College Archives, p. 1. (Typewritten.)

door removed and the furniture in the corridor."²

During those first years, Sr. Ann Ida made a series of internal structural changes not only to house the Sister-students temporarily, but to rearrange space for faculty offices, classrooms, and living quarters for the religious living in the skyscraper. "Another faculty member stepping into the newly-carpeted automatic elevator exclaimed in alarm, "My God, is she going to turn this into an office too?"³ Sr. Ann Ida admitted that those early years of her presidency were concerned with updating the facility and the faculty. Her desire was that the College begin attracting students other than those in the Chicago area. The one floor of the skyscraper and the two neighboring houses, Philomena and Lourdes Hall, which closed on weekends, would not begin to meet the needs of a more cosmopolitan college. Although there were only five full-time lay faculty, there was a general trend not only to up-grade the present faculty by sending Sisters to school to begin or complete graduate degrees and to retire others, but also to bring in a more diversified group of lay instructors.

On September 5, 1957, Sr. Ann Ida addressed the entire faculty for the first time. She had invited Monsignor Ellis to speak at this first faculty meeting, but he was unable to accept.⁴ Ellis' influence on Sr. Ann Ida is quite apparent for her remarks were directed toward the exploration of the ways

²Ibid., p. 1.

³Ibid., p. 2.

⁴Monsignor Ellis did come in June of 1958 to give the Baccalaureate Address.

to encourage superior students to fulfill their potential. Briefly, she began the text of her speech by explaining Aquinas' view of the person as a union of two elements--soul and body, as opposed to the Platonic and instrumental views in which man developed primarily as spirit, or primarily as matter, respectively.

There is a principle of similarity in man; yet man is unique in that each person is a special union of soul and body--a combination that cannot be repeated. Every person who has ever lived is unique (a term we often misuse!); the combination of body and soul permits true diversity and yet allows for similarity. There is no absolute pattern which is right.⁵

Sr. Ann Ida continued by showing how some educational theorists attempted to make the person fit the pattern of the theory. If the person was unable to fit the pattern, that was unfortunate.

In today's educational world there are people with mathematical minds of this type who try to force students into a pre-determined mold of "excellence" for the sake of the good order that ensues. . . . Some teachers tend to confuse uniformity with unity; we even make this mistake in religious life at times when we expect uniformity among the members of an order as a sign of unity or of good order.⁶

Sr. Ann Ida explained how the Existentialists rejected conformity and refused to reduce man to a common pattern. She believed that some of their ideas can affect approaches to education:

Mundelein, as a small, liberal arts college is also in a position to rebel against similar types of conformity imposed by big universities or imposing theorists; it is aware enough of itself, to be itself and to challenge each individual student to become in a way that is right

⁵Sr. Ann Ida Gannon, "A Leap," text of opening remarks to Mundelein College faculty, 5 September 1957, Chicago: Mundelein College Archives, (typewritten), p. 2.

⁶Ibid., pp. 1-2.

for her--there are no marching soldiers here--there is no endless belt of exams, of massive classes, of faceless students. The dimensions are "controllable" and every small particle is important.⁷

Sr. Ann Ida indicated that one way in which an individual can become himself is through commitment. Without commitment, the person becomes part of the "de-facing" of society. One of the pitfalls of commitment is that others can be aware of your failure or success. The uncommitted individual is never embarrassed, but that individual never attains the totality of his being.

Outside of his comfortable niche the world may seem to be meaningless--an abyss of nothingness. Yet, to escape his own imprisonment he must "leap," recognize a positive necessity of acting which may mean a loss of comfort and security as he knows it and the possibility of attempting too much and of failing.⁸

As this related to the gifted students, Sr. Ann Ida believed that these students were complacent in their success. They must be encouraged to take chances even if it meant that they had to break out of their grade prisons and the expectations built by teachers and parents. "One way in which Mundelein can fail a superior student is to eliminate from her total college experience any situation in which she must realistically face the fact that she may not succeed with her usual ease."⁹ These situations may well include the student's involvement in extracurricular activities at the College, which give her the opportunity to develop the psychology required to face reality and life. These remarks were equally applicable to the faculty and

⁷Ibid., p. 3.

⁸Ibid., p. 4.

⁹Ibid., p. 5.

administration. Sr. Ann Ida stated:

As President I am obliged to make commitments; I also face the possibility of attempting things that may fail. You, too, may get an idea and think "Shall we try it?" We may fail! Trying it is the only way to grow. . . . As we think and try, and experiment, we construct and develop. I become the president you should have and you become the faculty I need. But we need the cooperation of both--you need the President; I need you.¹⁰

Sr. Ann Ida ended her address by raising the question of where experimentation was to begin. Was it to begin with the curriculum, organization of the College, or physical facilities? "Let us leap together into the challenge of the unknown with assurance that what we have shared together in the past will enrich our mutual efforts to explore a new and challenging future."¹¹

A news article in the Chicago Sun-Times entitled, "Mundelein Maps Gifted-Student Program," reported on the plan of the College to encourage the superior student.¹² The article stated that Mundelein College for the first time would recognize college-level work taken in high school under a national "advanced placement" program. Furthermore, the College would encourage student involvement in curricular and extracurricular activities for leadership training. Sr. Ann Ida was quoted as saying that the program would attempt to reach those students whose college work did not come up to the potential indicated on placement and entrance examinations. "We want to make them [the students] more aware of the importance of intellectual attainments, to help them become leaders in their communities when they

¹⁰Ibid., p. 8.

¹¹Ibid.

¹²Chicago Sun-Times, 24 October 1957, p. 6.

graduate."¹³ So the "leap" had begun. It must be noted that shortly after Sr. Ann Ida's appointment, true to Monsignor Ellis' belief that Catholic institutions should do what they do best, the Department of Theology was established. By 1969, the College had founded a Graduate Program in Religious Studies, an interdisciplinary master's program open to religious and laymen of all faiths and professions.

Sr. Ann Ida emphasized the need to experiment in education; to stress high academic achievement through the desire to take a chance on possible failure but also ultimately, to be what the College should and could become. Students were to be encouraged to become involved, to be committed, and to be invited to participate with the faculty in changes in curricula, regulations affecting campus life, and planning cultural events. This thrust came at a time when student activism on college campuses was non-existent. Students tended to come to the universities and colleges across the United States and follow the path that administrators and faculty neatly placed before them. Sr. Ann Ida was now actively encouraging student participation in program development by asking the students to present meaningful dialogues with faculty and administration. "We set out to make Mundelein a very good, small, liberal-arts college," Sr. Ann Ida explained. In the hustle of that first year, the foundation year, there were new roads that had to be built and traversed.

¹³Ibid., p. 8.

Early in Sr. Ann Ida's presidency, she recognized the need for small college representation on national educational bodies. "Very few small college presidents were taking the opportunity to be known on the national scene, to give representatives of large schools some insight into small school problems and vice versa."¹⁴ In January of 1958, Sr. Ann Ida received an invitation to attend the Institute for College and University Administrators, to be held at Harvard University in June of that year. Sr. Ann Ida was selected along with thirty-five other presidents. In order to qualify, one had to be president of a four-year college and appointed to one's first presidency within the past two years. The only other woman college president selected was Sister Mary Louise of Albertus Magnus College in New Haven, Connecticut. Sr. Ann Ida returned from this institute in time to receive word that the New York and Chicago chapters of the Catholic Interracial Council were going to sponsor the first national conference in August and would Mundelein and Loyola provide the needed facilities?

Sr. Ann Ida gave the welcoming address, followed by an address delivered by Robert Sargeant Shriver, Jr., President of the Chicago chapter. Representatives from more than thirty-five chapters came to join in serious deliberation over racial problems in the country. Leading Protestant and Jewish experts in the field of inter-group relations were also present to assist. In May of 1959, the College, through the Departments

¹⁴Mundelein Today 14 (September 1972), p. 4.

of History, Economics and Sociology, sponsored an Institute on African Affairs. The following month, Sr. Ann Ida gave the keynote address for the National Catholic Educational Association Sister Formation Conference in Washington, D.C. Her choice of a topic was "The In-Service Sisters' Need of Philosophy and Theology." Sr. Ann Ida, a philosopher herself, stressed the need for religious to have a well-founded knowledge of both areas so crucial to their intellectual understanding of the Church. Monsignor Ellis would have most heartily approved. It should go without saying that Sr. Ann Ida was not merely expressing the views of Ellis, but deeply believed in his message. Her knowledge of the educational needs of Sisters not only in the present, but the continuous up-dating of their knowledge of Church developments was of major importance to her.

The first term of the academic year of 1959-60 brought an invitation from Education Testing Service, in Princeton, New Jersey, requesting Sr. Ann Ida to be on a committee to revise the Graduate Record Examination Scholastic Philosophy Test. Her name was recommended by the National Catholic Educational Association. The chief task of the committee was to revise the test from an hour and three-quarters to three hours in length, to plan the contents of the new test, both as to subject matter and abilities to be tested, and to prepare the questions.

Sr. Ann Ida became involved in ecumenism early in her presidency. She invited the Most Reverend Nicholas T. Elko, Bishop of Pittsburg of the Ordinate of the Byzantine-Slavonic Church to celebrate the Divine Liturgy of his Rite, in the

Scholasticate. The ceremony was held in October of that same year. After the ceremony, nearly 1,000 people heard Bishop Elko's address in the Mundelein College auditorium.

These examples of Sr. Ann Ida's involvement and participation on both the local and national levels are significant, for they set the trend of the varied activities she would follow in the years to come. Here is a college president meeting with other new administrators in an attempt to put into action her belief that small and large schools should exchange ideas and insights. The reader can see her energies directed toward greater interracial and religious dialogue that she pursued long before such activities were "fashionable" or received the blessing and encouragement of Vatican Council II. And finally, she revealed her deep concern for the women religious and their education, without forgetting her own commitment to the field of philosophy. It is no wonder that early in her administration Sr. Ann Ida earned the nickname in the newspapers of "The Nun on the Run."

When did it all begin? When did Sr. Ann Ida become nationally prominent as educational administrator? Probably from the very moment she stepped into the presidency. Dr. Rudolf Allers of the Department of Philosophy of Georgetown University wrote his congratulations upon her appointment "for the Platonic ideal of the philosopher-queen. Did not Plato hold that women were as capable as men? A philosopher-queen, it would seem, is as much desirable as her male counterpart."¹⁵ Many of those who

¹⁵Dr. Rudolph Allers to Sr. Ann Ida Gannon, 31 July 1957, Chicago: Mundelein College Archives.

heard Sr. Ann Ida speak, remarked that she had a presence about her which was not hidden beneath the medieval garb of a religious. Although her voice was not strong and resonant--qualities usually associated with one who spoke frequently before an audience--it was clear and firm. On numerous occasions, she did not use notes when speaking before an audience. After one peruses her personal letters from old friends, new friends and recent acquaintances, there is no question but that she made a profound impact. Whether because she was a religious, a woman college president, or a combination of the two, it appears that, ultimately, it was her personality that was to win many. In 1961, Sr. Ann Ida received a letter from Richard E. Shearer, President of Alderson-Broadus College, in West Virginia. Dr. Shearer was in Chicago to attend a North Central Association meeting. Sr. Ann Ida invited Dr. Shearer and his friends to visit Mundelein College. He wrote, "Although we [Dean Packer and Dr. Johnson] felt the college was in the hands of a good administrator we are even more impressed with your inclusiveness, objectivity, humor, and sense of deep personal dedication."¹⁶

Another example of the deep impression she made on many who were to meet her came after Sr. Ann Ida was selected to be one of the member presidents chosen to attend the Intellectual Life Conference through the auspices of the Association of American Colleges. The Conference was held in North Carolina during August of 1960. After the conference, Sr. Ann Ida and Dr. John

¹⁶Richard E. Shearer to Sr. Ann Ida Gannon, 27 March 1961, Chicago: Mundelein College Archives.

Wesley Raley, President of Oklahoma Baptist University in Shawnee, Oklahoma, carried on a correspondence. After replying to his letter expressing how much he and Mrs. Raley enjoyed meeting Sr. Ann Ida, the following letter came to her:

Mrs. Raley and I have greatly enjoyed your delightful letter and this is simply to accept the wheedled invitation to have catfish with you when I arrive in Chicago. Incidentally, yours is the first Catholic nun's name and telephone number in my address book, and I have written it in with green ink.¹⁷

These exchanges with college presidents however, were not one-sided. Sr. Ann Ida believed that not only did she benefit from meeting other college presidents, but the resultant dialogues proved invaluable over the years. In a letter to Dr. Faust, Director of the Fund for the Advancement of Education which sponsored the ACC conference, Sr. Ann Ida wrote:

As a president, I learned much about the intellectual commitments of others in the field of higher education. As a Catholic sister--and some had had little contact with this rare species--I had an even more enriching experience in discussing the convictions of those who held opinions which were often strikingly like and sometimes directly opposite to mine. This sort of exchange is important to America; in a climate such as this the bigotry and fears built on mutual ignorance cannot flourish. Since the meeting one of the participants [D. Ray Lindley, President of Texas Christian University in Fort Worth] wrote: "In spite of our efforts to keep abreast of movements and events in our times, there is all too much temptation for us to undervalue the contribution of others, in particular for even informed Protestants to tend to see present-day Roman Catholicism through Martin Luther's eyes. . . ."18

An interesting result of this particular Conference, and

¹⁷Dr. John Wesley Raley to Sr. Ann Ida Gannon, 12 September 1960, Chicago: Mundelein College Archives.

¹⁸Sr. Ann Ida Gannon to Dr. Clarence Faust, 21 October 1960, Chicago: Mundelein College Archives.

other such conferences that Sr. Ann Ida would attend, was that she was invited as a distinguished guest to the dedication of the John Wesley Raley Chapel on the Oklahoma Baptist University campus. The Shawnee News Star reported the list of distinguished guests and it is obvious that aside from the Oklahoma senator coming from Washington, D.C., Sr. Ann Ida was the only northerner to be so honored.¹⁹ Sr. Ann Ida said that on that occasion, Dr. Raley provided two guards to walk on either side of her during the ceremony. Dr. Raley was concerned that Sr. Ann Ida would be spat upon by the local residents. A Catholic nun in traditional habit was anathema in this deep Baptist country. In a sense, the friendship of Sr. Ann Ida and Dr. and Mrs. Raley highlighted their concern and desire to open the channels of communication between a Catholic and Baptist community.

Even in the atmosphere of ecumenism which Sr. Ann Ida helped to foster within the College community, the great concern over education nationally since the launching of Sputnik I and II had not abated. Sr. Ann Ida was called upon on numerous occasions to define the role and purpose of Catholic institutions of higher education. For example, as early as March of 1958, Sr. Ann Ida was asked to serve on a panel for the National Catholic Education Association's 23rd Annual Meeting of the Midwest College and University Department. The topic of discussion was "Implications of the Report of the President's

¹⁹Shawnee News Star (Oklahoma), 18 February 1962, p. 2b.

Committee on Education Beyond the High School with Special Reference to Catholic Institutions." Other speeches or panel participation of Sr. Ann Ida included topics of a similar nature: "The Catholic and American Education," "The Catholic Philosophy of Education," "The Role of the Layman in Catholic Colleges," "The College, the Woman, and Christ."

In 1962, Sr. Ann Ida was selected as one of the 100 prominent religious and civic leaders to participate in the first National Institute of the National Conference of Christians and Jews, held in Washington, D.C. The issue under discussion was, "Religious Freedom and Public Affairs." Sr. Ann Ida gave an address at Temple Emmanuel in January of 1964. Her topic was "Catholicism in Our World." At a conference co-sponsored by the Religious Education Association of Metropolitan Chicago and the American Jewish Committee in March of the same year, Sr. Ann Ida delivered the principal address, "The Related Influence of Religious Education Among the Other Social and Cultural Forces in Shaping Attitudes and Behavior." The purpose of the Conference was to analyze textbooks written by Catholic, Protestant, and Jew to determine if religious bigotry was partially inculcated through the textbooks used by religious denominations in their parochial education programs.

To assume that Sr. Ann Ida merely gave lip service to an interfaith dialogue would be utterly unfounded. As early as 1960, Mundelein College founded the Center for Religious Education, a center which included an interfaith library and multimedia curriculum materials made available to religious educators

throughout Chicago and the state.

In 1963, Sr. Ann Ida received her first major appointment --that of member of the Board of Directors of the Religious Education Association. From 1966 to 1973, she would serve as Vice President of REA, and President from 1973 to 1975. She was to be the first woman president of this Association.²⁰ Needless to say, Sr. Ann Ida's ability as lecturer and "personality" became apparent and her services were being solicited not only in the city, but state-wide and throughout the Midwest. Her personal papers are filled with requests for her to speak to various groups and on commemorative occasions.²¹ Her charter membership on the Committee for Ecumenism and Catholic Education of the Bishops' Commission for Ecumenical Affairs, along with the hundreds of lectures she gave before members of the Protestant and Jewish faiths made her a progressive spokesman of the Post-Vatican II Council.

Not only did Sr. Ann Ida possess the spirit of ecumenism in her talks, but when she selected the President's Council members, a group of lay advisors to assist her in managerial aspects of the College, Sr. Ann Ida asked Lee Schooler, a prominent Chicago ecumenical leader and chairman of the nation's fifth largest public relations firm, to serve. When Mundelein

²⁰Chicago Tribune, 29 May 1975, Sec. 3, p. 2.

²¹Sr. Ann Ida had kept very careful records of the first six years of her presidency, although she believes that they were rather "thin" in comparison to the next two consecutive six-year appointments. Normally, the presidential term established by the Congregation was for a six-year period in which a president did not succeed herself.

College's charter was changed in 1967 to permit the addition of laymen, Schooler was among the first lay persons to be elected to the Board of Trustees of the College. He was elected to the chairmanship and served from 1967 to 1972. Schooler was the first person of the Jewish faith to become chairman of the board of a Catholic college. Upon his death in September, 1975, Sr. Ann Ida delivered the eulogy at his funeral services in Temple Sholom in Chicago.²²

The spirit of ecumenism did not only flow from the Catholic community, for in May of 1968, Sr. Ann Ida received the Doctor of Humane Letters from Luther College in Decorah, Iowa. This was the first honorary degree presented by Luther College to a Catholic.

The lectures, conferences, and panel participation were sufficient to fill anyone's calendar. However, first and foremost, Sr. Ann Ida was president-superior of a college that required her leadership. The first year, with its immediate changes in staffing of public relations and development, alumnae offices, and housing of the Sister-students were previously discussed. The self-study prior to the visit by North Central prepared the College for the changes that were going to occur under Sr. Ann Ida's administration. Since the "Chronicles" were no longer being compiled, Sr. Ann Ida decided to publish a bi-monthly letter beginning with the 1958-59 academic year, and send this to the faculty, alumnae, and friends of the

²²Mundelein Today 2 (November 1975), p. 1.

