

# Gannon, Guilfoyle, and Walsh: Shared Education and Catholic Higher Learning Objectives in Western Pennsylvania and Beyond, 1873-1957

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*Sanita, Scientia, Sanctitas* – “Health, Knowledge, Holiness” is the school motto for Gannon University located in Erie, Pennsylvania, but can also relate in large measure to the path taken by those who became priest-educators or administrators and adopted the responsibility for supporting Catholic higher education in their respective academically-centered neighborhoods.<sup>1</sup> The educational path of a priest, especially one who rises in rank to that of bishop, is often a methodical and involved process that centers upon pedagogy and prayer alike. The long and distinguished line of prelates that led the various Sees of Western Pennsylvania and the colleges and universities they helped to found, or continued to nurture if already established, provides a look into the educational life of the Church and how these schools survived within society at large. Each faced the same issues: maintaining a Catholic vision, administrative provisions, location, and sustaining an established educational enterprise through keen promotion and budgeting practices. Our three examples — Archbishops John Mark Gannon and Thomas Joseph Walsh, Jr., and Bishop Richard Thomas Guilfoyle — administered their own dioceses and promoted higher education initiatives that led to scores who chose Holy Orders and some who eventually earned high ecclesiastical rank. The three bishops also joined thousands of alumni who chose advanced learning at a college via the traditional path of attendance, study, and diligence that ultimately led to a diploma and finding their place in the wider world.

## Biographical Information In Brief and Early Schooling

A common characteristic shared by Bishops Gannon, Guilfoyle, and Walsh — aside from their mutual Irish-Catholic heritage, large family units, modest blue collar roots, nineteenth century birth, undergraduate alma mater, and the seeds that led to the seminary and ordination for example — can be traced through their hometowns found in different parts of Western Pennsylvania.<sup>2</sup> It was a case of influence from “Éire to Erie” so to speak in terms of how those who had Irish-born parents or had Hibernian ancestry tended to be in the majority and dominated the ranks of the hierarchy for years within the early American Church. From here their lifetime choice of vocation would also grow to embrace and learn about other ethnic groups over time. This became part of an everyday and growing education which also helped to shape their leadership efforts and wider world view and in part lent perspective as to how colleges and universities functioned and grew within their respective dioceses. After birth and adolescence passed, their ultimate ties to the region would vary in depth and degree through their respective lives of service. The strongest contributions and local attachments to Western Pennsylvania belonged to Archbishop Gannon and Bishop Guilfoyle who would head the Dioceses of Erie and Altoona respectively. However, Archbishop Walsh became the “prodigal son” in some respects as he spent most of his time on the borders of the Keystone State and eventually made a name for himself early on within the Diocese of Buffalo (which borders the Northern Tier of the Commonwealth) and over the Delaware River

to the east when he became Bishop of Trenton before ending up as the Archbishop of Newark in New Jersey.<sup>3</sup> Despite geographical separation, each gentleman would share comparable church rank, serve as co-celebrants at elevations, jubilees, and other milestone events, correspond with one another, and serve on various hierarchy-administered boards. This was part of a continuous bond that lasted throughout the course of their respective lives.

In order to have a clearer idea of the life journeys of these three individuals, the following capsule biographical sketches will provide perspective. **John Mark Gannon** (June 12, 1877 – September 5, 1968) was the seventh of nine children born to Thomas Patrick (1832-1894) and Julia (Dunleavy) Gannon (1841-1930) in Erie. He was ordained to the priesthood on December 21, 1901. Gannon served as curate or pastor at various parishes in Cambridge Springs, McKean, Meadville, and Oil City prior to his consecration as Auxiliary Bishop of the Diocese of Erie on February 6, 1918. He later served as the fifth Bishop of Erie from December 16, 1920 until his retirement in 1966.<sup>4</sup>

A protégé of Archbishop Gannon, **Richard Thomas Guilfoyle** (December 22, 1892 – June 10, 1957) was born in Adrian Mines just outside of Punxsutawney in Jefferson County, Pennsylvania (diocese of Erie). He was ordained to the priesthood in 1917 and his first assignment was as curate at St. Stephen in Oil City (1917-21), with a brief transfer to St. Titus in Titusville during part of 1918.



