

do you actually need?" They reached a compromise with the purchase of 40 acres alongside St. Vincent's fence line. McEniry's theory was that if the school grew, more land could be secured from St. Vincent's Home. Hayes wanted to think about it for a while, but Vice President I-Iutchinson of the Davenport Bank - a member of the committee - said, "Buy it. It's a good investment."

Once the news got out that land was being bought for a new boys' academy, Sister Michael, B.V.M., principal of Immaculate Conception Academy, contacted the bishop and asked him if he was planning a new central high school. The reason for the urgency of her request was that Immaculate Conception at that time was in need of a great deal of money for appointing and repairing the old ICA building. The bishop's reply was that the sisters should go right ahead with their repairs. What was being planned was simply a new building for the St. Ambrose Academy for boys.

On June 2, 1951, Bishop I Hayes bought the land, 39 acres instead of 40, and paid \$25,150 for it. Father McEniry sold the house and farm buildings on the land and had a football field put on the property for the young teams of the Academy. They would use it as a practice field. What actually materialized when the building finally was erected was a central high school. The people of Davenport would willingly contribute to a new Catholic high school, but it would have to be one that would pay attention to both boys and girls, not simply one sex.

In the early 1950s, thoughts were running not only to the erection of the new chapel, but also to the perennial question of a new fieldhouse. The gymnasium survived relatively unchanged since 1910, and it was obvious that something new was necessary. In January of 1949 the St. Ambrose board of directors passed a resolution that \$25,000 from the endowment income account plus the proceeds from the sale of the McCullough farm be allocated as a starting fund for the erection of an athletic fieldhouse at St. Ambrose College. The money was to be invested in safe securities. But in May of 1951, the College found itself in need of current cash. Bishop I Hayes, as chairman of the board of directors, suggested in a letter to Monsignor Lawler, the business manager, that since the McCullough farm and the \$25,000 were both the absolute property of the College unencumbered, he thought they ought to be turned over to the College to use for any needed expenses. That apparently was done. The resolution of 1949 was rescinded and the money was spent.

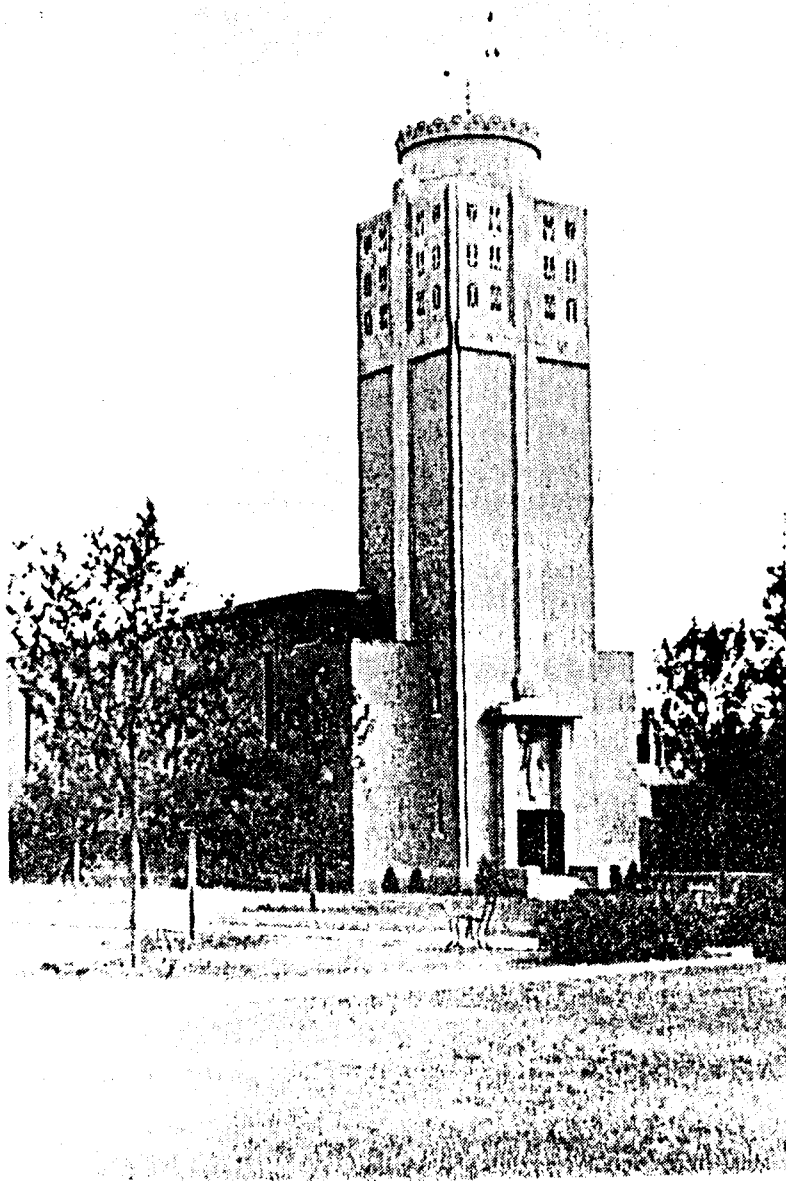
In the early '50s, the nation suffered under the so-called policing effort in Korea. But the draft had nowhere near the effect on enrollment at the College that World War II had. The conflict itself touched the College though in the recalling of several teachers, Fathers Ralph Thompson and Urban Ruhl to the chaplain's corps, Norbert Langenfeld, biology, Oliver Taylor, mathematics, and Coach Matt Starcevic, to their respective services.