College. These bi-monthly letters, entitled "Mundelein College Memo," are attached to the President's Annual Reports and serve as an excellent source of information on the activities of the College, including comments from the President. In the first memo, Sr. Ann Ida related her experiences at the college presidents' workshop at Harvard which she attended that summer:

Many persons who do not have close contact with Catholic colleges suppose they are supported by the Catholic Church. Some are unaware of the public service being rendered by "private" institutions. Even more suppose that Sisters in particular, have some special way of obtaining the funds needed for their institutions, and are surprised to learn of the financial needs which are pressing in on every side.

Mundelein's friends should know about the college, be able to explain its aims and ideals, and speak for it when the occasion arises. Since it is impossible to speak personally to each of you, I have chosen this little bulletin as a bi-monthly means of acquainting you with Mundelein's aims and accomplishments.

We hope to tell you of some of the problems of the small liberal arts colleges and of their many achievements. We feel that the role of the small liberal arts college for women is an important one in today's world, and we are happy to share with you that conviction.²³

The Memo was honest and forthright. It explained budgetary figures, endowments, tuition, and contributed salaries of the Sisters, projected needs for housing future students, physical changes made in the Skyscraper, and cultural and social events sponsored by the college or held in conjunction with other institutions.

It is apparent that Sr. Ann Ida was going to make a concerted effort to bring Mundelein up to the standards of a first-rate liberal arts institution. The North Central

²³Mundelein College Memo I (September 1958), pp. 1-2.

Association Report served to indicate that the College had such potential and Sr. Ann Ida was beginning to make an attempt to fulfill that goal. The following comments from the Memo by Sr. Ann Ida indicate part of the thrust of her attempts:

Last year Mundelein had the largest full-time enrollment of any Catholic woman's college. Its enrollment this year approaches capacity, although it still has facilities for larger Saturday classes, summer school, and some adult education. More important than its quantitative growth is its increase in quality.²⁴

Sr. Ann Ida reported on the five Sister-faculty doing full-time study for doctorates and her desire "to add to its [Mundelein College's] distinguished lay faculty men and women who are leaders in their field and to recruit part-time teachers who are outstanding in their work in neighboring institutions."²⁵

Sr. Ann Ida continued:

It [Mundelein College] has devoted special effort to identifying and assisting the academically talented student and is striving especially to encourage its graduates to continue their intellectual development after entering into their life's work in the home, the business world or education.²⁶

The College established a loan fund through the National Defense Student Loan Program, enacted in 1958 by the federal government, and application was made to the Federal Home and Housing Agency for a long-term, low-interest loan to build a dormitory to house 250 students. A grant from the Associated Colleges of Illinois was received to increase the number of lay faculty and provide adequate benefits which, heretofore, had not been necessary or feasible. As the number of lay

²⁴Ibid., pp. 2-3.

²⁵Ibid., p. 4.

²⁶Ibid.

faculty was to increase by plan, these monies and the Ford Foundation grant, along with the College's own increase in tuition, began to improve faculty salaries. In the report filed with the American Association of University Women when Mundelein was seeking membership during 1958-59, Sr. Ann Ida openly stated:

The fact that most lay teachers are at present either Instructors or Assistant Professors is explained by the limited resources of the college in the past which made it impossible for the administration to offer salaries which could successfully compete with those in the upper ranks of the profession. [With the new grant monies and tuition increases] the college has been able to achieve a moderate range of salaries on the lower levels and is striving to interest its young instructors in remaining with it.²⁷

An interview with Dr. Yohma Gray, Professor of English and a member of the Mundelein faculty since 1964, disclosed the following:

I know that she [Sr. Ann Ida] made a very deliberate attempt to diversify her faculty. She wanted a mature, but youthful tenured faculty. She wanted to hire people who were different in terms of their geographical background, socioeconomic background, their race, their religion. She wanted more men which was not sexist but part of the attempt to diversify. . . . You were given to understand in those days that if you didn't have the Ph.D., you had better plan to get it or you wouldn't be very happy at Mundelein. In fact, she was so hard-nosed at that time about the Ph.D., that I had colleagues in the English department who had at that time terminal masters whom she was encouraging [to return]. She went very far to encourage . . . demanding, but supportive. I know that at the time my dissertation was ready to be finally typed, I hadn't the money to pay the typist and the College lent me \$500 at no interest.²⁸

²⁷"American Association of University Women Report: Mundelein College," 12 March 1959, Chicago: Mundelein College Archives, p. 3.

²⁸Interview with Dr. Yohma Gray, Evanston, Illinois, 12 July 1976. (Tape in possession of writer.)

Sr. Ann Ida's desire for a highly competent and qualified faculty required her continuous efforts to secure the needed financial resources. In the President's Annual Report of 1961-62, Sr. Ann Ida presented the 1957-62 projections for the academic and physical development of the College formulated during her first year in office. It is under the heading of Phase I. As noted in the Report, the five-year projected plan directed its chief efforts to the strengthening of the faculty and the development of facilities which were most needed. Faculty improvements were to total \$1 million. This included: increasing the total instructional budget approximately 100%, releasing Sisters in various departments for doctoral study, increasing the number of lay professors so that there would be one or more in each major department, and finally introducing a program of sabbatical leaves and retirement benefits. Sr. Ann Ida reported the progress made on the basis of her original objectives in 1975:

The instructional budget has risen from \$267,820 in 1957 to \$483,755 in 1962, an increase of approximately \$50,000 a year or over a five-year period, an increase of total expenditure of almost \$750,000 . . . The increase of staff, faculty benefits and education have required approximately \$250,000 over the five years. . . . Twelve Sisters have obtained Ph.D.'s in eleven departments or are at present studying for those degrees. Eight Sisters have pursued full-time study for master's degrees. . . . At present there are 57 lay men and women and 48 Sisters engaged in actual full or part-time teaching.

The Report continued:

Sabbatical leaves have been granted and TIAA introduced, with the College contributing 5% of the annual salary to the latter and half salary for a full year, or full salary for one-half year for sabbatical leaves. Eight

faculty members have done post-doctoral research or full-time study on sabbatical leaves.²⁹

The needed dormitory, Coffey Hall, was opened in September of 1962. This residence facility housed 210 students. The indebtedness of the College was \$1,000,000 in the form of a self-amortizing 40-year loan from the government. According to Phase II, the projection for 1962-67, the College would have to establish an endowment fund. The endowment would be used to continue faculty improvement. The administration planned to establish ten professorships at competitive salaries which would attract and hold outstanding professors as well as continue its annual increase of salaries and benefits. Sr. Ann Ida's desire to provide further opportunities for Sisters of the community to continue doctoral studies in this country and abroad remained constant. Sr. Ann Ida related the following:

Because tuition cannot continue to rise at the rate it has in the past five years, this endowment fund is a vital necessity. Hitherto, the chief endowment of the College has been the contributed services of the Sisters, a service valued in 1962 at \$280,808.11 which, if capitalized at 5% would represent an endowment of \$5,616,162.20. A For Foundation grant of 1956-57 has been invested in a permanent endowment fund equalling \$241,000. The College is endeavoring to raise this endowment fund to a minimum of \$3,000,000 within the next five years. This would equal about one-half the endowment provided by the contributed services.³⁰

Physical improvements and additions would require an investment of \$7,000,000 for a fine arts and classroom building, another dormitory for 300 students, a new library, and land

²⁹"President's Annual Report, 1961-62," Chicago: Mundelein College Archives, pp. 1-2. (Typewritten.)

³⁰Ibid., p. 5.

acquisition. It is interesting to note the briefly discussed issue of land acquisition costs:

Land is a special problem for Mundelein since the College is bordered by Loyola to the north and west, the lake to the east, and Sheridan Road to the south. One plot of land to the south on the lake front is currently valued at \$1,000,000. Should the College fail to acquire it, the owners plan to erect a twin-tower 38-story apartment there. Other land to the south on Kenmore is available, at prices ranging from \$1100 to \$1200 a front foot. Thus, the acquisition of land and its proper use is a special problem.³¹

Sr. Ann Ida remarked that had her predecessors purchased the land years before, it surely would have cost far less. However, if she did not buy the property, her successors would be unable to do so because of the rapidly increasing value of lake front property. The land was purchased by the College for \$900,000 in 1965. Conversion of the existing College facilities required an additional \$1,000,000. With the building of a fine arts unit, it would have been possible for certain areas of the Skyscraper to be modernized to accommodate additional classrooms and up-date or enlarge certain areas of the building.

Although Sr. Ann Ida would receive government loans for such endeavors, the Higher Education Facilities Act of 1963 was then still being contemplated by the federal government. This act provided a program of grants to institutions of higher education to aid in the construction of academic facilities. Religious institutions would be eligible on a limited basis for such monies, however, and the Higher Education Act of 1965 would be even more broadly based. The activities of the

³¹Ibid., p. 6.

President would now include a more intensive search for the endowment fund and the other projects called for in the Phase II aspect of the institution's development.

The scourge of college presidents of private institutions is money-raising. An excellent example of this was written in a letter to Sr. Ann Ida from her friend, Dr. John Wesley Raley, of Oklahoma Baptist University. He candidly explained his problems in raising \$60,000 of which he now had \$31,000.

One lady yesterday relieved me of further concern or anxiety by telling me that she loved OBU, it is a great Christian school, she thought I had done a wonderful job, but she wasn't going to give any money. Sometimes I wish she didn't love the University so much. I had rather have the cash than affection. It is a little disconcerting, however, to know that she contributed to the barn-like, ridiculous Cowboy Hall of Fame structure in Oklahoma City, has multiplied millions, is a prayer meeting going Baptist but so far as the record for twenty-nine years shows has never given a dime to OBU. Sometimes I wish we Baptists had a Catholic purgatory.³²

In order to establish a five-year projected College budget, Sr. Ann Ida secured the assistance of Irwin K. French, Director of Administrative Services of the Associated Colleges of Illinois. Mr. French directed the Sixty College Study, a report which evaluated income and expenditures of sixty liberal arts colleges and suggested patterns of long-range planning. The Mundelein survey revealed that approximately one out of every two dollars spent at Mundelein came from student tuition.³³

Dr. French had remarked that long-range planning at Mundelein

³²Dr. John Wesley Raley to Sr. Ann Ida Gannon, 1 October 1962, Chicago: Mundelein College Archives.

³³Mundelein College Memo 4 (February-March 1962), p. 2.

in the past had been "a matter of piece-meal projections." This evaluation led Sr. Ann Ida to secure his services for the College. In July of 1962, Dr. Hruby was hired by the Board of Trustees to the post of Vice President. Prior to his official appointment, Dr. Hruby and Sr. Ann Ida developed plans for a comprehensive institutional analysis of the College. From the findings and conclusions of this two-year study, Phase III of the program for the development of the College after 1967 would be made. The institutional analysis would be the most important study begun by the College. Its conclusions would be far-reaching and this deserves closer scrutiny. In the President's Annual Report of 1961-62 under Phase II of the development program, the institutional analysis was presented in this manner:

The institutional analysis now being carried on [July, 1962] by seven faculty committees will make an intensive study and recommendations in each of the following areas: organization of the college; curriculum; quality of instruction; faculty recruitment and retention; library; counseling and guidance; and student affairs. In addition to the five outstanding educators being brought periodically to the campus to evaluate the work of the committees, a social psychologist and a consultant on research methodology have been engaged to assist in the project. A grant of approximately \$100,000 will be needed to cover the expenses of the research analysis. At present the application for a grant for it is under consideration.³⁴

Dr. Norbert Hruby was assisted by Sr. Mary Ignatia, who had just completed her doctoral studies at Fordham University and was returning to Mundelein to assume the office of Academic

³⁴"President's Annual Report, 1961-62," Chicago: Mundelein College Archives, p. 7.

Dean. Dr. Hruby was an excellent choice; and in retrospect, the selection by Sr. Ann Ida was propitious. In the words of Mary Griffin, formerly Sr. Mary Ignatia:

Hruby set me thinking critically, not only about higher education in general, but about Catholic higher education, and specifically about women and how we educate them. He had established an advisory committee for the Self-Study --Bernice Brown Cronkhite (dean emeritus of Radcliffe), Joseph Sittler (Lutheran theologian from Chicago U.), George Schuster (special assistant to Notre Dame's President [Theodore] Hesburgh), Professor Marston Morse of the Princeton Institute of Advanced Studies. Against the collective wit and wisdom of these distinguished people, our own ideas ricocheted. Virtually everything was brought into question, including Mundelein's own viability. "Does the college deserve to survive?" its president had asked, by no means rhetorically. Not unless we developed a new and radical stance toward women and their problems. Not unless we developed a curriculum and a philosophy which spoke to the contemporary needs of women.³⁵

Hruby appeared to have been not only aware of the women's movement, but was in complete sympathy with it. To his despair, he found that Mundelein College, traditionally tied to the education of women, was in need of its own liberation. Griffin remarked:

Though this was a women's college, it was obviously not focused on their needs as persons. It was merely channeling young women into the expected slots and roles which awaited them in a male-dominated society.³⁶

Hruby would be in a very vital position, not only as Director of the Self-Study, but as one of the interpreters and facilitators of the goals of the women's movement with its resultant impact upon the Mundelein community. Although these tasks were

³⁵Mary Griffin, The Courage to Choose (Boston: Little, Brown and Company, 1975), p. 36.

³⁶Ibid., p. 35.

sufficiently formidable in themselves, Dr. Hruby was to witness and encourage the changes that were occurring within the BVM Congregation due to the stimulus of the Second Vatican Council. The religious changes undoubtedly were to be felt by the College: lay faculty, students, parents, and Catholics, both locally and nationally. In retrospect, Dr. Hruby coordinated a comprehensive institutional analysis amidst possibly two of the greatest movements of the past fifty years--nationally, the women's movement, and religiously, the aggiornamento of the Second Vatican Council.

It is obvious from the bulk of materials housed in the Mundelein College Archives that the institutional analysis was a vast undertaking. Both philosophical and empirical data were compiled, examined, debated, and evaluated. Each committee charged with some aspect of the Self-Study presented recommendations to the Executive Committee (President, Vice-President, and Academic Dean). The Academic Board was established in October of 1964 and had ten elected members of the faculty at large, four presidential-appointed faculty members, and the three ex officio members of the Executive Committee. The Board had three operating committees with the broad headings: Committee on Liberal and Tutorial Studies, the Committee on Specialization, and the Committee on Continuing Education.

Those faculty members who participated in the Self-Study recall the amount of time and anxiety expended in attempting to confront such thorny questions as, "What purpose does a Catholic liberal arts college for women serve in today's world?"

While the faculty tried to come to grips with the philosophical questions, Hruby learned some very disconcerting information from questionnaires given to students, faculty, alumnae and spouses of alumnae:

One of the most interesting facts to come out of the study was a clear-cut indication from Mundelein alumnae and their husbands that they believe women are intellectually inferior to men. "I [Hruby] don't believe this and I don't think anyone else here does either. This is a misconception we hope eventually to destroy. What we want is to help women assume their rightful role in society. The role of shared responsibility--not dominance and not subservience. We want our students to be always aware that they are women--intelligent individuals--not just daughters, sisters, mothers and grandmothers.³⁷

Finally, the recommendations of the committees were compiled along with the results of the questionnaires and personal interviews done by Dr. Hruby. The Academic Board presented "the new Mundelein," to be implemented beginning in October of 1965.

The "new Mundelein" was now to have three terms of eleven weeks each academic year, instead of two semesters. This meant a change in the number of courses required for graduation from 48 to 53, now to 40. Aside from the statistical and numerical changes, the Academic Board believed that the term system would be more substantive to the educative process because students would be taking fewer courses per term. The new method would relieve the pressure on students whose attention had been scattered over a multiplicity of courses. Now students would have sufficient time to study each individual subject. Another change was the college curriculum known as "basic studies."

³⁷David Sutor, "Mundelein Makes the Change," U.S. Catholic 31 (June 1965): 29.

This was a sequential arrangement of twenty required courses to be taken over the four years. Basic studies included the humanities, social and natural sciences, fine arts, modern languages, history, theology, and philosophy. Broad areas of concentration replaced traditional majors and minors. A tutorial program was also established for honor students. The idea behind the basic studies program was that it would demonstrate to the student how courses were interdependent and related, and to provide a basis for common intellectual skills from a broad educational background. Of the "new Mundelein," Sr. Ann Ida said:

When Mundelein is discussed, I expect people to be objective--to speak of its quality as a liberal arts college and not simply its Catholic excellence. Our first objective is a broad education. Therefore we're concerned with scholastic merit more than we are about producing good Catholics. We do not, however, diminish the importance of Mundelein's Catholic heritage. We are proud of it. But, if there is a legitimate reason for this school's existence, then it must be for the total education of each student.³⁸

Sr. Ann Ida believed that Mundelein was in a fortunate position to make a break with the past and create the kind of Catholic women's college that had not existed before. This was substantiated by the Self-Study. Again, Sr. Ann Ida affirmed:

We are making changes, according to what we feel is necessary to improve Mundelein's academic quality, not according to what is needed in Catholic education. It's true that my original reason for making revisions was based on the opinions of Monsignor Ellis, but as time progressed, I became more concerned about the quality of the entire academic field. People can no longer afford to think in restricted terms--not in a pluralistic society such as

³⁸Ibid., p. 31.

ours. Catholics, particularly, should not be confined in their thinking. They must be aware of other people, other ideas, and other ways of doing things.³⁹

The Self-Study recommended the building of a ten-story multiple-use "learning resource" center; a program to send students who become teachers to schools in the "inner city"; and probably most significant, a program of "continuing education."

Before further discussion of the continuing education program, it is important to comment about some of the criticisms of the "new Mundelein" when it began to be implemented. Although Mundelein students in the early 1960's were not militant, as was the case in many other institutions during the late 1960's, some of them were vocal. Criticism set in very early: (1) the basic studies regimen was too restrictive, and (2) with the major area of concentration to be completed, there was no room for elective courses. Some members of the faculty believed that their committee recommendations were not considered by the Academic Board, or that the Board had predetermined goals and objectives. In a report prepared by Dr. Hruby, he stated that all but 12 of the 138 recommendations of the faculty were approved, all or in part. None of those recommendations disapproved were "important" in the sense of being about curriculum, instruction, or organization of the College.⁴⁰ Others believed

³⁹Ibid., p. 32.

⁴⁰Dr. Norbert Hruby, "Background Paper on the Governance of Mundelein College," 15 January 1968, Chicago: Mundelein College Archives, p. 12.

that the Self-Study "turned the College around," and the recommendations were a redefinition and a new challenge to faculty and student for developing Mundelein's academic quality in promoting not only an environment to insure intellectual stimulation but to give the students greater initiatives and responsibility.