**Archbishop Thomas Walsh, Bestowing Degree on Proud Graduate, 1948** (Photo courtesy of the Archdiocese of Newark Collection, Archives & Special Collections Center - Seton Hall University)

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From parish duty, Guilfoyle eventually became secretary to Bishop Gannon and concurrently served as Chancellor of the Diocese of Erie. This experience ultimately led to his appointment as the third Bishop of Altoona in 1936, where he served until his death over two decades later.<sup>5</sup>

Another native son of Western Pennsylvania who contributed to the spiritual life of the region was **Thomas Joseph Walsh, Jr.** (December 6, 1873 – June 6, 1952). Born in Parkers Landing in Armstrong County (then in the diocese of Pittsburgh) to parents Thomas and Helen (Curtin) Walsh, he was the first of four sons. Walsh was ordained to the priesthood on January 27, 1900. He served as curate at St. Joseph's Cathedral (later appointed rector, 1915-18) while also occupying the office of Chancellor of the Diocese of Buffalo along with being private secretary to Bishop James Edward Quigley. He was appointed Bishop of Trenton (NJ) on May 10, 1918 and was named Bishop of Newark (NJ) on March 2, 1928. Walsh eventually was appointed the first Archbishop of Newark on December 10, 1937 and held this position until his death in 1952.<sup>6</sup>

As noted above, these three shared a common background, but early educational choices are what brought them closer in their joint paths to the priesthood and rise in the ranks — shared academic and life curriculum so to speak. For example, Gannon attended parochial school at St. Patrick's, his home parish, and graduation from “Old Central” and Clark's Business College followed in 1893.<sup>7</sup> Guilfoyle also attended parochial school in his hometown. Walsh himself attended public schools mainly around Pikesville, Allentown, and Wellsville (New York) after the family moved across the Pennsylvania border.<sup>8</sup> These formative steps infused these gentlemen with the fundamentals of writing, reading, and arithmetic as the old adage goes and led to a relative rarity, but a fairly common dream for first generation Americans — that of a college education and increased professional opportunities upon graduation.

### St. Bonaventure College and the Cradle of Western Pennsylvania Bishops

Envisioning future growth from a relatively short geographical distance, Gannon, Guilfoyle, and Walsh decided upon a liberal arts school conducted by the Order of Friars Minor (Franciscans) known as St. Bonaventure College — where they learned first-hand about higher education and applied those lessons later by extension to the dioceses, colleges, and parochial schools administered under their care. St. Bonaventure was founded in 1859 through the efforts of Nicholas Devereaux and other trailblazers including John Timon (1797-1867), the first Bishop of Buffalo whose family came from County Cavan, Ireland and himself born in Conewago, Pennsylvania.<sup>9</sup>

In many ways from the time of Bishop Timon forward, St. Bonaventure — located outside of Olean, New York — is a place that is often connected to Western Pennsylvania being situated approximately 11 miles from the state border and about 19 miles from the city of Bradford (Pennsylvania). In terms of proximity and travel, the school catalog of 1899 noted: “It is situated near the Allegany river in one of the most healthy and picturesque parts of the State. The Erie railroad runs through the grounds and thus renders St. Bonaventure's very convenient of access.”<sup>10</sup> After the school's

founding, the first freshman class of 26 students featured four young men from Pennsylvania (and a pair from Italy) who joined their New York brethren. What these students and eventually Gannon, Guilfoyle, and Walsh faced upon admission was the following base requirement: “No student will be received unless recommended by his respective Bishop or pastor. If he be from any other Institution he must have satisfactory letters from the President of that Institution.”<sup>11</sup> By the time Gannon and Walsh were on campus the school was led as president by Reverend Joseph Butler, OFM, a long-time fixture on campus. Father Butler also led the academic charge on behalf of St. Bonaventure which oversaw the 1898 initiative whereby the New York State Board of Regents had separated the preparatory and college divisions of the school, thereby allowing students to graduate in the now customary four years instead of the former terminal seven or eight.<sup>12</sup>