The school year of 1952-53 saw the **addition** of another large number of new faculty members, seven of them this time. Among them was Robert Christin, Jr., as professor of English, who would teach at St. Ambrose for a few years before moving on to become president of St. Norbert's College in Wisconsin. The Reverend Charles Shepler, who would later become famous as the dean of men at St. Ambrose, came to the campus for the first time to teach speech. Peter L. Danner, lecturer in economics, would go on to a great future at Marquette University in Milwaukee, where he chaired the economics department, and later to the Center for the Study of Democratic Institutions in Santa Barbara, Calif.

Right at the beginning of the school year, the chapel cornerstone was finally laid under the presidency of Bishop I Hayes. In March of 1953, the library of the College received the personal collection of Jay Clark Hall, amounting to 1,500 volumes. Another bequest to the College in that same year was \$10,000 cash left by Monsignor William E. Carroll. Leo Deutsch, who had resigned as assistant athletic director in 1950, returned as athletic director for the 1953 school year. October 2nd of 1953 saw the first Mass celebrated in the new chapel, though it would not be formally dedicated until December 2nd. Cardinal Stritch of Chicago would preside at the dedication.

The chapel was really a splendid edifice in that the tower becomes the principal focal point, and makes the campus recognizable for miles around. The simplicity of adornment - almost starkness - is reflective of the predominant nature of liturgical art at the time. Architects such as Kaczmirzak, who did the chapel at St. John's University, and Anthony Lauck, who did the chapel of Moreau Seminary at the University of Notre Dame, used the starkness of concrete and stone to reflect a greater attention to the altar of sacrifice. This same idea was exercised in building Christ the King Chapel at St. Ambrose.

A pamphlet was printed in honor of the dedication. Probably its most important points were not the formal pictures of the Pope, Cardinal Stritch and Bishop I Hayes, but the interesting couple of



Christ the King Chapel, focal point of the campus, constructed in 1952.

paragraphs that were adapted from Bishop Shahan about the nature of the church building as the locus for the glory of God!

What may be more important as a reflection of St. Ambrose is the little page of writing titled, "Our College." It is unsigned, but it was obviously written by Monsignor Griffith. It provides a couple of paragraphs that show at least an ideal statement of what St. Ambrose was in Griff's mind. Thirty years later, it is not without point to quote them:

"It is physical things that grow big: steam shovels and factories and chain stores and college plants, but not education. Like grace and friendship, education is too much a qualitative thing for that. Its law of life is to develop, to deepen, to intensify. 'The Kingdom of God is within you.' So is education."

And then came the line that Griff had already become famous for, having appropriated it from Daniel Webster: "It is a small College, sirs, but there are those who love it."

The chapel was controversial. The controversy stemmed mostly from the professor of art on the campus, Father Edward H. Catich, whose philosophy of art was simply that form follows function. It was a good scholastic maxim, and the chapel did not fall under it. Particularly the tower. It would serve as an example in Father Catich's art class of something that was useless. I inveigled against it regularly, but his anger was probably not so much at the chapel building as it was against Monsignor Burke, the president, for not asking his advice or accepting his designs while having the chapel erected. The sorest rub of all was that the committee headed by Monsignor Burke had not accepted Father Catich's preliminary designs for the stations in the chapel. A later time, however - and another president - would see this rectified.

The year 1952 saw the incursion of women into St. Ambrose full-scale. The nursing division was granted full recognition at that time. The nurses lived at Marian Hall, attached to Mercy Hospital. They would come to St. Ambrose for their classes, and would receive either the nursing certificate at the end of three years or the Bachelor of Science in Nursing at the end of four years. From '52 until the abolition of the program about 10 years later, the nurses became a familiar part of the St. Ambrose scene.

Students of St. Ambrose, past and present, often say that though there might be a president and maybe a vice president or a dean on the campus, their contacts mainly were with the registrar, business office and the dean of students.

In the days after World War II, extending up into the early