The institutional analysis cost the College \$100,000. Numerous grants were solicited; and although no monies were actually received, a computer firm in Chicago donated computer use for the empirical data collected from the completed questionnaires. Manning M. Pattillo, Director of the Danforth Foundation Commission on Church Colleges and Universities, said the following about the Self-Study:

I consider the Mundelein self-study, initiated by Sr. Mary Ann Ida, the president, and directed by Dr. Norbert Hruby, the vice-president, one of the more significant things that has been done in American higher education in the last decade. This has been a remarkably well planned and thorough study. I know of only one or two other colleges in the United States that have undertaken institutional analyses that could be compared with that of Mundelein.

. . .Mundelein is also to be congratulated on using the results of its study as a basis for major changes in its educational program. The revisions that have been undertaken should, in my judgment, assure Mundelein students better liberal education than they might expect to get in most institutions.⁴¹

One of the major decisions coming from the Self-Study was the one which affirmed Mundelein's status as a women's college and recommended that it rededicate its role to the education

⁴¹Manning M. Pattillo to Robert J. Leuver, CMF, Editor, U.S. Catholic, 16 June 1965, Chicago: Mundelein College Archives.

of women. From the questionnaires and personal interviews, Dr. Hruby found that women themselves refused to come to terms with the role of shared responsibility. He remarked:

Many women are quite willing to be led. They are content with being submissive--unwilling to assume responsibilities for decisions or continuing their education. . . Women have valuable contributions to make in society, whether they be at home or at work. Once they understand this, we'll be making progress.⁴²

With this belief, consistent with the views expressed by Sr. Mary Justitia nearly thirty-five years prior to the Self-Study, Mundelein College instituted the first program of continuing education for women in the city of Chicago. At the time of this writing, over 500 women have graduated from this program at Mundelein.

The Self-Study indicated a need for a more adequate library, more classroom space, better study facilities for commuting students, and an introduction of a more effective use of new teaching methods. In 1965, a fund-raising drive began in order to obtain the needed monies to match a \$1,600,000 federal grant. As stated earlier, the land alone was purchased for \$900,000. Another \$1,000,000 was borrowed on a low-interest, long-term basis for the Learning Resource Center. It was opened in 1969 on the lakefront land immediately south of Devon Avenue, now part of the Mundelein College campus. Its facilities were built to meet some of the aforementioned recommendations of the Self-Study.

It was the intent of the institutional analysis to produce

⁴²David Sutor, "Mundelein Makes the Change," 29.

a ten-year or long-range projection of the College, both educationally and financially, from 1968 to 1978. The analysis estimated that within the next ten years, \$15,000,000 would have to be raised for the growth and improvement of the College.⁴³ All such long-range projections were expected to be reviewed, analyzed, and altered as conditions changed. Educationally, even within the first year of the "new Mundelein," procedures were being reviewed. A number of fairly significant changes in degree requirements were made by the Committees of the Academic Board. As imperfections and rigidities of the new curriculum became apparent, the Board attempted to correct them. By the end of the 1967-68 academic year, Dr. Hruby reported on the progress of the third year of the new curriculum. He noted that the Academic Board came under criticism by the faculty. The faculty wanted greater participation in governance. Although this was just one of the problems discussed by Dr. Hruby in the June 1968 report, the issue was significant because it foretold of future events. The basic studies curriculum came under fire. Quoting Dr. Hruby:

The world of educators at such a time seems to be divided into two camps, the generalists and the specialists. The former believe in some kind of core curriculum; the latter look to some kind of distributive principle to provide pre-specialization background. Even the usually uncommitted get caught up in the debate and often come down on one side or the other. Such a situation seems to exist at Mundelein today. The debate between the generalists and the specialists can be constructive or it can be divisive, but it is almost always disruptive and too often

⁴³This figure includes the cost of land acquisition and building of the Learning Resource Center.

destructive.⁴⁴

Hruby believed that the generalists and specialists could co-exist peacefully and Mundelein could strike that delicate balance. However, Hruby was contending with events within and beyond the College that were to prevent this balance from occurring. With the best of intentions on the part of Sr. Ann Ida to insure that Mundelein would attract a more diversified faculty, she was confronted with their diversified views. Not only was the lay faculty expressing the desire for greater participation in the governance of the College, but the Sisters were also undergoing extremely traumatic changes within the Congregation as a result of the Second Vatican Council recommendations. Sr. Ann Ida was attempting to make the transition from a largely authoritarian tradition of college administration to a more democratic one. She was faulted by both groups who believed that she was either moving too quickly, or not quickly enough. Hruby demonstrated this dilemma in the following manner:

The Institutional Analysis itself, being fully participatory for the whole faculty and administration, was a great step toward corporate decision-making--although when the final decisions were made, they were made by the Executive Committee (of the three top administrators). Interestingly, many of these decisions were express approvals of proposals for greater democracy within the College community. The Academic Board, an absolute majority of whose members have been elected at large by the faculty, had had virtually legislative power inasmuch as the President herself has participated in the deliberations and has therefore never felt the need to exercise her legal right of veto on any decision reached

⁴⁴Hruby, "Background paper on the Governance of Mundelein College," p. 5.

by a committee of the Board. Thus her concurrence has bestowed "virtually legislative" power on what is de jure an advisory group.⁴⁵

Hruby remarked that the faculty had begun to emerge as a group by their decision to establish a Committee on Faculty Welfare, and a Committee on Rank and Tenure. However, Hruby suggested that the faculty develop internal organizations of its own, such as an AAUP chapter, and that the faculty should have direct access to the Board of Trustees of the College. He further noted that a proposal had been submitted to the College that students be represented either on the Academic Board or on a new faculty organization, if one should be formed.

In 1968, the Academic Dean of seven years, Sr. Mary Ignatia, resigned. In the summer of 1969, Dr. Hruby became the President of Aquinas College in Grand Rapids, Michigan. The faculty took three years to select a new academic dean, and the position of director of research, held by Dr. Hruby, was left unfilled. During the succeeding tumultuous years of student unrest, little attention was given to educational and financial institutional planning. It was not until 1973 that the total college became aware of the effect of failing to continue the systematic planning of earlier years. This issue will be discussed in a later chapter.

In retrospect, it appears that Sr. Ann Ida initially was the primary motivational force of change, both in the physical plant, and in the educational workings of the College. She

⁴⁵Ibid., p. 6.

encouraged new ideas--to take the "leap," and her emergence on the local, state, and national levels began early in her presidential career. She selected those people to aid her in administering change, as seen in the persons of Dr. Norbert Hruby and Sr. Mary Ignatia, who were committed to making Mundelein College an outstanding and innovative institution of higher education for all women. She encouraged a very qualified faculty to continue on the road to excellence, and benefitted greatly from their enthusiasm and interest in her objectives. Sr. Ann Ida helped to smooth the transition from the traditional authority of the president, to a college community involved in the decision-making process. The years of change, greater flexibility, and acceptance of new ideas prepared the College community for the even greater changes that were to come about in the following years. One might conjecture that by beginning to institute change, early in the 1960's, the College was able to survive and grow which other similarly situated colleges were unable to do--either educationally or financially--by the end of the decade and into the next. It appears that as an educator administrator, Sr. Ann Ida's emphasis in the later 1960's had to shift to one of fund-raiser in order to meet the needs of the College. However, this may be obvious from a collegial perspective, but her role as educator was to continue in the BVM Congregation and beyond. As President of Mundelein College, she had the title, as a scholar she had the philosophical acumen to deal with the knotty issues presented by the changing order of the Church. She was called upon

to disseminate the concepts of aggiornamento not only to the BVM Congregation, but also to the women religious of this country. Sr. Ann Ida continued to emphasize the responsible role women must begin to accept in contemporary society, be it religious or lay. The following chapter will deal with these issues and their impact on higher education.

CHAPTER IV

"NEW FRAMES OF REFERENCE"

The decade of the 1960's was both nationally and internationally a remarkable one for Catholics. In January of 1961, John F. Kennedy became the first Catholic president in the history of the United States. A year later, an "interim" figure in the person of Pope John XXIII called into session the Second Vatican Council in Rome. Kennedy was young, forceful, and initiated a policy of getting the U.S. moving again with the slogan of the "New Frontier." Pope John impressed Christians and non-Christians with his quiet sincerity and warmth. He called for the beginning of the process for finding those beliefs which united all peoples in an act of global ecumenism. Both men ascended to power during a trouble-filled era in which racial and religious bigotry were aggravated by the spread of world communism, famine, poverty, and crime.

Internationally, concern for the environment began to be recognized by a growing number of nations. Issues of population growth and world food supplies portended imminent catastrophe if proper steps were not initiated soon. The Cuban missile crisis of 1962 brought both major world powers, the United States and the Soviet Union, to the realization of the need for a nuclear test-ban treaty. Vietnam was just a seed yet to

blossom into the shame of war. Nationally, blacks would no longer accept disenfranchisement in its myriad disguises in education, housing and employment. The turmoil in the inner-city black ghettos across America called world attention to "our colored problem." Martin Luther King, Jr., emerged as the leader of the civil rights movement, and the Kennedy administration launched a fight for new and more sweeping social legislation.

Because both Kennedy and Pope John set the tone for an era which each was to inaugurate, it is important to describe them briefly. Of Kennedy, the following was written:

Kennedy's directness and openness of mind, his faith in reason, and his compassionate vision of America life helped break the intellectual as well as the political crust that had settled over American society in the fifties. He communicated not only an insistence on personal excellence but a sharply critical attitude toward ideas and institutions that most Americans in the preceding decade had regarded with vast self-satisfaction. Kennedy's message was that abroad the old Cold War was played out, that at home the American way of life was in bad shape, that the nation was neglectful of its young and its old, callous toward its poor and its minorities, that its cities and schools and landscapes were a mess, and that national motives were tending toward meanness and materialism.¹

Although this description may speak of a "gloom and doom" individual, that was not entirely the case. Kennedy placed a mirror before the American public for it to see the real problems of this nation. However, he also gave the people hope, and the following suggests how he was able to do so:

¹John M. Blum, Edmund S. Morgan, et al., The National Experience, 3rd ed. (New York: Harcourt Brace Jovanovitch, Inc., 1973), p. 769.

Kennedy's words and actions encouraged a great new release of critical energy throughout American society. . . . He gave people the belief that things could be done and that public policy must be determined by open and reasoned discussion. . . . Not only his purpose but, in the much abused word of the time, his "style" seemed to open up new vistas for his nation.²

Another Catholic across the ocean emerged as a political force in the realm of religion to direct his energies in basically the same manner. In fact, one could very easily substitute the name of Pope John in the last quotation. Pope John succeeded Pius XII and the contrast was striking. Pius had been the Pope from 1939 to 1958. During the post-war years, many of the Catholic hierarchy in the United States pressed for the pursuit of the Communist menace on our shores. Although the mainstream of U.S. Catholics deplored the highly emotional, almost hysterical tone of Francis Cardinal Spellman and his anti-Communist posture, the American Catholic Church did not respond with one voice.³ However, to non-Catholics, the Church hierarchy in America seldom strayed far from the position of the Vatican. The Jews continued to eye Pius XII with great suspicion. The Jewish community believed that Pius' silence regarding the activities of the fascists and the lack of concern over the slaughter of millions of Jews, contributed to a tacit approval of the crimes of World War II. Poland, a very traditional Catholic country, was the location for the major extermination camps used by the Nazis in their "final

²Ibid., p. 769.

³Goldman, The Crucial Decade--and After, pp. 130-31.

solution" of the Jewish problem. To both European and American Jews, the Church was too concerned with international diplomacy to take a stand against the holocaust.

With the appointment of Pope John, a new attitude regarding the Vatican began to be felt. Pope John evoked a sense of ethnicity rather than the usual asceticism associated with the prelates of this century. His heaviness and gross features had a commonality about them, particularly in light of his humble origins. In the words of Mary Griffin, formerly Sr. Mary Ignatia, BVM:

With chagrin, I recall my initial disappointment when this rotund little man was elected to succeed the patrician Pius XII. From the onset, Pope John espoused not international diplomacy in the style of his predecessor, but pastoral concern for his world-wide flock. It seemed an unpromising beginning. Why this almost unknown "interim" figure instead of the expected Montini? Within four short years, Pope John himself answered my questions, emerging as a totally winning personality--and an unpredictable one. He was to precipitate some of the most momentous changes since the Reformation and attract to himself the affectionate esteem of the entire world, Christian and non-Christian.⁴

Protestants and Jews awaited the work of the Second Vatican Council to learn how the Church would resolve some of the anachronisms which it had carried for centuries. Joseph Lichten noted that under the inspiration of Pope John, ecumenism expanded beyond the Christian community into the "new ecumenism."

It ["new ecumenism"] is based on the universalism of monotheism and therefore embraces Jewish as well as other non-Christian peoples. It prompts us to seek out our similarities rather than our differences; to ask not what errors are contained in other religions but rather

⁴Griffin, The Courage to Choose, pp. 33-34.

what truths; to cultivate harmony in the place of discord, compassion in the place of hostility, respect in the place of prejudice.⁵

Both John Kennedy and Pope John XXIII died in 1963. Their monumental tasks had only begun and were being carried to fruition by others. Within the religious community, the fresh winds of change were beginning to be felt--however gently. In 1964, Sr. Ann Ida presented a series of addresses which were later compiled and published. In the Proceedings of the Theological Institute for Local Superiors is seen her carefully prepared historical and philosophical perspective on the developments of Church theology. She discussed the changing role of the Sister in the Church and the basis on which new directions were to be taken. The essays, although pre-dating the momentous upheavals that were to occur within the BVM Congregation and throughout Church institutions, were significant in retrospect. Through these essays, Sr. Ann Ida demonstrated that although the Second Vatican Council and Pope John were instrumental in fostering the emancipation of women, Pope Pius XII had signalled the new direction for women in religious life years prior to the Council. In this manner, she was better able to suggest through an historical framework how and why the events occurring in the Church regarding women were inevitable. For example, Sr. Ann Ida pointed out that as early as 1939, Pope Pius XII was addressing the issue of the

⁵Joseph Lichten, "The Council Declaration on the Jews," Catholic World 199 (August 1964): 274.

emergence of Catholic women. Pius' tone became even more emphatic by 1945 when he said:

Every woman without exception is under obligation--a strict obligation of conscience, mind you!--not to remain aloof; every woman must go into action each in her own way, and join in stemming the tides which threaten to engulf the home. . . . This is one motive calling the Catholic woman to enter on the new path now opening to her activity. But there is another: her dignity as a woman. It is for her to work with man for the welfare of the civitas in which she enjoys a dignity equal with his. . . .⁶

Sr. Ann Ida stressed the need for religious superiors to understand the earlier pronouncements of the Church through Pope Pius XII, and the later ones of Pope John XXIII, in order to take the required action which would lead to a definition of the religious life of women. In 1957 Pius XII commented:

Since you are a body of women consecrated to God, and offered to the Church it is necessary that from time to time the balance sheet of your activities should be drawn up; on such an occasion there should be an examination of certain ways of life and modes of action, in order to see whether they are still useful and efficacious as they were in the past.⁷

Sr. Ann Ida clearly indicated that Pius XII was insistent on a "need for heroic love of God in the religious as he was on the need for adaptation of certain aspects of our lives.

Change is not an end in itself but a means to making our work

⁶Pope Pius XII, The Women in the Modern World, ed. by the Monks of Solesmes (Boston: St. Paul Editions, 1959), p. 108, cited by Sr. Mary Ann Ida Gannon, BVM, "Changing with the Church," Proceedings of the Theological Institute for Local Superiors, ed. Albert L. Schlitzer, CSC (Notre Dame, Ind.: University of Notre Dame Press, 1965), p. 14.

⁷Abbe Gaston Courtois, The States of Perfection (Westminster, Md.: The Newman Press, 1961), p. 287, cited by Sr. Mary Ann Ida Gannon, BVM, "Changing with the Church," p. 19.

in the world more fruitful and our service to God more worthy."⁸

In the matter of furthering ecumenism in the post-Council Church, Sr. Ann Ida stated the following:

As teachers we are witnesses to truth in many forms. . . . Therefore, we must guard against presenting old prejudices which were once enshrined in history, we must present truths in the clear light of recent scholarship and avoid using expressions which, on the tongues of our students or in their hearts, might cause unnecessary offense. This requires a new awareness, because we may express ideas in words which have become a part of our everyday thought and speech but are fruit of an earlier age in which thoughtlessness and ignorance rendered us insensitive to the beliefs or practices of others.⁹

From 1957 to 1963, Sr. Ann Ida was both Superior to the BVM community and President of Mundelein College. In 1963, she continued the latter position but the responsibility of Superior was delegated to Sr. Emily Flynn, BVM. Thus, Sr. Ann Ida was not far removed from the role of superior and was well aware of the necessity for the superiors of the Congregation to be fully informed of the changes occurring, and about to occur, in post-Conciliar years. She wrote:

Busy superiors, too, must find time to plunge into the currents of religious thought and theological studies. It is necessary for each to study perseveringly in order to understand religious life and its needs today. This is a profound obligation--to study and to study carefully what is occurring in the field of theology and, particularly, of pastoral theology and to follow intelligently the events at the Council.¹⁰

The essays contained in the Proceedings also cited the legal and juridical tradition of the Church, from the Middle Ages to the present time. Sr. Ann Ida drew attention to the

⁸Ibid., p. 20.

⁹Ibid., p. 43.

¹⁰Ibid., p. 60.

emphasis placed on the external organization of the Church at the expense of its invisible nature. The leaders of the Church believed that in order to maintain the status quo, a defense of their position was necessary. In religious life, this defense was characterized by uniformity being considered virtuous and change being suspect. Sr. Ann Ida explained that the current ecumenical movement in the Church indicated a return to "the interior spirit of the Mystical Body," the invisible reality of the Church. With this return would be a scriptural definition of the Church--its message and not solely its symbols or signs. Sr. Ann Ida presented a summation of the celebration of perpetual vows; the rite and the meaning of obedience, chastity, and poverty. She also explained the vow of poverty in this manner:

What is new is the growing awareness that while we must use many things that once were uncommon to religious (and this area may increase) we must maintain a greater independence of things and a greater dependence on God than ever before. As our immersion in the world of things increases there must be a proportionate increase in our convictions as to the subordinate role it plays in our lives. At one time, religious were urged to fly from the world and to scorn material things in order to maintain detachment; a far harder counsel is given to religious today: use these things freely but keep yourself free from them.¹¹

As previously stated, Sr. Ann Ida's essays were written in 1964. The fourth and final session of the Second Vatican Council ended in December of 1965. It was ironic that although the Council directed its efforts to an updating of the Church and its institutions, the following had to be reported:

¹¹Ibid., p. 87.