Once on campus, a student could select his own course of studies, but within a structured Catholic infused framework be it Ecclesiastical, Collegiate, Academic or Commercial. The Ecclesiastical Course of four years embraced Dogmatic and Moral and Pastoral Theology, Canon Law, Scripture (Exegesis) Hermeneutics, Sacred Eloquence, Hebrew and Arabic Languages, Liturgy, Ecclesiastical History, and Gregorian Chant.<sup>13</sup> The following course of studies was not only typical for the St. Bonaventure student of the late nineteenth and early twentieth centuries, but often mirrored the curriculum and required course sequence (with authors/book titles) at other Catholic colleges and universities of the day. The seminary department and first year expectations are outlined as follows:



**Archbishop Thomas Walsh, Portrait** (Photo credits for Walsh all the same)

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<b>Course of Studies<sup>14</sup></b>	
<b>Seminary Department</b>	<b>Collegiate Department</b>
Dogmatic Theology – Perrone	<b>Academic Course</b>
Moral Theology – Gury and Sabetti	Fourth Class – First Year (Freshmen)
Pastoral Theology – Stang	English – Brown’s Grammar and Exercises. U.S. History
Hermeneutics – Janssen’s	Latin – Grammar (Bullion), Historia Sacra (Thomond)
Ecclesiastical History – Brueck	Arithmetic – Davies’ (Intermediate)
Canon Law – Smith	Book-keeping – Crittenden’s
Liturgy – Wapelhorst	Writing – Lessons in Penmanship
Sacred Eloquence – Potter	Christian Doctrine
Plain Chant	
All theologians are required to preach at least twice a year.	

All three students also followed a standard prescription for the start of the academic experience. This involved the following prescribed pattern and preparation for life on campus:

The Scholastic year commences on the second Monday of September, and ends about the last of June. Terms. Board, Tuition, Bedding and Washing per annum, \$200. Doctor’s Fees – 5.00. Optional (With Extra Charges) – Piano, and use of instrument - \$30.00, Organ – 20.00, Modern Languages free of charge.<sup>15</sup>

Additionally, it was required ahead of time that students upon entering should have a sufficient number of shirts, toilet articles, etc.<sup>16</sup>

In addition to time in the classroom, these students had the option of engaging in various specialized activities, but each had to join at least one religious society as part of rounding out their education.<sup>17</sup> In the case of Walsh, his affiliation was as a consultor for the Third Order of St. Francis, but he also showed his artistic side as a member of the Cadet Band where he played the cornet (second chair, b-flat) and first violin in St. Cecilia’s Orchestra. Athletics was also another extra-curricular option and became a unifying force as Walsh belonged to the Handball Association and with his classmate and teammate John Gannon, both were contemporaries of National Baseball Hall of Fame members John McGraw and Hughie Jennings. Monsignor Robert Barcio, former archivist and historian of the Diocese of Erie who specialized in Church history, noted how these connections also included a third bishop – Pascal Robinson, OFM (class of 1896), who became a Papal Nuncio to Ireland in subsequent years and part of a wider ecclesiastical network.<sup>18</sup>

Around the time of graduation for Gannon and Walsh, the Pennsylvania-centered presence at the school still remained true in various ways beyond the consistent presence of young men in attendance from across the border. For example, the Reverend Francis Coyle from St. Thomas, Braddock sponsored a gold medal for

excellence in Christian Doctrine. The Alumni Association, organized in 1888, was led by Reverend William Dwyer of St. Andrew in Erie as president and the Reverend John Enright of Bernice (Sullivan County) who was part of the Executive Committee.<sup>19</sup> Gannon and Walsh would soon join the ranks of this organization in the late 1890s. Post “pomp and circumstance” remained in their joint connections to St. Bonaventure: Walsh was bestowed an honorary degree from his alma mater in 1913 and five years later in June 1918, Gannon ordained a class of 105 to the priesthood in a ceremony conducted at the adjacent seminary.<sup>20</sup>

Although Gannon and Walsh were contemporaries, Guilfoyle also made a mark himself at St. Bonaventure during the early twentieth century. As Monsignor Barcio noted in regard to the future Bishop Guilfoyle, his time at the college was quite memorable:

From 1908 to 1917, the name of Richard T. Guilfoyle was a household word at St. Bonaventure College. It was no exaggeration to say that this happy, alert and always courteous lad from the mining town of Delancey, Pennsylvania never had an enemy, but that from the very beginning he befriended everyone on campus from the last high school freshman to the senior of the deacon’s class, as well as every member of the faculty.

Richard Guilfoyle was always among the leaders in his classes. He received many academic awards for his prowess in the classroom. On June 17, 1914, commencement day, it was announced that Richard T. Guilfoyle was awarded the degree of Bachelor of Arts “Summa Cum Laude.” No doubt, this was the reason he was familiarly known by his classmates as “Sappy” short for “Sapientia” meaning wisdom.<sup>21</sup>

Guilfoyle eventually became a member of the Alumni Association. On November 30, 1936 his episcopal consecration was presided over by Bishop Gannon, with Bishop Walsh as co-consecrator —

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with the attendance of other fellow alumni that included Reverend Thomas Plassmann, OFM, who had succeeded Father Butler as college president. When Guilfoyle died on June 10, 1957, Archbishop Gannon heard the news of his passing while on a retreat with a band of diocesan clergy on the St. Bonaventure University campus — showing consistent attention to news of alma mater and preparation in overseeing operations of schools from grade to graduate school level within their own dioceses when they assumed leadership status.

### The “Paper Chase” and Next Steps to the Priesthood

In the typical succession of Church leaders, members of the clergy who are eventually elevated to the bishopric usually study at an advanced level in Rome or at Louvain if not also at the Catholic University of America. This is not an automatic right, but rather an oft-repeated and traditional path to power within the Church. For example, Gannon earned a second Bachelor of Arts degree (1902) and licentiate (1904) in Sacred Theology before graduating with a pair of doctorates in Divinity and Canon Law from the Pontifical Athenaeum, Apollinare in 1904 after starting at the Catholic University of America.<sup>22</sup>

Upon later reflection on these days of intensive and advanced scholarship, Archbishop Gannon wrote to the Reverend Robert Gannon, S.J. (no relation), the former President of Fordham University and recalled the following conditions that he endured en route to his future office of authority:

My days were spent in the library absorbing the tremendous shelf of Migne’s Greek and Latin Fathers. On the side, I learned day after day of all the soiled linen of that period until the Waggaman cyclone hit the institution, and I among others was dropped from the payroll. My Bishop transferred me to Rome.<sup>23</sup>

Additional recognition also came after they earned their diplomas. Walsh earned a pair of doctorates when he studied at the Pontifical Roman Athenaeum S. Apollinare between 1907 and 1908.<sup>24</sup> These prelates would often go on to receive honorary degrees including Bishop Gannon who received one from the University of Notre Dame du Lac in 1927, among other institutions over the years.

All of the three began their careers as young curates and later had “mentor” bishops who steered them beyond involvement with a single parish. This often included aiding an affiliated parochial school and deeper support of their parishioners on partaking in spiritual education and guidance based on prescribed Church teachings. On a more personal level, the sharing of Catholic-based education typically became a passion and duty for the bishops.