. . . Only one of America's 180,000 nuns even made it to the Council and she only as an observer. Sister Luke Tobin, head of the Conference of Major Superiors of Women, got in, it was true, but she could not utter one word in that supposedly universal meeting of Christendom.¹²

During the summer before the Council ended its deliberations, the BVM Congregation held a three-week institute at Mundelein. The title chosen, "The Institute on Problems that United Us," came very appropriately from the text of one of John F. Kennedy's speeches. The Institute established task-forces to study the possibilities for change within the Congregation. These recommendations were to be brought to the BVM Tenth General Chapter Meeting to be held in 1967-68.¹³ Sr. Ann Ida travelled to Notre Dame University in March of 1966 for the International Conference on Theological Issues to hear the theologians who had attended Vatican II. She meticulously reported to the BVM Congregation on what she had learned during the six-day conference.

The Institute on Problems that Unite Us ended after three weeks, but the work it stimulated continued for two years through its task-forces. Every aspect of religious life was discussed, from the hierarchy and the line of governance, to the sense of personal identity within the Community. Sr. Mary Donahey, BVM, of Mundelein's Department of Religious Studies reported that as a member of the Chapter Committee on

¹²Griffin, The Courage to Choose, p. 36.

¹³General chapter meetings were held every six years. They included local superiors and the governing members of the BVM Congregation.

Governance, she had an opportunity to work with Sr. Ann Ida, also a member of that Committee. Sr. Donahey said:

She [Sr. Ann Ida] was in favor of democratizing the governmental structure of the BVM's. She had a presence about her both here [Mundelein] and at Dubuque [the seat of authority of the BVM Congregation] because she could think so clearly on her feet. Oftentimes, we would be working all day at some issue and we would begin getting fuzzy. After a bit, she would stand up and clarify the whole thing. She was a person very much trusted by both sides [liberals and conservatives]. She had her feet in both camps and could translate from one to the other.¹⁴

Sr. Donahey briefly summarized the results of that momentous General Chapter Meeting, now to be called Chapter Senate, of 1967-68, in terms of the changes which were instituted. She said the following:

There was a revamping of the whole BVM style of life and the Congregation changed to different priorities. There was much more openness toward responding to other needs besides the educational [ones]. We were primarily a teaching order on all different levels; from grade school to college. Now there was to be a greater diversification of options from which the open philosophy led. Not long after, we adopted TOPA, which is Totally Open Position Application. This meant that any sister in the Congregation who wanted to do another work could apply and do it.¹⁵

Sr. Ann Ida continued to stress the need for Sisters to update their knowledge of theology, particularly necessitated by the post-Conciliar movement. One of the first changes made in her administration was the establishment of the Department of Theology. In 1969, both undergraduate and graduate programs offered courses leading to degrees in religious studies. The

¹⁴Interview with Sr. Mary Donahey, BVM, Chicago, Illinois, 24 July 1976. (Tape in possession of writer.)

¹⁵Ibid.

programs also included Sister and lay theologians. Later, a cooperative program with Spertus College of Judaica was incorporated into the department.

The most visible change for female religious was one of attire in respect to the traditional habit. During the work of the task-forces in preparation for the 1967-68 Chapter Meeting of the BVM Congregation, it was suggested that a two-year period of experimentation begin with all aspects of community life to test the possible recommendations suggested. In 1966, the Mother General, Mother Mary Consolatrice, launched a fact-finding experiment regarding the traditional garb of women religious. Modified and completely contemporary dress were to be involved in the experiment. In August of 1966, the Sisters at Mundelein began to participate voluntarily, by wearing completely contemporary dress. Although the adjustment had moments of both humor and sadness, the effect upon the Catholic lay community was one of great concern. The change in habit coupled with the social activism which women religious were beginning to participate in nationally, was almost too much for most members of the Catholic community. The drastic change from the conventional nun to social activist met with much resistance. Catholics were reading their newspapers only to see and read of women religious picketing, marching, and organizing boycotts in social action demonstrations. Now, nuns no longer identifiable by their habits, merely added greater confusion and consternation to a world in which religion--if any one single thing--had stability, tradition, and a sense of

enveloping security to its adherents. Mary Griffin made this observation:

Moving into modern dress had dramatic impact. It revealed to the world in general the human being underneath the habit. But, more important, it revealed the nun to herself; it was an experience in recognition. The habit had emphasized the communal aspect of her life. Selecting her own clothes suddenly underscored the individual. Though the term may seem too large for the situation, taking off the habit created within religious congregations a true revolution of awareness.¹⁶ The power to choose is crucial to a sense of personhood.

Sisters, once forced by tradition to remain aloof from the secular world, were expressing their individual sense of personhood. If the Church believed in the brotherhood of man, then why were some people disenfranchised from the right of human dignity because of the color of their skin? Sisters became involved in the civil rights movement and marched openly in Selma and Birmingham. By 1966 the war in Vietnam was becoming hotly contested between "hawks" and "doves." Student protest groups were springing up all over the country, and some women and men religious were involved in both legal and illegal forms of protest against the war. Many social issues were confronting the religious and they were being asked to become involved--no longer to remain aloof. Some religious were reluctant to change a lifestyle which was carefully prescribed and regimented, in order to enter one for which they had little knowledge. However, Sr. Ann Ida believed that the BVM's could make the adjustments required by Vatican II because

¹⁶Griffin, The Courage to Choose, p. 79.

the Congregation had never been cloistered. The BVM's at Mundelein had been ideally located as members of a college in an urban setting and had bridged the religious and secular worlds through their years in Chicago.

The post-Conciliar years may have been most difficult for Catholics at large, but the effect was to be felt by the College community. A few major contributors withheld money because they either did not want to see the Sisters in contemporary dress, or were repelled to learn that nuns were involved in civil disobedience. Again quoting Mary Griffin:

Traditionally, nuns had withdrawn from the world. Their dress spoke of cloister and seclusion. When they changed their names, their garb, their manner of life, they symbolized the distance they meant to place between themselves and the outside world. In the wake of Vatican II, nuns opted unequivocally for the world. Their choice was grounded not in a theology of withdrawal but in one of involvement. This is really what getting into contemporary dress was all about. It wasn't the only return to normality; it was just the most dramatic.¹⁷

The question now became one of Catholicity. How could Mundelein claim to be a Catholic college in the post-Conciliar movement? Where were the outward symbols of Catholicism so comforting to parents sending their daughters to get a "Catholic education"? How did Mundelein differ from the secular institutions? These were some of the questions with which Sr. Ann Ida found herself and the institution confronted. On numerous occasions, these issues were raised and required an answer. She responded by reaffirming that dynamic and organic

¹⁷Ibid., p. 90.

change was necessary for the continual renewal and adaptation of the Church. The Church was not static but required a greater personal commitment for all Christians to make. In an essay regarding religious obedience, she stated:

The term obedience as used in this context is seen to be an answer to a call from God; it is a deeply personal exchange between God and each individual and as such can lead to an ever more intimate union and a growth in charity as well as to an external expression in service to one's neighbor. . . . Man's obedience, like Christ's, is expressed in the concrete realities of everyday life.¹⁸

Concerning the catholicity of Mundelein College, Sr. Ann Ida had already prepared the College community to confront this issue. The institutional analysis of 1962-64 had raised these questions and the final results reaffirmed the desire by the College community to make Christianity relevant to contemporary society. It further required that the College demand new forms of expression of Christian commitment not only for its individual members, but for the institution as a whole.

Sr. Ann Ida, and it might be added, a number of BVM's, wrote and spoke of what change meant to a Catholic college. Sr. Ann Ida was the most visible and "external" person in the Congregation because of the speaking engagements and the leadership positions which she held in educational associations. Her speeches and published essays serve as an official record of her beliefs and attitudes, and are more readily documented here. In an essay discussing the ramifications of the Supreme

¹⁸Sr. Mary Ann Ida Gannon, BVM, "Religious Obedience," in Vows But No Walls, ed. Eugene E. Grollmes, SJ (St. Louis: B. Herder Book Co., 1967), p. 92.

Court ruling of Tilton v. Richardson, Sr. Ann Ida encapsulated the concept of Catholic higher education. She wrote:

I believe sectarianism in Catholic higher education is dead or dying. The Supreme Court decision in the Tilton vs. Richardson case does not present us with a measure for estimating the extent of sectarianism; rather it has carved the tombstone for a type of institution that cannot exist for long in today's society. . . . The abandonment of sectarianism by most Catholic institutions was a response to internal needs rather than a reaction to governmental demands or court decisions. Where such a change occurred because of external forces alone--and without an understanding of the implications of or the reason for change--the institution often remained actually sectarian in spirit and unsure of its identity.¹⁹

By using the definition of sectarianism as defined by the Supreme Court ruling, Sr. Ann Ida presented a very well-defined portrayal of what Catholic institutions of education were and what they had become. She clearly analyzed the transitional "identity crisis" which the introduction of change had precipitated. These changes, she stressed, were the result of many personal and public acknowledgements. For example, as changes in the religious orders which sponsored colleges were occurring, the changes were reflected in the functions of the

¹⁹Sr. Ann Ida Gannon, "The Future of the Church-Related Colleges: The Impact of Vatican II," Liberal Education 58 (May 1972): 272. The Tilton v. Richardson case stated that a sectarian college was ineligible for federal funds. An ineligible "sectarian" college was one "which admits only students of a particular religion, requires them to participate in religious activities, compels them to comply with the doctrines and dogmas of the religion, forces them to attend Church, requires them under penalty of dismissal to take instruction in the theology and doctrines of the religion, and does everything to propagate and advance a particular religion other than confer degrees in divinity. . ." Charles H. Wilson, Jr., Tilton v. Richardson: The Search for Sectarianism in Education (Washington, D.C.: Association of American Colleges, 1971), p. 15.

college. These changes were not made because of attempts by these institutions to meet the demands of the state. Sr. Ann Ida pointed out that colleges began to appoint lay boards of trustees because of a new awareness of the function of the colleges and the need for lay involvement in determining institutional goals. By emphasizing what a Catholic college is not, she demonstrated that the definition of sectarianism in relation to Catholic institutions was unjustified. She wrote:

Whatever the history of these institutions, the typical Catholic college of today (if such a term can be used in a meaningful way) is not sectarian, not isolated intellectually or professionally proselytizing. It does not see itself as acting in loco parentis or as a teaching arm of the Church. It has no juridical relation to the Church and is neither supported by it or subject to its discipline. It does not, however, reject its traditional commitment to a belief in the Christian faith as understood by the Catholic Church and in the value of Christian faith and commitment as elements of a genuine pursuit of wisdom.²⁰

In this essay, Sr. Ann Ida stated her view of what makes a Catholic college work as a non-sectarian institution while still remaining Church-related. She remarked on the loss of visible practices which, at one time, may have been relevant to Catholicity but were no longer. She continued:

As [Catholic] institutions lose their visible marks, they may find alumni and parents losing their loyalty and/or their desire to send children to these institutions. Yet these institutions are needed more now than in the past, since the Church of the seventies makes more demands on intelligent understanding of the Christian commitment and of the role of the Christian in society than ever before.²¹

²⁰Gannon, "The Future of Church-Related Colleges," p. 274.

²¹Ibid., p. 275.

Sr. Ann Ida believed that the survival of Catholic institutions did not depend upon all conforming to a prescribed pattern of behavior, or each attempting to be in some way "unique." Rather, the individual institutions should determine what each "wishes to achieve through its corporate witness, its service to individuals, its service to the college community and the other communities it reaches."²²

In 1968, Sr. Ann Ida served on the Committee on Catholic Education of the National Catholic Education Association which evolved a series of institutional and collective recommendations. The document is significant because it acts as a frame of reference for Catholic higher education in its myriad forms without making sharp delineations or casting sidelong glances of disapproval at institutions having uniquely disparate problems of geographic location or numbers of students in their enrollment patterns. Scholars focusing in on Catholic higher education after Vatican II will recognize the importance of this Committee's work and conclusions.²³

During the years immediately after Vatican II, Sr. Ann Ida did not limit herself to speaking solely to the issue of Catholic higher education. In a speech presented to youngsters attending the 8th National Catholic Youth Organization (CYO) Convention, she spoke of the broader issue of education for

²²Ibid., p. 277.

²³Charles E. Ford and Edgar L. Roy, Jr., The Renewal of Catholic Higher Education (Washington, D.C.: National Catholic Educational Association, 1968), pp. 28-34.

young people and what Vatican II meant to them. She said:

. . . The Church of Vatican II is looking to an earlier tradition and examining the Church in the modern world to see how it portrays the People of God and the Body of Christ to that world. Without denying the age-old teaching of stability, she is stressing an equally ancient principle of development, growth, relevance, involvement, which is better symbolized by the organism than by an organization. . . . This message has a special significance for young people in the Church for you have an insight that is almost startling to older people and seem to recognize clearly that there is a great need to make Christianity relevant, to present a contemporary Christ to the world, to be committed to the law of the love of God and of a neighbor who resides in Asia, in the inner-city and in the school a block away. . . . So you are called to enter into a dialogue with the contemporary world, to hear its voice and to understand its language--the language of science and technology, of art and music, of idealism and disillusionment, of belief and disbelief.²⁴

Sr. Ann Ida's appeal for internal and external expressions of renewal and adaptation were heard across the country. During 1966, Sr. Ann Ida's calendar showed that she travelled to New York, Austin, St. Paul, Notre Dame, Washington, D.C., Detroit, Dallas, and Cleveland.²⁵ Some of the titles of her addresses were: "Insights into Vatican II"; "Role of Women in Seminary Education"1 "Vatican Document on Christian Education"; "Catholic Higher Education"; "Role of Women in the Church"; and "Making Theology Relevant." In a lecture to the Annual Conference of Theresians in Dallas, Sr. Ann Ida spoke of Church renewal. She explained how some traditions evolved

²⁴Sr. Mary Ann Ida Gannon, BVM, "Education for the Future," American Journal of Catholic Youth Work 7 (Summer 1966): 72-73.

²⁵In 1967, Sr. Ann Ida qualified for membership in United Airlines' "100,000 Mile Club."

and then became so entrenched that nobody thought they could be redressed. It took courage for the Sisters to demonstrate, for example, that women were just as capable of being educated as were men. Did the Sisters not found schools for girls in the 19th century showing that girls did not get "brain fever" if they were educated? In so doing, they also demonstrated that "accidental" tradition need not be perpetuated; but that in adaptation and renewal, tradition should be examined and evaluated. A news account of an address given in Dallas by Sr. Ann Ida reported:

Cautioning that lack of flexibility in adaptation and renewal would cause a community to disappear or to explode, Sr. Ann Ida said that religious communities must not expect to find one answer to such questions as "Should we change to a modern habit?" or "Should we change to social work?" Lack of flexibility could cause the loss of many vocations to the sisterhood.²⁶

Renewal and adaptation took many forms, in different places, for various individuals and groups. Sr. Ann Ida was asked to address and chair a workshop for Sisters in the greater Cleveland diocese. The 3,500 women religious requested her help in forming a Sisters' Senate. The purpose of the Senate was to create a cohesive unit in which the area sisters could speak as one voice to Bishop Clarence G. Issenmann on religious, social and educational matters in order to make their apostolate more meaningful to the needs of the people within the diocese. The Cleveland Plain Dealer reported Sr. Ann Ida's

²⁶Texas Catholic, Official publication of the Diocese of Dallas-Fort Worth, 5 November 1966, p. 1.

work with the Senate under the headline, "Sister Ida Stirs Nuns in Cleveland." Albin A. Goresik, religious editor for that newspaper, wrote:

Sister Mary Ann Ida was in town last weekend to help form the Sisters' Senate . . . first of its kind in the United States. She was a hit. She got the senate rolling in its first few hours. The sisters could not have called in anyone more progressive than Ann Ida. . . . She wades right in where no one has trod before. Sr. Ann Ida isn't like most nuns. Her "uniform" is a trim black stewardess-type suit. Only indications that she's a Roman Catholic nun are three silver crosses worn on a lapel and the ring of her order. This clothing freedom extends to her personality. Nuns told reporters that she was a catalyst for the senate, that she gave them new understanding on their role in the church.

Mr. Goresik closed with this observation:

Don't expect Cleveland nuns necessarily to be as drastic as Sister Ann Ida. But right now, she's an inspiration.²⁷

Between 1963 and 1970, Sr. Ann Ida was holding a series of important offices, and heading committees of state and national associations, among which were: Board of Directors of the Religious Education Association of the United States and Canada, Vice President, 1966; National Board of Directors of the Girl Scouts of America, 1966-75; Board of Directors of the Association of American Colleges, 1965-71, Vice-Chairman, 1968, Chairman, 1969; Board of Directors of the Central States College Association, beginning in 1965, Secretary, 1970; Board of Directors of the Erik Erickson Institute of Chicago, beginning in 1970; Executive Committee, Federation of Independent Illinois Colleges, 1965-69; Advisory Committee, Agency for

²⁷Albin A. Goresik, Cleveland Plain Dealer, 10 April 1967, p. 6.

International Development, 1968-70; Illinois Commission on the Status of Women, 1965, Chairman of the Education Committee, 1966-67; Panel for Voluntary Action by Women, White House Conference on Food, Nutrition, and Health, 1969; and President's Task Force on Women's Rights and Responsibilities, 1969.

(For a complete listing of offices held, committees and affiliations, see Appendix.)

Although the early years of 1970 would find Sr. Ann Ida continuing her work in some of these organizations, she would rise to hold the chairmanship to some, as either the first woman, or the first religious. In some instances, it was a combination of the two--a woman religious. For the purposes of this study, it is important to focus on two extremely influential Commissions that were to be significant to women, and women in higher education: the Illinois Commission on the Status of Women (1966-67), and the President's Task Force on Women's Rights and Responsibilities (1969), from which the Report, "A Matter of Simple Justice" was published in 1970. As was already noted, Sr. Ann Ida had been deeply involved in the education of women, religious and lay, previous to her presidential appointment. However, she was now emerging nationally as a spokesman for women's rights in education and the professions.

The Report of the Illinois Commission on the Status of Women: Education included an important series of recommendations. Sr. Ann Ida was chairperson of this committee and was

instrumental in stressing legislative changes to accommodate the mature woman returning to higher education, either to begin or complete a degree program. It is important to recall that the concept of continuing education was a relatively new one. In June of 1960, the University of Minnesota received a grant from the Carnegie Corporation to inaugurate a program of continuing education for women. The original proposal stated that:

The principal objective of the program proposed here is to make possible a full utilization of our resources of able and educated womanpower. A second objective with the first, is an increase in the personal happiness and satisfaction of many individual women, which will occur as they find ways of making full and productive use of their capabilities and their time.²⁸

And as to the purposes of the Minnesota Plan:

. . . [First] to help young women, especially those of high ability, to foresee and plan for the interrupted, multiple-role lives they probably will lead; second, to use all the facilities available in a large state university to enable them to maintain intellectual skills and training throughout the family years, and third, to make it possible for the older intelligent woman to contribute in a major way to the society in which she lives.²⁹

Radcliffe College was the first to implement the Minnesota Plan by opening its Institute for Independent Studies. Sarah Lawrence not only offered some courses especially designed for the mature woman, but provided a counseling service as well. Mundelein College, as noted by the Commission's Report, was

²⁸Virginia L. Senders, "Continuing Education for Women--
The Third Revolution," in The University in Motion: The Status
of Women (Urbana, Illinois: University of Illinois, 1967), p.
41.

²⁹Ibid.

the first college in Illinois [1965] to provide the Degree Completion Program for women over 26 years of age, "who have a high school diploma [admitting them] into a special degree program that includes basic studies seminars, individualized counseling, limited classroom attendance, use of tutorial and independent study techniques, and credit for life experience."³⁰

However, the Illinois State Scholarship Program did not, at this point, make the necessary legal adjustments permitting the mature woman to be eligible for State funds. Furthermore, if students received state funds, they could not use these monies for private institutions of higher education. When asked for which recommendations she felt directly responsible, Sr. Ann Ida replied that she stressed the expansion of the State Scholarship Program to include mature individuals. She also pressed for the extension of the undergraduate provisions to cover fields such as nursing and pre-primary school teaching. She further advocated that authorized state scholarship funds be used at private as well as state-supported institutions, and that eligibility for state funds also include part-time students.³¹ Under the Recommendations for Research and Study portion of the report, Sr. Ann Ida said that she personally believed that adequate day-care facilities should be studied as to their feasibility in respect to making the return to

³⁰"Report on the Commission Committees: Education," State of Illinois Commission on the Status of Women (Springfield, Illinois, 1967), p. 18.

³¹Ibid., pp. 18-19.

academe less stressful for women with pre-school children. Although she aided in drafting other legislative and research recommendations, the ones previously noted are those Sr. Ann Ida felt she most strongly influenced as a Committee member.

Sr. Ann Ida's work on the Illinois Commission on the Status of Women led to her appointment in 1969 to the President's [Nixon] Task Force on Women's Rights and Responsibilities. She was one of twelve members of this Task Force which included ten women and two men. Sr. Ann Ida was the only educator on the Task Force. In order to place this Task Force into perspective, some historical information is necessary. The 1960's, as already noted, was to be a significant decade for the women's movement. Generally, movements usually begin with a particular series of goals. However, as momentum increases, more and more goals are included and the initial objectives of the movement become confused or fragmented. The beginning of the women's movement in the second half of this century is usually associated with the publication of a series of women's books, particularly Betty Friedan's The Feminine Mystique. Actually, a number of significant publications of this genre were written prior to Friedan's book in 1963, but her book was to receive the greatest amount of attention and publicity. If one places Friedan's book in its proper historical context, it is no wonder that the book became so widely read and quoted.

In 1961, President Kennedy established the President's

Commission on the Status of Women. As a result of the work of the Commission, a greater interest everywhere had been aroused in educating, counseling and training women for their responsibilities as workers, homemakers, or both. It was becoming far more apparent to the Bureau of Labor Statistics that women were entering the labor force in greater numbers, creating an almost predictable trend in the labor market. Paul A. Miller, Assistant Secretary of Education of HEW, reported the following:

Since 1940, American women have been responsible for the major share in the growth of the labor force. They accounted for more than 60 per cent of the total increase from 1940-1964, and their representation in the labor force has risen from one-fourth to more than one-third of all workers. It is a trend that is likely to continue. . . . It is estimated that women workers will show a rise of 41 per cent between 1964 and 1980, as compared with only 27 per cent for men. An equal trend is that as the demand for women as workers has increased, so have broadened opportunities for their education.³²

Witness the legislation which immediately followed the 1961 President's Commission on the Status of Women as briefly summarized by Paul A. Miller:

Several important legislative acts and executive orders have marked governmental action to make the promise of equality a fact. The Civil Rights Act of 1964 is of particular interest to women since its employment provisions prohibit discrimination in employment on the basis of sex as well as race, color, religion, or national origin. The Equal Pay Act of 1963 promised better wage protection for women by prohibiting wage discrimination on the basis of sex. Executive Order 11141, issued February 12, 1964, is helping older women by prohibiting federal government contractors and sub-contractors from arbitrary discrimination against older workers in recruitment and employment. The Economic Opportunity Act of 1964 strikes toward equal opportunity for all, attacks

³²Paul A. Miller, "Women's Role in Modern Society," in The University in Motion: The Status of Women (Urbana, Illinois: University of Illinois, 1968), p. 10.

the causes and consequences of poverty, and enhances our determination to develop the potentialities of the most severely disadvantaged of our people, many of whom are women.³³

Thus, Friedan's book came at a most propitious moment in the developing women's movement and received a considerable amount of publicity. Much attention was now being given to publications by and about women, both past and present. The establishment of the National Organization for Women (NOW) brought a coalition of interested women to the forefront expressing concern over what appeared to be such disparate issues as day-care centers and the war in Vietnam. As NOW became more politically active, its influence was being felt on the national front as was the case in the 1968 Democratic Convention, held in Chicago, Illinois. Women, and other minorities, were demanding equal representation in the selection procedure for political candidates. In the late 1960's, the women's movement appeared to develop splinter groups going off in divergent directions.

It was in 1969 that the President's Task Force came together amidst all of this activism on the part of women and other minority groups. However, the Task Force members maintained a sense of awareness of primary causes. Consider some of the opening paragraphs of the printed report, A Matter of Simple Justice, of the Task Force:

Social attitudes are slow to change. So widespread and pervasive are discriminatory practices against women

³³Ibid., p. 9.

they have come to be regarded, more often than not, as normal. Unless there is clear indication of Administration concern at the highest level, it is unlikely that significant progress can be made in correcting ancient entrenched injustices.

The report continues to focus in on the basic issue of injustice:

American women are increasingly aware and restive over the denial of equal opportunity, equal responsibility, even equal protection of the law. An abiding concern for home and children should not, in their view, cut them off from the freedom to choose the role in society to which their interest, education, and training entitle them. Women do not seek special privileges. They do seek equal rights. They do wish to assume their full responsibilities. Equality for women is unalterably linked to many broader questions of social justice. Inequalities within our society serve to restrict the contribution of both sexes.

And lastly, the report summarizes by saying:

. . . What this Task Force recommends is a national commitment to basic changes that will bring women into the mainstream of American life. Such a commitment, we believe, is necessary to healthy psychological, social and economic growth of our society.³⁴

A portion of the Task Force's recommendation to the legislative branch of the Federal government is presented below. The recommendations are important to review because they are indicative of how much still needed to be accomplished even with the vast legislative changes that were occurring in the late 1950's and during the 1960's regarding discrimination on all levels. Furthermore, Sr. Ann Ida was to figure prominently in these deliberations. The Task Force recommendations to

³⁴ A Matter of Simple Justice: The Report of the President's Task Force on Women's Rights and Responsibilities (Washington, D.C.: U.S. Government Printing Office, April 1970), p. iii.

President Nixon included some of the following:

"1. Establish an Office of Women's Rights and Responsibilities, whose director would serve as a special assistant reporting directly to the President.

"2. Call a White House conference on women's rights and responsibilities in 1970, the fiftieth anniversary of the ratification of the suffrage amendment and establishment of the Women's Bureau.

"3. Send a message to Congress citing the widespread discriminations against women, proposing legislation to remedy these inequities, asserting Federal leadership, recommending prompt State action as a corollary, and calling upon the private sector to follow suit. The message should recommend the following legislation necessary to ensure full legal equality for women:

"a. Passage of a joint resolution proposing the equal rights amendment to the Constitution.

"b. Amendment of Title VII of the Civil Rights Act of 1964 to (1) remove the burden of enforcement from the aggrieved individual by empowering the Equal Employment Opportunity Commission to enforce the law, and (2) extend coverage to State and local governments and to teachers.

"c. Amendment of Titles IV and IX of the Civil Rights Act of 1964 to authorize the Attorney General to aid women and parents of minor girls in suits seeking equal access to public education, and to require the Office of Educational Opportunities for individuals by reason of sex.

"d. Amendment of Title II of the Civil Rights Act of 1964 to prohibit discrimination because of sex in public accommodations.

"e. Amendment of the Civil Rights Act of 1957 to extend the jurisdiction of the Civil Rights Commission to include denial of civil rights because of sex.

"g. Amendment of the Social Security Act to (1) provide benefits to husbands and widowers of disabled and deceased women workers under the same conditions as they are provided to wives and widows of women workers, and (2) provide more equitable retirement benefits for families with working wives.

"h. Adoption of the liberalized provisions for child care in the family assistance plan and authorization of Federal aid for child care for families not covered by the family assistance plan.

"i. Enactment of legislation to guarantee husbands and children of women employees of the Federal government the same fringe benefits provided for wives and children of male employees in those few areas where inequities still remain.

"j. Amendment of the Internal Revenue Code to permit

families in which both spouses are employed, families in which one spouse is disabled and the other employed, and families headed by single persons, to deduct from gross income as a business expense some reasonable amount paid to a housekeeper, nurse, or institution for care of children or disabled dependents."³⁵

The Task Force gave a series of recommendations to the executive branch as well as to the President; specifically the Task Force requested that "[he] should appoint more women to positions of top responsibility in all branches of the Federal government, to achieve a more equitable ratio of men and women."³⁶

It is important to point out that the legislative and executive branches of our government considered the recommendations and made some attempt through the Congress to rectify injustices. However, it became the judicial branch which had to declare the unconstitutionality of sexual discrimination in some areas to which the Task Force had directed its efforts. Although she could stand behind each one of the recommendations drafted by the Task Force, and particularly those regarding child-care and welfare, Sr. Ann Ida takes personal credit for the recommendation dealing with the passage of a joint resolution proposing the Equal Rights Amendment to the Constitution of the United States. The proposed Equal Rights Amendment states that

"Section I

Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

"Section II

The Congress shall have the power to enforce, by

³⁵Ibid., pp. iv-v.

³⁶Ibid., p. vi.

appropriate legislation, the provisions of this article.

"Section III

This amendment shall take effect two years after the date of ratification."

At the time of this writing, thirty-five of the thirty-eight states needed have ratified ERA.³⁷

This chapter presented the "external" figure of Sr. Ann Ida as educator-philosopher to the religious and lay community. With the changes of Vatican II, she was called upon both locally and nationally to explain how and why the Church would move in the coming years. Because of Sr. Ann Ida's long and consistent devotion to the education of women, she was easily recognized as a spokesman for women's rights. Her work on State and Federal Commissions regarding equality of opportunity for all individuals is significant in the annals of women in higher education and professions.

Chapter V will bring together the "external" and "internal" presidency of Sr. Ann Ida during the last six-year term in office, from 1969 to 1975. Both the collegial and national views of Sr. Ann Ida during the remaining significant years of her presidency will be presented.

³⁷Wall Street Journal, 10 February 1977, p. 1.

CHAPTER V

"A LEAP OF FAITH"

In the previous chapters of this study, a brief history of Mundelein College was presented in order to place Sr. Ann Ida's presidential years into proper historical perspective. Her biography prior to her presidential appointment in 1957, and the forces which influenced her philosophy of educational administration, were also discussed. In Chapter III, the "internal" presidency of Sr. Ann Ida was presented. This was then contrasted in Chapter IV to the "external" figure she became. Chapter V, the present chapter, will bring both the "internal" and "external" aspects of the college president together for the last six-year term of Sr. Ann Ida, from 1969 to 1975.

As was noted in Chapters III and IV, Sr. Ann Ida was one of the leading proponents of the democratization of both Mundelein College and the BVM Congregation. By 1964 the lay Board of Trustees was assuming greater responsibility for the financial and public relations aspects of the College. The faculty was beginning to take initiatives and seeking a greater voice in campus governance; so, too, were students in recommending changes in the curricular and extra-curricular offer-

ings of the institution. The Faculty Senate was formed in 1968 and was reorganized into the Mundelein College Community Government involving participation of students, faculty and administration in the governmental structure of the College. A faculty-elected committee was established to begin seeking a new Academic Dean when it was learned, in 1967, that Sr. Mary Ignatia was resigning that position. Dr. Robert LaDu of Marylhurst College in Oregon was appointed Vice-President of Academic Affairs in September of 1970. This climaxed a three-year search by the Faculty Committee to fill the vacancy. Dr. LaDu had been invited to speak to faculty and students in January of 1969 when major changes in curriculum were discussed. At that time he outlined some of his hopes for the development of a flexible curriculum.

The Conference on Curriculum (Con-Cur) was an all-College endeavor which included administration, faculty and students. A series of proposals were voted upon and were to be implemented beginning in the fall of 1970. Primarily, these proposals included dropping the basic studies component, developing an experimental college within the College, and also creating an advising committee, and a black studies program with the recommendation that the College recruit minority students.

Con-Cur, in effect, was a complete rejection of the basic studies curriculum established by the Self-Study of 1962-64. Students were now free, with the assistance of faculty and student advisors, to plan their entire college curriculum.

The faculty advisor, usually a member of the department of the student's area of specialization, would aid the student in fulfilling the requirements established by that department. All other courses were to be selected by the student. The number of hours required for graduation was not changed.

The experimental college, called Mandala, was an attempt to incorporate work, travel, independent study, and volunteer activity into an educational program without some of the traditional college requirements: courses for credit, grades, and declared majors. The following was reported in Mundelein Today about the design of Mandala:

Upon entry into Mandala, each student writes a detailed contract which states her learning goals, her means of achieving them, and the criteria she would like employed in the evaluation of her performance. Contracts vary in explicitness, varying with the student's previous experience; they may also be revised as the student's goals may change.¹

The idea of Mandala followed other experimental colleges, such as Shimer College in Illinois and New College in Sarasota, Florida.² However, Mandala remained a program within the College rather than becoming the philosophy and direction of the entire College. In the 1970-71 academic year, twenty students comprised the Mandala college.

Some faculty members interviewed regarding Con-Cur believed that Sr. Ann Ida relinquished her role as leader and bowed to the demands of the faculty and the student body.

¹Mundelein Today 14 (June 1971), p. 2.

²David Riesman, Joseph Gusfield and Zelda Gamson, Academic Values and Mass Education (New York: McGraw Hill Book Co., 1970).

However, Sr. Ann Ida wanted to allow the democratic process to work. In a student interview called "Take Issue," Sr. Ann Ida responded to a question regarding the success of Con-Cur. At the time of the interview, the program had been in effect for less than one academic year. Sr. Ann Ida answered:

I think it's a little too soon to measure Con-Cur. I don't think you can be too patient when you're dealing with a democratic process. If you want speed, I think you either take a tyranny or an oligarchy or some other form [of government] where one person or two or a small group can quickly make decisions and put things into effect. That's one reason why a place like Russia can move so quickly. If you are going to move with a democratic process, you have to be willing to sometimes encounter obstacles or problems where, particularly if you only have four years in school, it may seem that you're waiting a very long time to see if something is being done.

Sr. Ann Ida continued:

And very often it is a temptation to a faculty member and an administration to step in and speed up the process. . . . [Con-Cur was a] desire for freedom, desire for free choice, desire to break out of the old system and to start anew. But it is always easier to break the old system, than it is to get a smooth-running new creative effort going.³

Sr. Ann Ida received the grant of a short-term leave for college and university administrators from the Danforth Foundation. In December of 1970, she began a four-month world tour of institutions interested in the education of women. She traveled to Europe, the Middle East, Asia and Africa. This gave Sr. Ann Ida her first extended period off campus in fourteen years, and permitted the new Vice-President of Academic

³Diane Karkiewicz and Jan Carmst, "Take Issue: Presidential Perspective," Mundelein Today 13 (April 1971), pp. 6-7.

Affairs (Dr. Robert LaDu) the opportunity to give his personal direction to Con-Cur during its initial year of implementation.

Con-Cur, in a microcosmic sense, represented one aspect of the culmination of nearly seven years of national student activism which began in Berkeley at the University of California in 1964. The Free Speech Movement, a new form of student protest, spread across the country and ultimately received national attention. College and university presidents during this decade found their institutions caught up in national and international politics, a situation which often posed great administrative difficulties. Sr. Ann Ida was fortunately able to see what was occurring at other institutions of higher education in her "external" presidential capacity. In this way, she admitted, she was able to maintain a sense of perspective about what was taking place at Mundelein, prior and up to the events of the spring of 1970.

At this point, it is imperative to examine the role of the college and university president and to place this into the context of what was taking place politically, economically and socially in the U.S. during the 1960's and into the 1970's. The role of the college or university president has shifted drastically in the last fifteen years. At one time, a college or university president was solely concerned with the inner workings of the institution he or she was selected to administer. But the role began to expand to include many operations --the successful completion of which appears to be an almost

impossible task. One author facetiously wrote, "A university president is supposed to combine the qualities of a trained seal and a matinee idol with those of a foreign diplomat and educational statesman."⁴ Add to these the burdens of raising needed monies, which is usually the case in small, private institutions. One president was quoted as saying, "The president of a small college has to run at an exhaustive sprint just to keep from going out of business. . . . The pressure never lessens because raising money has become the paramount problem. I resent this, but I find no alternative."⁵

Mark Ingraham, director of a special study for the Commission on College Administration of the Association of American Colleges, compiled 813 questionnaires from college and university presidents and reported the following regarding presidential responsibilities:

There are three major aspects of the president's work that must be noted: that of representing the institution to the public [external representative], that of internal educational leadership [internal leader], and that of performing an enormous amount of routine, albeit high-level routine, work. In addition, there are many opportunities, almost obligations, for service that come to a president but more because he has the abilities and the background that made him president; for example, service on the board of the National Science Foundation or of a private foundation, participation in some of the White House conferences, membership on the committees of the AAC, and work on various state educational commissions.⁶

⁴Sharon Johnson, "What Makes a Good College President?" Chicago Hyde Parker 6 (1973), p. 38.

⁵Ibid.

⁶Mark H. Ingraham, The Mirror of Brass: The Compensation and Working Conditions of College and University Administrators (Madison, Wisc.: The University of Wisconsin Press, 1968), p. 149.