Among each of these future diocesan leaders, Archbishop Gannon had the earliest start and one of the most prominent track records for starting and nurturing academic institutions, especially with colleges housed within his particular see. More details will be provided further in this article, but by way of a basic overview and timeline, he founded Cathedral Preparatory School (1921), and encouraged the establishment of all-female Villa Maria College (1925), administered by the Sisters of St. Joseph, and all-female Mercyhurst College (1926), affiliated with the Sisters of Mercy. After the crash on Wall Street and economic troubles that rippled across the nation, Gannon was somehow able to establish the male counterpart Cathedral College

(1933), a two-year institution that was later extended to four and renamed Gannon College in his honor once it achieved stability and advanced standing in the academic world. Additionally, Bishop Gannon created a new educational program under the auspices of the Confraternity of Christian Doctrine that was organized within every part of the Diocese of Erie.<sup>25</sup> Along with the aforementioned colleges he founded five regional high schools that often served as feeder academies into the world of higher education as more students considered attending college — but this would really explode under the G.I. Bill of Rights which offered free educational options for veterans which was a typical means of building school ties for the faithful. This was a trend that also later benefitted the efforts of Bishop Guilfoyle and Archbishop Walsh in New Jersey, but mirrored what was happening in his home state as well.

The G.I. Bill and the network of parochial high schools also impacted favorably upon Walsh-endorsed Seton Hall College, which featured a 95% growth in enrollment right after World War II (the highest ratio of any school in the nation). But Walsh was active in New Jersey where he did create institutions of higher learning that attracted a handful of students from Pennsylvania. Many of these individuals came from the eastern part of the state, but some from as far west as Pittsburgh and environs over the years. While Bishop of Trenton, he oversaw the creation of the all-female and Sisters of Mercy-led Georgian Court College (1924) and helped create Caldwell College (1939) under the Dominican Sisters. He also supported the College of St. Elizabeth, Convent Station (established in 1899), until it fell outside of his geographical jurisdiction with the creation of the Diocese of Paterson in 1937. Walsh also supported the Jesuit-run St. Peter’s College (founded in 1872) in Jersey City and Seton Hall College (which became a university in 1950) in South Orange, where he resided just outside the campus grounds for most of his time in office as bishop.<sup>26</sup>

Although the work done by Walsh does not reflect directly on Western Pennsylvania *per se*, the patterns show a consistent building explosion in Catholic America when Archbishop Gannon and Bishop Guilfoyle were likewise striving to build for the future of higher education within their areas of influence. But some individuals did not stay at home to attend college. For example, the connection to Pennsylvania was evident with Seton Hall (not to be confused with the Sisters of Charity school, Seton Hill University, located in Greensburg and founded as a junior college in 1914), going back to W.S. McManus, the 88th student admitted to Seton Hall in 1858 who hailed from Reading.<sup>27</sup> On average, a scattering of Pennsylvanians would be on the student register books per semester. During the tenure of Walsh in Newark, students from Allentown to Bradford Woods — along with individuals from Kingston, Forty Fort, McKeesport, and Union City among other towns — dotted the *Setonia* roster over the years including one priest who would serve in Western Pennsylvania: Monsignor James F. Hopkins ’95 (also a St. Bonaventure graduate) who served at St. Titus in Titusville for a number of years.<sup>28</sup> Regardless of local attendance or destination, enrollment at Catholic colleges especially in Western Pennsylvania was often a case of manageable economics, motivation, and accessibility. For the hierarchy it became the goal of building a solid infra-structure to help sustain these

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institutions for future generations to avail themselves of a church-supported education.

Meanwhile, Bishop Guilfoyle focused his energies within the Diocese of Altoona (later Altoona-Johnstown): Mount Aloysius College, a school located in Cresson and operated by the Sisters of Mercy. The school began in 1853 as a prep academy, but under Guilfoyle it expanded into a junior college by April of 1939 with aid from the sponsoring order and the Board of Trustees prior to becoming an undergraduate school offering bachelor degrees in 1991.<sup>29</sup> His efforts helped with the upgrade and were part of concerted efforts of support that exemplified that an academy could grow from a high school into a junior college and then into a four-year degree-granting institution of advanced learning. This was a common path among different American Catholic-affiliated colleges and universities over the last two centuries.

### Catholic Higher Education in Context

From the aforementioned schools that Archbishops Gannon and Walsh and Bishop Guilfoyle supported to other nearby Catholic colleges and universities (with their religious order affiliation) including Duquesne (Holy Ghost Fathers) and Mt. Mercy (later Carlow) (Sisters of Mercy) in Pittsburgh, or St. Vincent (Benedictine) in Latrobe and many others within and beyond Western Pennsylvania, all offered students a choice of blended traditional religious and commercial educational instruction.<sup>30</sup>

In many cases it was the dream realized of having first, second, and succeeding generations of immigrants attend college and be educated to avoid a lifetime of toil in the mills, factories, and coal mines of Pennsylvania where they had to overcome various health and safety hazards on a regular basis in order to achieve a foothold and build the proverbial “better life” in this country.

Within the whole of Catholic higher education, during the earliest presence of school life when diocesan leadership was building a solid parochial school system, this helped increase educational exposure and attractiveness for devout Catholic families to consider. Graduating from a high/prep school tended to be a realistic goal with college being a more distant hope. During the mid-to-late nineteenth century, colleges often had a seven-to-eight year curriculum with three-to-four years high school and a prescribed eight-semester path to an AB or equivalent degree like that encountered by Gannon, Guilfoyle, and Walsh during their own undergraduate experiences.

When it comes to the deeper history of Catholic higher education in America, the Society of Jesus set the pace with the founding of Georgetown College (later university) in 1789. Others followed slowly, but steadily, in turn as the nineteenth century progressed — including the founding of St. Francis College in Loretto in 1847, which became the first school of its kind in Western Pennsylvania.<sup>31</sup> Further milestones occurred later in that century as the National Education Association (NEA) was formed in 1892 to set curricular standards across the board; eight years later, the Association of American Universities (AAU) and then the Association of Catholic Colleges and Universities (ACCU) were founded as voluntary associations of delegates from affiliated institutions of higher learning. By 1904, the

Catholic Education Association (CEA) was formed and this in part was a prelude to the maturing of Catholicism in the United States in the early twentieth century. In 1908, Vatican officials ended the missionary status of the American Catholic Church by removing it from the jurisdiction of *Propaganda Fide*, which led to both greater credibility within the Universal Church and to a new era in American Catholic higher education.<sup>32</sup>

The proportion of Catholics and those with access to educational facilities varied over the years, but the number of students was low in relation to the full population of those who belonged to the Church. As Catholic historian Jay P. Dolan noted, with a limited choice between seminary and college schoolwork, the trailblazing colleges featured a mixed student body:

Students ranged anywhere from eight to twenty-two years of age.... Such a mixture of young and old students meant that the college had to offer “instruction ranging from elementary courses like spelling, penmanship, and basic English grammar to college-level work in Latin, Greek and Philosophy.” Another point worth noting is that Protestants regularly attended Catholic colleges at this time.... Though these institutions hardly resembled today’s college, they were considered colleges at that time.<sup>33</sup>

The designation of what made up a college would change over time as basic curricula would become subject to accreditation standards by the end of the nineteenth century and beyond.