One respondent to the study stated that "a college president is the head of an academic endeavor, yet he is compelled by circumstances of American higher education to be fund-raiser, and public relations man, and a government sycophant."⁷ Another respondent replied by saying, "Most of us live in hopes, however, that at some time the task of educational leadership will be the significant responsibility of the presidency."⁸

Sr. Ann Ida remarked that during the eighteen-year span of her administration, she saw the shift in emphasis on the role of college president. During the 1960's, particularly, the "internal" president was compelled by the changes in higher education to become more "external" and to become involved in more diversified obligations. As institutions of higher learning became more public in the sense of serving not only the immediate college or university community, but the greater educational needs of the general population, the presidential role changed as well. Church-related institutions began expanding boards of trustees to include lay members of the community. More democratization of traditional hierarchical patterns of administration brought faculty involvement into the decision-making process. The rise of minority student enrollment due, in part, to federal legislation brought with it a need either to abandon entrance requirements or provide remedial college courses to prepare the student for the competencies required by the institutions. Compounding

⁷Ibid., p. 156.

⁸Ibid., p. 157.

these problems was the rise of student alienation from/or activism against authority in its many forms: from the federal government and its policies, to the values of the "American way of life." Students wanted to be in a position to assert their claims. They requested, and in some instances demanded, a voice in their own destinies.

One respondent to the aforementioned study, a president of a public university, reported his frustrations in this manner:

. . . [the] lack of understanding on the part of many people in all walks of life of the real nature and purpose of the university. . . . [The] inability to communicate adequately and effectively with both faculty and students. . . . [And] the assumption by many people in all walks of life, including parents, that the president is personally responsible for all the thoughts, words, and acts of all employees, faculty, and students of the university and that the president somehow has the authority and power to "control" all persons connected with the university.⁹

This quotation is particularly significant in light of the general student turmoil which prevailed during the latter part of the 1960's. Student protests became so volatile that they almost threatened the very existence of some institutions of higher learning. Faculty and students aligned themselves against administration policies and procedures and created an almost unbearable situation for the college and university presidents.

Mundelein College was no exception. In fact, it could be said that Mundelein reflected what was occurring nationally in

⁹Ibid., p. 163.

institutions of higher learning, although not to such a severe degree. National student activism reached a feverish pitch by 1968 and maintained a level of disequilibrium until May of 1970, culminating in the deaths of students at both Kent State University in Ohio and Jackson State University in Mississippi. In the case of Kent State, the President, Dr. Robert I. White, was forced to step aside when the Governor of Ohio, James A. Rhodes, sent the Ohio National Guard to the university campus to maintain civilian order and protect state property.¹⁰ Major student demonstrations were occurring in early May over the announcement by President Nixon of an American military incursion of Cambodia to eliminate communist sanctuaries in that country. The Vietnam War, the primary target of student protest, was not subsiding but being enlarged. When students at Kent State held a demonstration on their campus against the Nixon announcement, four students were killed by the Ohio National Guard. The reverberations of this catastrophe were not only felt nationally, but internationally as well. Student boycotts were called and many colleges and universities were forced to close before the end of the academic year of 1970.

In the Skolnick Report to the National Commission on the Causes and Prevention of Violence, the bases of the anti-war movement included the role of teachers and intellectuals, students, and the clergy as noted in this passage:

¹⁰James A. Michener, Kent State: What Happened and Why (New York: Random House, Inc., 1971).

The teachers were instrumental in learning and making known the history of American involvement in Vietnam and in engaging government spokesmen in debate. Students performed this function, too, and in addition they provided the confrontational tactics and the sheer numbers of demonstrators that could keep up continual pressure on public opinion. And the clergy raised moral issues and often dramatized them with bold acts of individual protest.¹¹

Although there was not a great national coalition of black and white students against the war in Vietnam, the black liberation movement and that of pacifism were indirectly related.

The two movements, although separate, became intertwined.

Again quoting from Skolnick:

The ability, social consciousness and conscience, political sensitivity, and honest realism of today's students are a prime cause of student disturbances. As one student observed during our investigation, today's students take seriously the ideals taught in schools and churches, and often at home, and then they see a system that denies its ideals in its actual life. Racial injustice and the war in Vietnam stand out as prime illustrations of our society's deviation from its professed ideals and of the slowness with which the system reforms itself. That they seemingly can do so little to correct the wrongs through conventional political discourse tends to produce in the most idealistic and energetic students a strong sense of frustration.¹²

The report divided the student movement into two phases: phase one was before 1965, phase two came after. In phase one, students criticized the university and other social institutions, but criticism was usually directed at the failure of the American political system and other institutions to live up to professed ideals. Thus, despite student desire for

¹¹Jerome H. Skolnick, The Politics of Protest: Report to the National Commission on the Causes and Prevention of Violence (New York: Ballantine Books, Inc., 1969), p. 59.

¹²Ibid., p. 80.

reform, they generally accepted the basic values and norms of the society. However, in phase two, "a considerable number of young people, particularly the activist core, experienced a progressive deterioration in their acceptance of national and university authority."¹³ Phase two included: (1) the escalation of the war in Vietnam, (2) the change in student immunity from the draft, and (3) cooperation by some academic institutions with the war effort and with military agencies either in government-sponsored research, or in reporting student grades.

By 1968, student activist groups could mobilize students on two issues--campus reform, and the general political nature of the war. Mundelein College did not participate in any research for the government to aid in the war effort. Furthermore, with a student enrollment made up exclusively of women, the students were not directly affected by the change in reporting grades or in the drafting procedures. Thus campus reform at Mundelein became paramount to students viewing administrative authority as an indirect federal extension of authority which did have a direct effect upon them. Therefore, the call for the special convocation, Conference on Curriculum, was the culmination of student involvement channeled through this institution of higher education. As noted previously, the reorganization called for by Con-Cur was to become effective during the 1969-70 academic year. The opportunity for

¹³Ibid., p. 100.

students and faculty, along with the administration, to actively join together probably prevented graver consequences than those experienced by other institutions during the 1969-70 school year. In the "President's Annual Report," Sr. Ann Ida wrote:

Sharing in the concerns of students across the country, Mundelein participated in the protests against the war which were expressed in various ways during the spring term. As a result of faculty action, approved by the administration, several options were provided for students who wished to participate in the "strike" which was observed on many campuses. Some continued regular classes, others completed their work on an independent basis.¹⁴

Officially, Mundelein did not have to close its doors. The College, furthermore, did not experience the physical damage of property that other institutions did during the course of that turbulent year.

The "external" presidency of Sr. Ann Ida was occurring simultaneously along with these events. She was one of forty college presidents who signed a petition to President Nixon which was reprinted in the New York Times one day after the Kent State killings. The letter said:

The American invasion of Cambodia and the renewed bombing of North Viet Nam have caused extraordinarily severe and widespread apprehension on our campuses. We share these apprehensions. As college and university presidents in contact with large numbers of highly intelligent Americans, we must advise you that among a major part of our students and faculty members the desire for a prompt end of American support of military involvement in Southeast Asia is extremely intense. We implore you to consider the incalculable dangers of an unprecedented alienation of American youth and to take immediate

¹⁴"President's Annual Report, 1969-70," Chicago: Mundelein College Archives, p. 1. (Typewritten.)

action to demonstrate unequivocally your determination to end the war quickly. We urgently request an opportunity to discuss these problems with you.¹⁵

Sr. Ann Ida, as a member of the Board of Directors of the Association of American Colleges, which represents nearly 900 liberal arts colleges, also signed a letter to Nixon begging him to take action at once to counteract the alienation created by his actions over the escalation of the Vietnam war. She wrote directly to President Nixon on May 16, 1970 and said:

The second instance of a killing of students, this week on the campus of Jackson State College in Mississippi, has once more aroused our faculty, students and administration to a pained awareness of a national need to determine methods to avoid needless violence. . . . Now I join with presidents across the nation once again to urge you also to pursue means to reduce violence in this country as well as abroad.¹⁶

It might be hypothesized that Sr. Ann Ida aided in avoiding greater turmoil at Mundelein College by encouraging the democratic process to occur. In 1968, she was then Vice-Chairman of the Association of American Colleges. She helped to draft a statement from the Board called Student Unrest. The statement, in pamphlet form, presented a group of suggestions to its member institutions for these reasons:

We commend these measures to our colleagues not only as a defense against internal disruption and external intervention but more fundamentally because they are a logical expression of the historical role of academic institutions as applied to the needs of our times.¹⁷

¹⁵New York Times, 5 May 1970, p. 1.

¹⁶Sr. Ann Ida Gannon to President Nixon, 16 May 1970, Chicago: Mundelein College Archives.

¹⁷Student Unrest: A Statement of the Board of Directors of the Association of American Colleges (Washington, D.C.: American Association of Colleges, July 1968), p. 3.

Although there are only six general recommendations, they serve to foster college community participation in the democratic process and at the same time protect the rights of the institution from "willful" action by student protestors.

Sr. Ann Ida outlined how Mundelein College had responded to each of the six recommendations of AAC. For example, Statement Four of the AAC recommendations is: "to make definite plans, including both academic sanctions and resort to civil authorities, for countering any wilful attack on the peace and order of the academic community."¹⁸ Sr. Ann Ida reported that after the recommendations were distributed and discussed by faculty and student leaders, the following reply to Statement Four was written:

It is the opinion of faculty, students and administration of this campus that the open exchange of ideas should be such that a major difference of opinion could not go undetected very long. Readiness to listen and frequent opportunities for meaningful exchange, open faculty meetings--with students free to speak, and regular committee discussions are the present means used to make attacks on peace and order unnecessary. Campus discussions of nation-wide problems have helped to focus attention on the need to keep our own house in order.¹⁹

Thus, in May of 1970, when colleges across the country were closing their doors out of fear of possible student violence to persons or property, Mundelein remained open. The College, particularly vulnerable because of its urban location and proximity to two major universities, was able to work within

¹⁸Ibid.

¹⁹Sr. Ann Ida Gannon to Dr. Wormald, Chairman, Association of American Colleges, 13 June 1969, Chicago: Mundelein College Archives.

its collegial community by participating in the "strike" and still having the option of continuing regular classes. In the following fall, the students returned to begin the implementation of Con-Cur. It was generally noted by the faculty and staff that the students were far more subdued than in the previous spring, as was true at most other colleges and universities.

In the opinion of several members of the faculty, Sr. Ann Ida had an uncanny ability to head off trouble before it began. Through a series of open student discussions and forums, she was able to avoid a potentially volatile situation from the minority students at the College who were caught up in the black liberation movement during those same years. In an informal discussion, Sr. Ann Ida gave a generalized description of the students during the latter part of the 1960's. She noted that mass communication brought racial violence, poverty and the Vietnam war directly to them. Students had greater mobility and travelled in the U.S. and abroad more easily than they had in former generations. American society was much more affluent compared to others that students might have experienced either personally or through the media. In Sr. Ann Ida's opinion, American society was and still is experimenting and learning exactly what it means to be an open urban culture. The student was feeling the brunt of this experiment and the resultant learning experiences of it. Sr. Ann Ida believed that Mundelein had to be flexible. As an urban

college, Mundelein was "caught up" quickly and flexibility was of the essence. She felt that it was important to resolve problems before they became obvious or were brought to the forefront. If problems became too severe, they usually required a "crisis" response which could prove to be ill-advised. It was her intention to prevent this from occurring, and it is apparent that this philosophy sustained her and the College throughout a difficult era. Sr. Ann Ida wrote these remarks in the AAUW Journal which explored the implications of change. She said:

If the past seems to be so important that any change threatening tradition is rejected, or so unimportant that it is totally ignored; if the future is viewed as being totally discontinuous with the present or as a mere repetition of what is; if the present is blurred because of emergency responses to daily crises growing out of the past or threatened by the future--a college is in trouble. Colleges with a future are those which are seriously exploring the implications of change and the values of creative tension springing from today's reality and tomorrow's promise.

She continued:

They [colleges with a future] recognize that nearly every question raised in our culture has many possible answers and that a variety of responses in a variety of institutions will keep the many options open. The independent college can raise questions and determine how it will seek to answer them; it is small enough to risk failure in the process and to make radical readjustment of resources for experiments that are relatively small but significant. The important thing is that the response grows out of what the college is and what it knows it can become.²⁰

At the beginning of this chapter, the role of the college

²⁰Sr. Ann Ida Gannon, "Identity and Purpose--Musts for the Independent College," American Association of University Women Journal 67 (November 1973): 15.

or university president was discussed. One more aspect of that role--that of fund-raiser--should be elaborated, particularly regarding the "external" and "internal" presidency of Sr. Ann Ida. The role of fund-raiser was also related to the national situation of the economy, and to the social factors which strongly affected the financial position of the College.

When Sr. Ann Ida began her administration in 1957, the College was in good financial standing. There was no deficit. This may be partially due to the fact that internal updating of the physical plant had not taken place consistently since the College had been erected. Sr. Ann Ida began a systematic plan for repair, maintenance and space reallocation in the skyscraper. This was given further impetus by the need for additional office and housing space for faculty and student-religious while the Scholasticate was being built. As noted before, Sr. Ann Ida wanted to attract a more cosmopolitan faculty and student body. More and more student commuters expressed an interest in staying on campus or in nearby housing. The new dormitory, Coffey Hall, was opened in 1962. This alone created an indebtedness for the College of \$1 million. Compound this figure with, as noted in Chapter III, the increase in full-time lay faculty, the accompanying increase in fringe benefits, and the monies required to send Sisters to complete masters or doctoral degrees. Recall that from 1957 to 1962 the operational budget of the College

doubled. The only endowment Mundelein had prior to Sr. Ann Ida's administration was the Ford Foundation grant (1956-57) of \$241,000. To this must be added the contributed services of the Sister faculty of the College, which in 1962 represented a capitalized endowment of approximately \$5,600,000. By 1965, another capital asset, the Learning Resource Center, brought further indebtedness to the College. Sr. Ann Ida once remarked, "I've found an alternative to raising money-- it's raising debts."²¹

There is no question that money was spent at a greater rate than had occurred in the past, but the capital assets of the College were also increased. During Sr. Ann Ida's administration, the College quadrupled its capital assets. Student tuition was increased, and efforts were made to raise money through other sources. Government and private sources of funding were pursued through the assistance of Mr. Dan Cahill, Vice-President of Development and Public Relations. Mr. Cahill, formerly of Loyola University's Office of Development, was of invaluable assistance to Sr. Ann Ida in her search for outside funding. Sr. Ann Ida remarked that during her administration the small college presidents saw the professionalization of fund-raising. As a member of the Board of Directors of the Central States College Association, a consortium of private colleges, and the Federation of Independent Colleges in Illinois, she had ample opportunity to hear and identify

²¹Sr. Ann Ida Gannon, "New Frames of Reference," AGB Reports 9 (August 1967): 20.

with the professionalism voiced by other administrators.

Beginning in 1968, the national economy was in an inflationary spiral. Another series of economic events to confront the College were: the drop in student enrollment, the change in the number of Sister faculty in proportion to the lay faculty, the move of students from dormitory to private housing. Sr. Ann Ida turned to internal development rather than physical development, and the number of part-time faculty increased to meet immediate financial needs. A sizeable cutback in federal support and the inability of many students to find summer employment required Mundelein to extend its budget in order to increase its grant assistance program to the students. In December of 1970, Mundelein Today announced the formation of "a President's Fund" (by the Board of Trustees and Development Committee) to raise \$200,000 above the projected College budget. It was noted that the College's short-term loan and construction interest charges in the past fiscal year alone were \$56,000. This was also reported:

The \$200,000 Fund is required in addition to the College's regular fund-raising, Board Chairman Lee Schooler emphasized. "Sr. Ann Ida has worked hard to make Mundelein one of the nation's best women's colleges and to assemble a creative and capable faculty. Let's give her the means to keep this faculty and its students." Schooler added, "If each of Mundelein's 10,000 alumnae and friends were to respond with twenty dollars, our goal would be reached. I hope everyone will do what he or she can to help meet this year-end challenge.²²

By March of 1971, Mundelein Today was reporting the

²²Mundelein Today, 13 (December 1970), p. 1.

financial problems in great detail. One article explained how financial crises had been felt by American educational institutions in general, and specifically how Mundelein had been affected. The article pointed out that money was tight nationally and that it was far more difficult for the College to secure monies in fund-raising programs. The following was also noted:

Greatly increased need for student assistance--higher tuition costs, fewer summer jobs and less family help compelled Mundelein to increase its share of the financial program. . . . The financial crisis that has hit all American education has had its impact on Mundelein which experienced deficiencies of \$235,000 and \$516,000 in the past two fiscal years.²³

The College decided to incorporate an austerity program in 1972. Faculty and staff members were notified by the President that raises for the following year (1972-73) would not be forthcoming. This was to occur again for the 1975-76 academic year. In March of 1974, Sr. Ann Ida called a special faculty meeting and reported that the College's financial situation was critical. Although most members of the College community were aware of the financial strain on the college due to the general economic picture nationally, the severity of the problem became clear at this meeting. Sr. Ann Ida, it was conjectured by many, did not wish to alarm the College community before this time. It became apparent that with this second salary freeze in less than three years, the complete financial picture had to be explained. Her plea for faculty

²³Mundelein Today, 13 (March 1971), p. 1.

support during this period of crisis was direct and deeply sincere. It should be recalled that in 1974, the national rate of inflation was reaching nearly twelve percent. In reality, the second salary freeze proposed at this time amounted to a severe pay cut. Yet, the faculty was so moved by her appeal to keep the College out of further financial difficulty during this crisis that she received a standing ovation from her audience. Sr. Ann Ida further asked for the faculty and administration to search for the means to reach the population of adults wishing to return to college but unable to do so during heretofore traditional college hours. Sr. Susan Rink, the Academic Dean who was selected to replace Dr. LaDu in 1973, and formerly the Director of the Continuing Education program, called for a Faculty Committee to make this search. The Week-End College-in-Residence was the result of this brainstorming.

An interview with the Director of Week-End College, William Hill, disclosed that the Committee was surprised when the response far exceeded their expectations. The Week-End College program was advertised in the spring of 1975. It was estimated by the Committee that a minimum of forty full-time students would be needed to cover the costs of launching and advertising the program. In the fall of 1975, ninety-five students enrolled in the experiment, the first program of its type in the United States. Registration figures of February, 1977, show an enrollment figure of 523 students in Week-End

College, either full or part-time. Full-time students on the WEC program could complete the B.A. degree in the usual four-year period of time by taking courses on week-ends beginning Friday evenings after dinner, and ending late on Sunday afternoons. Students could also choose to live in the dormitory on the week-ends in which their classes were in session.

The idea was new, exciting, and challenging to faculty, students and administration. Institutions of higher learning across the country sent representatives to Mundelein College to learn more about this experiment in adult education. Local newspapers reported on the success of Week-End College and gave the program much publicity. The UPI and AP news services also carried the story and soon students were coming from as far as California to begin or complete their collegial degrees. During the same year, the Lilly Foundation gave the College a three-year grant for faculty development. Both the Week-End College and the Lilly Foundation grant came at a crucial point in Mundelein's history. The Lilly Foundation grant asserted that, in the eyes of its donors, Mundelein had a future. The Week-End College demonstrated the creative abilities of its administration, faculty, and staff to meet the challenge of the ever-changing picture of higher education.

Although this is not meant to imply that the College became free of its debts (some loans were for as long as forty years), it was an indication of the inherent strength and determination of the College community not only to survive in

adversity, but to grow from it as well. Other institutions, unfortunately, were not able to survive during this period of financial disequilibrium. Shimer College, a small liberal arts college in Illinois, tried valiantly to "weather the storm" but has had to operate on a term-to-term basis due to financial exigencies. Many other institutions of higher learning could be added to this list. Fortunately, Mundelein was not one of them.

Many individuals at Mundelein College have remarked about Sr. Ann Ida's "inability" to raise money. Needless to say, this is a very difficult and distasteful aspect of the presidential role to Sr. Ann Ida. Recall that Mundelein did not have a history of fund-raising prior to Sr. Ann Ida's administration. Presidential appointments were not made by the BVM Congregation on the basis of one's fund-raising abilities or lack of them. This aspect for consideration of a presidential candidate evolved as the exigencies of national political and social institutions forced private, and also large state-supported colleges and universities, to do so. However, the record should show that during Sr. Ann Ida's administration, over \$5,300,000 "cash-in-hand" came to Mundelein College. Other donations made to the College in the form of volunteer services, furniture, books and materials cannot be given a dollar value but certainly were substantial.

Sr. Ann Ida had to be flexible during her administration not solely in the new directions the College would take, but

in her own position of leadership. During her presidency, she learned to deal with numerous issues which her predecessors would not even have imagined. Certainly Sr. Justitia and the other former presidents of Mundelein had problems of a different nature, but their administrations were of a much shorter duration. Not one of them had to sustain the rigors of the office for as many years as did Sr. Ann Ida. Nor were any of the former presidents confronted by the new "externalization" of the presidency of Mundelein College, as occurred when Sr. Ann Ida became nationally recognized. No longer was Mundelein just another Catholic college for women blending anonymously with so many others.

During the last six years of her administration, Sr. Ann Ida's "external" activities continued to place her in a series of "first" positions. Mundelein College and Sr. Ann Ida became one and the same to those outside of Chicago and Illinois. Her recognition was also a recognition of the college over which she presided. Change magazine asked 4,000 college and university presidents, foundation executives, journalists, and government officials the following question: "Who are the men and women, in your opinion, who contribute most significantly to the thoughts and action of American higher learning?" The results showed that of the forty-four top leaders most frequently nominated, only sixteen were directly associated with institutions of higher learning. Sr. Ann Ida was one of the forty-four individuals to receive this distinction.²⁴ Sr. Ann

²⁴"Who's Who in Higher Education," Change 7 (February 1975): 24-31.

Ida was the first woman religious to become national chairman of the Religious Education Association and the American Association of Colleges. She was also the first person to chair both the AAC and the American Council on Education; and the first religious to head the latter organization. Furthermore, she was the first woman to sit on an accreditation team of the North Central Association of Colleges and Schools, and to serve on the Board of Directors of the Association. She was the first woman to serve on the Board of Directors of Northern Illinois Gas Company (NICOR), and of course, the first religious to receive the Laetare Medal. As the recipient of the Laetare Medal, she was also the first woman to receive the award in the field of education.²⁵ Sr. Ann Ida received both the Alumni Citation Award (1969), and the honorary Doctor of Laws degree (1970), from Loyola University of Chicago. By the end of her presidential career, she had received twelve honorary degrees from colleges and universities. (See Appendix for complete listing.)

In January of 1975, Sr. Ann Ida announced her resignation as President of Mundelein College. Numerous members of the Mundelein faculty commented on the very professional manner in which Sr. Ann Ida set up the machinery for the search for her successor. Recall that in the eighteen years since her appointment by the Mother General of the BVM Congregation, the governing structure of the Congregation and the profession-

²⁵Donna Jay Newman, "Litany of Firsts Makes Sister a Notable Nun," Chicago Tribune, 29 May 1975, Sec. 2, p. 2.

alization of the College faculty underwent a series of major changes. In 1973, Sr. Ann Ida called in all faculty members for suggestions and recommendations to fill the vacancy left by the resignation of the Academic Dean. The manner in which the selection of Sr. Susan Rink, BVM, was made to this position met with the complete cooperation and approval of the Mundelein community. Sr. Ann Ida followed a similar procedure, one that again most clearly demonstrated how far the implementation of a democratic mode of operation had been incorporated into the collegial structure.

A President's Search Committee made up of trustees of the Board, the President of the Alumnae Association, and two faculty members was formed. Mrs. Helen Sauer Brown, an alumna, former president of the Alumnae Association and member of the Board of Trustees, was appointed chairperson of the Committee. The two faculty members, Dr. Russell Barta and Sr. Mary Donahy, BVM, canvassed the entire faculty to solicit recommendations. These were brought to the Committee for consideration in its deliberations. The field of candidates was whittled down to three women: Dr. Mary Griffin, Sr. Mary Murphy, BVM, and Sr. Susan Rink, BVM. It must be noted that in the questionnaires and interviews completed by the faculty representatives for the Committee, the results showed that an overwhelming number of respondents felt that Mundelein College should make every attempt to fill the position with a woman,

and to continue this tradition.²⁶ Sr. Susan Rink, the Academic Dean, was the unanimous choice of the Committee. The Board of Trustees approved the choice, and on July 21, 1975, Sr. Rink assumed the presidency.

In Sr. Ann Ida's final annual report, she wrote:

It is difficult to summarize 18 years in a few words. The annual reports include statistical data; records of faculty meetings, and other formal records include much that reflects the development of the College in those years. The buildings and physical changes evidence other aspects of growth. But the most important contribution that I have made to the College during these years of change in society and the Church--as well as in our BVM Congregation--is, I hope, the personal and professional development of the faculty and staff as well as of the students who shared those years.

She concluded with these words:

As I close this chapter in Mundelein's history, I look back to the first message which I gave to the Faculty in 1957: "Let us leap together into the challenge of the unknown with assurance that what we have shared together in the past will enrich our mutual efforts to explore a new and challenging future." With a grateful heart I measure the riches of that "future" which is now a past and extend deep gratitude to all who contributed to the apostolate of Mundelein College in so many important ways.²⁷

Chapter VI will be a summation of this study, emphasizing the significant contributions made by Sr. Ann Ida to the field of education, both indirectly and directly. It will also include an analysis of Sr. Ann Ida's style of leadership as it began and evolved during her tenure in office. Some

²⁶Clarke College in Dubuque, Iowa, the only other BVM college, had appointed a man, Dr. Robert Giroux, to the presidency as early as 1969.

²⁷"President's Annual Report, 1974-1975," Chicago: Mundelein College Archives, p. 1.

conclusions will be offered regarding the topic of study. Furthermore, the chapter will discuss the implications for future research in the areas of the education of women, Catholic education, and women in positions of leadership which were gleaned from this study.

CHAPTER VI

SUMMARY

This chapter will serve as a summary of the topic of study: the presidential years of Sr. Ann Ida Gannon of Mundelein College, from 1957 to 1975. It will also re-emphasize why Sr. Ann Ida is important in the annals of higher education, in the various areas of that field which she actively pursued and supported. The chapter will restate her service, not only to the College, but her great leadership role nationally in women's education, and Catholic education. Finally, the chapter will discuss implications for future research including that to be done on women in education, both Catholic and liberal arts education.

The topic of study has no precedent. As was already noted, women college presidents are extremely rare. Most of the women who have held the position are found in Catholic women's colleges. The lack of visibility of these women administrators creates a problem. Traditionally, nuns maintained a low profile by remaining "internal" presidents; that is, governing the internal operations of the institutions over which they presided. Few have gone beyond the "internal" aspect of their presidencies. As a result, little or nothing

outside of their own immediate collegial community is known about them. To find a role-model of a woman college president, one must go to these very institutions of higher learning which have had the most consistent patterns of women presidents, the Catholic women's colleges.

Fortunately, Sr. Ann Ida extended her parameters by venturing out of the "internal" role of her presidency to become an excellent example of the "external" president: the incorporation of state and national educational obligations into the duties of her administration. Her tenure of office lasted eighteen years which provided the opportunity to observe the development and implementation of her educational administrative philosophy. This length of time also demonstrated how, when political, economic and social upheavals occurred nationally, Sr. Ann Ida confronted and resolved them. In this manner, the College was to remain intact while still adhering to its commitment to the higher education of women. Sr. Ann Ida's "external" presidency was to bring greater understanding to the religious and lay community of the goals professed by Vatican II. As a woman committed to the education and professionalization of women, Sr. Ann Ida was instrumental in pressing for corrective legislation which was to be beneficial in women's efforts toward equal opportunities in our society. Her abilities as an educational administrator led to her appointment to numerous national educational organizations. She rose to a position of prominence in many of these during her tenure in

office. The honors and awards she accrued further testified to the national recognition she received in the area of higher education.

In Chapter I, a brief history of the BVM religious Congregation, including events surrounding its arrival in Chicago, was presented. The general milieu of the city was given as was a description of the "Catholicity" of that era. George Cardinal Mundelein, the Chicago archbishop after whom the College was named, was also introduced. In 1930, Mundelein College opened its doors. The College was established with the sole purpose of meeting the educational needs of women in Chicago who could receive an excellent liberal arts education inexpensively, while living at home. The high quality and dedication of its religious faculty, and the capable president-superiors who served through the years were documented in order to give a perspective on the institution. This history further clarified the setting in which Sr. Ann Ida was appointed to the presidency.

Chapter I also included a biographical sketch of Sr. Ann Ida Gannon, BVM, and her activities as a child, high school student, and religious novice. Yet, the main emphasis of the chapter revolved around those events which assisted Sr. Ann Ida in the formulation of her educational and administrative philosophies. It must be recalled that when Sr. Ann Ida graduated from high school and entered the novitiate, her educational training came under the auspices and direction of the

BVM Congregation. Although she had numerous opportunities to attend different types of colleges and universities while completing her formal education, she was not specifically groomed for a college presidency. It is apparent from this study that the process of selecting the president-superior of Mundelein College was based on other than training for the position. Obviously, the intellectual abilities and capacity for working in a variety of situations were qualities most desired by those responsible for presidential appointments. The direction of Sr. Ann Ida's formal education was designated by her superiors in the Congregation. This was by no means uncommon in religious life. The Catholic Church, having a tradition for the study of the liberal arts dating back to medieval times, saw philosophy and theology as the highest form of intellectual pursuit. It came as no surprise that the Congregation selected Sr. Ann Ida to return to her studies in this area. The topic of her dissertation reflected her interest in the theory of knowledge and its application, and how, with that knowledge, an individual approached reality.

It could be said that Sr. Ann Ida was a specialist. However, an overview of her formal education would point to a strong liberal arts foundation. Ultimately, the problems of the presidency would be both practical and philosophic in nature. Thus, the lack of direct training for administration, if at all possible in the Congregation of that era, was replaced with a far broader training in formal and informal education.

When taken into context with her formal training, it is not too surprising for Sr. Ann Ida to have been greatly influenced by the challenge presented by Monsignor John Tracy Ellis. As a philosopher-educator, Sr. Ann Ida could comprehend and empathize with Monsignor Ellis' desire to indicate the direction for Catholic higher education and the need to build a strong intellectual "elite." She was impressed with the idea of Catholic colleges doing what they frequently do best--namely, teach the liberal arts. However, Sr. Ann Ida was not limited by this alone. She realized that Mundelein, as an urban college, had commitments to both the internal and external communities which it served.

Moved by Ellis' demonstration of the need for involvement of laity in the shaping of administrative policies of Catholic colleges and universities, Sr. Ann Ida set about and accomplished that task. This lay involvement on the Board of Trustees would serve both to stimulate an interest in the intellectual pursuits of the College, and gain a stronger financial commitment to its goals. Ellis further noted that the Catholic liberal arts colleges for women were succeeding in producing outstanding female scholars. With this knowledge, the Mundelein College Self-Study of 1962-64 produced the "basic studies" curriculum to provide an even greater stress on the liberal arts. Consider the make-up of the consulting team who worked with Sr. Ann Ida, Dr. Norbert Hruby, and Sr. Mary Ignatia. All of the individuals had either a liberal arts

background or were associated with liberal arts institutions. Couple this with Dr. Hruby's conclusions drawn from his empirical data and it was inevitable that the Academic Board would vote for a strong liberal arts component in the "new Mundelein." The implications of the Self-Study will be discussed later in this chapter.

It should be recalled that another event that occurred early in Sr. Ann Ida's administration had profound implications. It was the launching of Sputnik I by the Soviet Union. This was to bring about an intense effort on the national level to scrutinize American education, its policies, and future direction. Americans began to feel that they were now lagging behind the Soviet Union in scientific technology. American educational institutions came under sharp attack. The federal government began to give money in unprecedented amounts, through grants and loans, to both state-supported colleges and universities, and to their private counterparts. The flow of federal funding began in 1958 and greatly expanded during the Kennedy and Johnson administrations. From the very beginning of federal support to private colleges, Sr. Ann Ida quite astutely recommended that efforts be made to tap into this source of revenue for both students and the College. Students were now able to obtain some funding through the National Defense Student Loan Act of 1958. The Higher Education Facilities Act of 1963, and the more broadly-based Education Act of 1965 provided Mundelein College with needed monies to aid in the construc-

tion of academic facilities.

Although Mundelein College lacked an endowment program prior to Sr. Ann Ida's administration, she did move to select those persons, such as Mr. Daniel Cahill, who could aid her in securing federal and private revenues. She bought, built and remodeled for the first twelve years of her administration. Fortunately, in 1968 when the Nixon Administration began to reduce the flow of federal funds, the College was then drawing from some private sources of funding as well. However, this was not sufficient to cut away at the College's indebtedness. Sr. Ann Ida was caught, as were many other private and state-supported institutions, in a bleak financial picture. Federal monies, by 1972, were relatively non-existent. Students were greatly affected by this and were forced to turn to other means of financing their education. Mundelein College ran into serious deficit problems trying to pay loans on facilities as well as assisting some students with their financial requirements. The College was being strained almost to the breaking point. However, Sr. Ann Ida continued to reach out to private sources for funds.

It is in the area of fund-raising that Sr. Ann Ida came under a great deal of criticism. Many believed that she was incapable or unable to raise money for the College. Sr. Ann Ida was a nationally known and recognized woman. Because of this, it was believed that money should pour into the College from private sources. Students should be swelling the

enrollment statistics because Mundelein was gaining recognition for its experimental programs. Sometimes Sr. Ann Ida was reported to have missed "golden" opportunities to get money but had been simply unable to ask. However, at least one source supports the view that when Sr. Ann Ida was requested to ask for money from a Chicago-based corporation, she did just that. Within one half-hour of the beginning of the meeting with this corporation, the Department of Home Economics had \$10,000 for library acquisitions to begin developing a master's program in Nutrition Education.¹

In informal interviews, Sr. Ann Ida advanced a view--namely, that in those meetings in which she was to ask for money from private sources, a particularly auspicious moment would present itself for such requests. If, in her opinion, that moment did not occur, she would not pursue the issue. She believed that there was an intuitive sense in fund-

¹In 1974, the Home Economics Department began to investigate the possibilities of beginning a master's program in Nutrition Education. It was imperative that the present library holdings in this area be brought up to the academic standards required of graduate-level research and funds for this purpose were being pursued. As Chairman of the Department of Home Economics, I was invited to a private luncheon held in the College for the Kraft Corporation (Kraftco). The meeting was held in April of 1975 and also included Sr. Ann Ida, Dan Cahill and three officers from Kraftco. It was at this time that I was able to witness Sr. Ann Ida's fund-raising capabilities and Dan Cahill's talents for directing the preceding negotiations for the luncheon. The Kraftco representatives may have been "set up for the kill," but no one appeared to suffer from the loss of blood. "A good time was had by all," as the adage goes, and we had our library "seed" money.

raising, knowing when and how to ask for money. For a woman religious, not trained in the nuances of fund-raising or in the aggressive manner which others were forced to pursue, the \$5,300,000 she raised as "cash-in-hand" indicated that the "intuition" she developed worked well on many occasions. Needless to say, it took many meetings and many such corporate and individual sums of \$10,000 to raise the monies she did. In the late 1960's and early 1970's, more public and private institutions were delegating fund-raising to specialists.

Although Sr. Ann Ida had the assistance of the very capable Mr. Cahill, she was involved in many of these monetary transactions. Private donors wishing to give to the College wanted to be with and speak to her personally, and with this she cooperated to the fullest extent of which she was capable. Some donations were large, others small, but all were welcomed and needed by the College. The task of fund-raising can only be odious in nature for anyone not so inclined. This task being done by a woman religious, or any religious, echoes the medieval view of the mendicant, cup in hand and asking for alms. Sr. Ann Ida never found it beneath her dignity to ask for money. The College and students needed her help to continue the basic goal of the institution--the education of women.

The last event discussed in Chapter II which affected Sr. Ann Ida's philosophy of educational leadership revolved around the visitation by the North Central Association. The study

that resulted from the visit of NCA led to a series of internal institutional changes. Sr. Ann Ida's strategy for change and adaptation was noted in the five-year projection plans for 1957-62 and 1962-67. Also recorded were the efforts made to further develop the academic standing of the religious faculty. This was of major concern to Sr. Ann Ida and the record indicated that a number of Sisters returned to college to begin or complete advanced degrees. Some religious returned to get the M.A. degree, which may be suggested as an indication of Sr. Ann Ida's desire to professionalize the entire religious faculty. The proportion of lay to religious faculty began to increase greatly under her administration. Many lay faculty members were encouraged to get the Ph.D. Funds for education were available only to Sisters on the faculty; but the College was helpful in reducing course loads, permitting short leaves-of-absence, or lending needed monies to the lay faculty members pursuing graduate degrees. With increased lay faculty came increased expenditures in salaries and fringe benefits. Sr. Ann Ida realized that the salaries offered at Mundelein were not competitive enough to attract and keep good faculty, so her efforts were also directed to the raising of the salary scale.

Basically, the visit by NCA and its recommendations served as a means of making long-range projections and adopting managerial approaches to collegial organization. This had not previously been done by the College administration except, as

noted by Dr. Irwin French, "in a piecemeal approach." The long-range projections included the new dormitory, Coffey Hall, and later, the Learning Resource Center. Sr. Ann Ida, at that time (1958), began to think in terms of a lay board to assist the BVM Board of Trustees of the College. Her thoughts at this time also included the nucleus of the "adult education" program. Ultimately, however, the NCA visitation led to a willingness on the part of the faculty and administration to respond to change. Their flexibility to initiate, experiment and adopt new ideas was early preparation for the years that lay ahead.

In those early years, from 1957 to 1963, Sr. Ann Ida held the usual role of Catholic college presidents because of the "internal" emphasis in collegial reorganization and development. Yet, it must not be forgotten that at the same time she was beginning to reach out to other institutions in the belief that isolationism was anathema to the healthy growth of the College. She began to travel and meet other college administrators with whom she exchanged ideas and insights. Small college presidents had much to learn from the larger institutions and vice versa, she believed.

As Sr. Ann Ida became more "cosmopolitan," she wanted the same to occur at the College. A more diversified faculty and student body would prevent intellectual stagnation from taking place. She saw the need for reaching out to other religious leaders in an ecumenistic gesture long before

Vatican II had stipulated such directions. Her "external" presidency became more closely associated with inter-faith groups attempting to establish a bridge among religious counterparts. As the Catholic church began to address itself to racial issues, Sr. Ann Ida became an active participant in the many institutes and forums sponsored locally and nationally by the Church.

Earlier in this study, the Mundelein College Self-Study was mentioned. Recall that in Chapter III, the "basic studies" component was brought to the new curriculum in 1965. It is important to emphasize that the Executive Committee of the Self-Study was composed of the President, Vice-President, and Academic Dean. This Committee had the power to veto any recommendation presented to it by the duly elected Academic Board. Although, according to Dr. Hruby, the Committee did not exercise that power of veto, it was omnipresent. This issue is raised because the power of the Committee to veto planted the seeds of discontent in the minds of the faculty. The faculty wanted a greater voice in College governance. This desire for greater power became more vigorous as the number of lay faculty increased in proportion to the Sister-religious. It also demonstrated the mood of the religious and lay faculty after the implementation of the Self-Study. To some lay faculty, Sr. Ann Ida's power was all-pervasive. It was difficult for new faculty to see the increased democratization, the evolution of the hierarchical changes, which were occurring in

the BVM community. It can be concluded that, depending upon the vantage point of the viewer, decisions were made either for the faculty, or by them through the elective process. Although the faculty began two important committees in 1968, Faculty Welfare and Rank and Tenure, the power of decision in promotions and contractual matters rested solely with Sr. Ann Ida. To a faculty member new to Mundelein, Sr. Ann Ida's administrative power may have appeared to be open and blatant. To the long-present religious and lay faculty, a definite change in procedure and policy was, in fact, taking place.

Again, Sr. Ann Ida wanted a more diversified and varied group of faculty members. With this diversity came individuals who had experienced different forms of administrative style in other non-church-related institutions. Amid the growth of the student protest movement as a backdrop, a committee was elected to search for the new academic dean in 1967. The faculty committee took three years in its deliberation. Some faculty members expressed the view that during that period of time the faculty enjoyed being without a dean. One faculty member reported that in an interview with a prospective candidate of the position, the candidate remarked that it appeared to him that the faculty really did not want a dean and was quite happy to keep the position vacant.

As academic responsibilities became more demanding, it became apparent that the position could not remain vacant much longer. A candidate was chosen in 1970. Sr. Ann Ida remained

out of the deliberations and allowed the Committee to select its own candidate. Nevertheless, she was still obliged to make the major decisions, and her so doing, in the eyes of some, was a continuation of the authoritative tradition. It appeared to have been an untenable position for Sr. Ann Ida, but that was the price to pay for some of the obstacles of transition from a largely authoritarian approach of college administration to a democratic one. Ultimately, the policy of change and growth, established early in her administration, gave added momentum to continual adaptation and renewal in both the College community and the post-Conciliar Church. Renewal made the College flexible to the social, political, and economic disequilibrium of the late 1960's and early 1970's.

Chapter IV discussed the role of adaptation and renewal of the Second Vatican Council and its aftermath. It portrayed the "external" president involved in change, and the part Sr. Ann Ida played in the Church movement. This movement was to have a profound impact on both the Catholic community and particularly on women religious. It must be noted that both Chapters IV and V delineate the contributions for which Sr. Ann Ida would become important in the annals of higher education. Although the previous chapters presented some of her educational-administrative work within the College, Sr. Ann Ida will also be remembered for some activities conducted outside the collegial framework.

Sr. Ann Ida became a leading spokesman for many in the

Catholic community. She also was asked to speak and participate with non-Catholics desiring to know about the "new ecumenism" of Vatican II. Her ability to educate her audiences in the understanding of Church renewal and adaptation began to show itself first within the female religious community. Sr. Ann Ida's emphasis was on a historical approach to theological knowledge. In this manner, she was able to demonstrate why and how the monumental events in the Church were occurring. To this she added the inevitability of change regarding the traditional role of the apostolate. It was with this understanding that she aided in the implementation of modernity to the BVM Congregation, and to Sister religious across the country.

Sr. Ann Ida's unique ability to grasp complex issues and formulate them into pragmatic terms was demonstrated when she organized the first Sister Senate in the country, in the Cleveland diocese. Her concern that all members of the apostolate maintain a continuous approach to theology was enumerated in the addresses and essays she presented.

Nor was she solely limited to audiences of other Catholic colleagues. Her services to the cause of ecumenism are well documented by her calendar, and the correspondence she received requesting her to speak to various religious groups. One particular letter is an excellent example of Sr. Ann Ida's consistency in the spirit of building inter-faith bridges. When the North Sheridan Hebrew Congregation needed a temporary

place for Saturday worship services, Sr. Ann Ida offered Mundelein's facilities. A letter from the Congregation's president included one request: "We hope that you will not object if we cover the madonna with a cloth during the services."²

Sr. Ann Ida's sensitivity to change, as viewed by others, is found in a notation slipped into the program of the Tucson Diocesan Council of Catholic Women of Scottsdale, Arizona.

Sr. Ann Ida wrote:

We changed to contemporary dress in 1966. I wrote to all those on my calendar offering to wear "the Habit" since publicity had shown me in it. Only Scottsdale requested this procedure [to wear the traditional garb for the address]. So I carried my habit, wore it for the talk and changed to a suit so that the BVM's could "see" what we looked like in Chicago. That night, the Bishop asked me to sit at the Speaker's table. In introducing me he said: "Sr. Ann Ida looks a bit different from this morning and if you want to know--I like it!"³

Although Sr. Ann Ida was consistently committed to the education of women, her work with the Illinois Commission on the Status of Women focused the national spotlight on her activities. The Illinois Labor Bulletin reported her address on "The Role of Women in Education and Vocational Training" to the Employment Security Administration. In that address, Sr. Ann Ida urged that both state and federal agencies enlarge programs of professional and scientific training opportunities

²Israel Steiger, President of North Shore Hebrew Congregation to Sr. Ann Ida Gannon, 12 September 1969, Chicago: Mundelein College Archives.

³Sr. Ann Ida Gannon, personal notation in program of the Tucson Diocesan Council of Catholic Women, 27 October 1966, Chicago: Mundelein College Archives.

for women.⁴ From the White House came an invitation to Sr. Ann Ida to serve on the Conference on Food, Nutrition, and Health, in Washington, D.C. During the same year, 1969, the State Department requested her membership on the Advisory Committee of the Agency for International Development--University Relations. Interspersed with national and state activities for the equality of opportunity for women, Sr. Ann Ida continued to address the role of women religious in modern Catholic theology. She gave a commencement speech at Mary Manse College in Toledo, Ohio. The president of the college wrote: "We have never had a Sister give a commencement address, and I am anxious that the Toledo community enlarge their ideas of the scope of the modern religious."⁵

There is no question that the women's movement had an excellent figure in the person of Sr. Ann Ida. The image of the "bra-burners" became synonymous with the women's movement to many unenlightened individuals. Sr. Ann Ida came forth as a dignified, competent, and qualified spokesman for equality of educational and professional opportunities for women. Her historical sense of change and the methodical approach through the legal and judicial systems she used, through state and national agencies, were to serve women more adequately than the overt and demonstrative forms of others. The changes in

⁴Illinois Labor Bulletin 27 (Second Quarter 1966): 13.

⁵Sr. Rose Margaret Dostal, President of Mary Manse College, to Sr. Ann Ida Gannon, 18 May 1969, Chicago: Mundelein College Archives.

funding by the State of Illinois were to benefit both women of mature status, and private institutions of higher education. By enlarging the scope of the State Scholarship Program, she helped in diverting needed monies to all colleges in the state, not solely the state-supported institutions. Women returning to colleges after many years of absence were now eligible for such funding. The State of Illinois and ultimately the federal government came to realize the importance of the education of women, and equality of opportunity in the professions through the endeavors of Sr. Ann Ida and other dedicated individuals and groups.

Probably the most far-reaching of Sr. Ann Ida's efforts was the joint resolution by the Congress to submit the Equal Rights Amendment for state ratification. As a member of the President's Task Force on the Rights and Responsibilities of Women, Sr. Ann Ida strongly urged that this resolution be included in the recommendations to the President of the United States. If it is passed the full impact of the implementation of the Equal Rights Amendment will be felt for years to come. For not only does the Amendment include the phrase, "equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex," but it also states that two years after its ratification, "Congress shall have the power to enforce, by appropriate legislation, the provisions of this article." The reverberations of this Amendment could affect the social, political,

and economic profile of the American women. Social scientists can only conjecture on the ramifications of the passage of this Amendment, at this time.

The Laetare Medal was to crown Sr. Ann Ida's achievements as educator and administrator on the national scene. Her outstanding contributions to the field of higher education certainly demanded her recognition by the Laetare Award Committee. Most significantly, the Laetare Medal was bestowed upon her in 1975, International Women's Year. Sr. Ann Ida was the first religious to receive the Medal, and the first woman in the field of education to be so honored. Her many "firsts" appear to have opened the door for the consideration of other women in leadership positions. In the future, it may not longer be necessary to point to the "first" woman to head, direct, or chair national education organizations because gender will have become unimportant. However, it can be said that through the endeavors of Sr. Ann Ida Gannon, women may be expected to receive equal consideration for positions of leadership in state and national education organizations.

This topic of study has numerous possibilities for research in the areas of women's education, Catholic education, and in the concept of a liberal arts education in contemporary society.

Future researchers can attempt to determine the myriad implications of the education of women. For example, M. Elizabeth Tidball assessed the educational backgrounds of women

listed in Who's Who of American Women, 1966-71. A random sample of all women achievers who were college graduates demonstrated the following:

Graduates of both highly selective and less selective women's colleges were at least twice as likely to become achievers as were women graduates of coeducational colleges of comparable selectivities, while for 30 percent less academic expense the less selective women's colleges graduated as many achievers as did the most selective coeducational colleges.⁶

Tidball suggested that women teachers as role-models had a significant effect on those women students who became achievers. She added:

Women teachers as role models for women students are thus a critical ingredient of a college environment that turns out talented women. In addition to serving as role models, women professors have also been found to be more concerned with the emotional development of their students and with helping them attain a deeper level of self-understanding than are male professors. . . . This kind of development may be especially critical for talented young women in their struggle to understand themselves not only as women but also as persons, so women teachers are doubly important to them.⁷

Can Tidball's study be one index to the survival of women's colleges? Perhaps this is so. Certainly more remains to be done in this vital area. One could carry the concept of role-model teacher into the area of administration and reflect on the paucity of women in college and university presidential positions. This, too, certainly needs treatment by researchers.

The issue of affirmative action for women on the university level in coeducational institutions also merits more

⁶M. Elizabeth Tidball, "The Search for Talented Women," Change 6 (May 1974): 52.

⁷Ibid.

study. The ramifications of affirmative action, and the passage of Title IX of the 1972 Education Amendment require serious research.⁸

Another issue for further investigation would be the changes in Catholic colleges or universities as a result of Vatican II. These changes can incorporate: methods of governance, curricular renewal and adaptation, funding, and type of student who continues to be attracted to such institutions of higher education. As previously noted, a good point of departure would be "The Renewal of Catholic Higher Education," of the National Catholic Educational Association.

The liberal arts institutions of higher education offer another area for study. The question most consistently raised by the Mundelein College Self-Study of 1962-64 was one of purpose. Does a traditional liberal arts program had a "future" in a society in which specialization was becoming the key to job success? Are liberal arts colleges a thing of the past, or can an institution of this regimen survive? In the same vein for pursuit would be documentation of the kinds of experiments in higher education currently taking place, or having taken place as a result of events occurring over the past decade. When colleges and universities were pressed by students

⁸For a more complete analysis of Title IX and its impact on education, see Allan C. Ornstein and Steven I. Miller, Policy Issues in Education (Lexington, Mass.: Lexington Books, 1976), and Opportunities for Women in Higher Education: A Report of the Carnegie Commission on Higher Education (New York: McGraw-Hill, 1973).

and faculty to make college more "relevant," what new programs or policies were enacted? True, some programs were trendy and were quickly phased out of the program. However, others met the needs of the changing student population. Did not the Continuing Education Program and the Week-End-College-in-Residence of Mundelein College answer such needs? A study of some of these experimental programs and their implications for higher education should be attempted.

Finally, it should be mentioned that the history of Mundelein College may be undertaken to commemorate the fiftieth anniversary of its opening in 1930. Mundelein College can be proud of its contribution to the education of women. The record of its successful alumnae includes the first woman to establish a New York advertising agency (Jane Trahey),⁹ and an Academy Award winner for her supportive role in "All the King's Men," (Mercedes McCambridge).

Although Mundelein College was founded in 1930, thirty-nine alumnae have been recipients of the Ph.D. degree up to 1966. When this is compared to the other two women's colleges in metropolitan Chicago, the figures show thirty-eight from Rosary College (founded in 1918) and twenty-five from St. Xavier College (founded in 1847).¹⁰

⁹Miss Trahey also wrote the novel, Life with Mother-Superior which was made into the film "The Trouble with Angels," and starred Rosalind Russell as the mother-superior.

¹⁰Doctoral Recipients from United States Universities, 1958-1966, National Academy of Science, Washington, D.C., 1967, as cited in the Advanced Institutional Development Program of

Whatever the future holds for Mundelein College can only be conjectured. However, one extremely important chapter of its history will be devoted to a gifted woman and president--
Sr. Ann Ida Gannon, BVM.

Mundelein College, proposal submitted to the Department of Health, Education and Welfare, 1976, Mundelein College Learning Resource Center.

APPENDIX

Biographical Data through 1976

Sister Mary Ann Ida Gannon, BVM
6363 N. Sheridan Road
Chicago, Illinois 60626

Place of birth: Chicago, Illinois
Date of birth: April 2, 1915

Educational Background

Immaculata High School - 1932
A.B. - Clarke College, Dubuque, Iowa - 1941
A.M. - Loyola University, Chicago, Illinois - 1948
Thesis: "Analysis of John Collop's Poesis Rediviva."
(English)
Ph.D. - St. Louis University, St. Louis, Missouri - 1952
Dissertation: "The Active Theory of Sensation in
Plotinus and St. Augustine." (Philosophy)

Positions at Mundelein College

1951-57 Chairman of the Philosophy Department
1957-75 President

Honors and Awards

Laetare Medal (1975)
Doctor of Humane Letters:
Lincoln College (1965)
Columbia College (1969)
Augustana College (1969)
Luther College (1969)
Marycrest College (1972)
Ursuline College (1972)
Spertus College of Judaica (1974)
College of the Holy Cross (1974)
St. Ambrose College (1975)
Rosary College (1975)
Amundsen Community College (1975)
St. Leo College (1976)
Mt. St. Joseph (1976)
Stritch School of Medicine (1976)

Doctor of Laws:

Loyola University (1970)

Doctor of Literature:

DePaul University (1970)

Danforth Foundation, Short Term Leave Grant for College and University Administrators (1970-71)

Protestant Foundation of Greater Chicago, Honoree (1970)

Loyola University Alumni Citation Award (1969)

YWCA Leadership Award in Education (1973)

Friends of Literature (1975)

Good American Award (1965)

100 Women of Our Times (Bazaar, 1971)

44 Leading Educators (Change, 1975)

Leading Woman (Illinois, 1975)

Chicago Association of Commerce and Industry Award for Education (1976)

Le Sallian Award (1976)

Aquinas Award (1976)

Offices, Committees and Affiliations

American Council on Education - Board of Directors 1971-74; Executive Committee, 1973; Chairperson, 1974; Chairperson, Book Awards Committee, 1976.

Association of American Colleges - Board of Directors, 1965-71; Vice-Chairperson, 1968; Chairperson, 1969; Ad Hoc Committee on Women's Colleges, Chairperson, 1972-present.

Religious Education Association of United States and Canada - Board of Directors, 1963-present; Vice President, 1966-73; President, 1973-75; Chairperson of the Board, 1975-present.

Girl Scouts of the U.S.A. - Board of Directors, 1966-75.

Central States College Association - Board of Directors, 1965-77; Secretary, 1970; Vice Chairperson, 1971.

North Central Association of Colleges and Secondary Schools - Board of Directors, 1973-77; Commission on Institutions of Higher Education, Chairperson, 1975-77; Executive Board, 1971-present; Vice Chairperson of Executive Board, 1975-76; National Commission on Post-Secondary Accreditation, 1975-78.

Erik Erikson Institute of Chicago - Board of Directors, 1970-present.

Millikin University - Board of Trustees, 1973-present.

NICOR (Northern Illinois Gas Company) - Board of Directors, 1973-present.

Federation of Independent Illinois Colleges - Executive Committee, 1965-69.

- Associated Colleges of Illinois - Executive Committee, 1970-72.
- Illinois Board of Banks and Trusts - Board of Directors, 1974-present.
- College Entrance Examination Board - Committee on General Studies, 1974-76.
- St. Louis University - Board of Trustees, 1974-present.
- St. John's College (Minn.) - National Advisory Board, 1975-present.
- CBA Institute for Postgraduate Education in Business - Advisory Council, 1973-present.
- Illinois Council on the Humanities, 1973-present.
- WTTW - Public Broadcasting in Chicago - Board of Directors, 1976-present.
- Scott Foresman and Company - Board of Directors, 1975-present.
- Newberry Library - Board of Directors, 1976-present.
- SABET (Secretary of Navy's Advisory Board on Education and Training), 1975-present.
- ERA, Co-chairperson, Illinois, 1976-present.
- Metaphysical Society of America - 1960-present.
- Women's Committee of the National Council of Christians and Jews - 1967-70.
- Catholic Adult Education Center - Advisory Council, 1965-67.
- Urban Apostolate of Sisters - Advisory Committee, 1967-present.

Member

- President's (Nixon) Task Force on Women's Rights and Responsibilities, 1969. Printed Report: A Matter of Simple Justice.
- Panel for Voluntary Action by Women: White House Conference on Food, Nutrition, and Health - 1969.
- Illinois Commission on the Status of Women, 1965-70; Chairperson of the Education Committee, 1966-67.

Current Listings

- Who's Who in America
- Who's Who of American Women
- Who's Who in the Midwest

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

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

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