Those Catholics who did attend college during the first century and a half after the founding of Georgetown tended to be in a position to attend through diligence and careful planning. Across the country and within Western Pennsylvania in particular the:

tidal wave of Catholic immigration began with the Irish (French and Germans as well) in the 1840s, but by 1900 the European emigration had shifted decisively south and east as Poles, Slovaks, and Italians crowded through the nation’s ports of entry.<sup>34</sup>

Immigration slowed in the 1920s and what had been a predominantly “foreign” religion was, for better and worse, increasingly assimilated into American culture. Second and third generation immigrants advanced up the economic ladder. The aforementioned G.I. Bill educational benefits after World War II expedited this climb and also helped build student enrollment beyond merely local residents attending a nearby college.

A common vernacular language, developed in parochial elementary and secondary schools attended by immigrants and their offspring, also helped with students’ assimilation. Thus, Catholic educational tradition and modern society converged at colleges and universities in particular. As educational historian Edward Power noted:

In place of the classics, or in addition to them, an English curriculum was organized in most colleges before 1890. This new English course was not an accessory to the classical or classical-scientific courses so common in most colleges; it was considered to have sufficient merit in its own right and it retained only those parts or elements of the classical course believed to be essential to a good education.... From 1890 to 1920 Catholic colleges went through a period of reorganization. The purpose of reorganizing was to obtain some uniformity in college studies

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and to conform more closely to what was being done in the non-Catholic colleges of the country.<sup>35</sup>

Otherwise, it was noted that an extension of the Catholic school system not only in Erie but in much of the nation was ongoing. The extent of this venture, strongly supported by many bishops to fulfill the mandates of the Council of Baltimore to establish a school in every parish, contributed mightily to creating a demand for secondary and higher education under the auspices of the Catholic Church. Numerous Catholic institutions of higher learning were established in the 1920-1950 era to meet this educational need; it might be added that this was also the age of the expansion of higher educational opportunities in the country as a whole. The curricular development of Catholic institutions of higher education began as “more elementary” than “secondary” in content if not following a path through the seminary.<sup>36</sup> Specific requirements would include intensive English studies, but also a liberal arts (or classics) curriculum if someone did not follow a scientific or commercial course of studies in the end. Another benefit of this approach especially among the hierarchy was to try and retain a Catholic identity among those who attended parochial schools instead of the danger of losing their faith by attending public, or institutions sponsored by other religious denominations.<sup>37</sup>

Overall, the role of the hierarchy in higher education was one which usually centered on the creation of a board of trustees or regents in concert with a provincial or mother superior who led their particular religious order and appointed a president. Bishops helped to support their needs within their respective dioceses, but another unique circumstance that faced both Archbishops Walsh and Gannon is that they headed diocesan-run institutions of higher education — Seton Hall and Cathedral (Gannon) respectively where they sat as the head of their respective governing boards. There were only a handful of colleges and universities that were not led by religious orders, but Power went on to note this phenomenon in his expert analysis on a broader scale:

The Catholic college, it is true, has had a long tradition of administrative control. The presidents of the early colleges were encouraged by bishops and religious superiors to rule their houses of study without interference from the faculty, and this precedent has been retained with few exceptions. The early college, because it was a house of moral formation and Catholic doctrine, may have been justified in refusing to permit the “hands and the feet to interfere with decisions made by the head,” but the Catholic college of today is more fully an intellectual agency than its predecessors and it is simply impossible to suppose that all of the decisions in a college can be made by an administrative head.... The office of Catholic college president was often an avenue to preferment in the Church — many presidents became bishops — but more often, it seems, the office was a gateway to educational obscurity. An able president might become a bishop, but it was more likely that his talents as a leader and as an administrator were allowed to wither away in a subsequent assignment as a high school teacher or a college instructor.<sup>38</sup>

Thus, the leadership challenge of a college or university is one that

went together with understanding the fundamental educational needs of the constituency. Beyond those who had an opportunity to attend school in the early age of Catholic academia, the goal was to have a functioning system in place to educate all who wanted to avail themselves of higher education through part-time jobs, scholarships, purses, or sponsorship opportunities that could help defray costs. This helped students in larger measure focus on the books instead of having to worry as much about the financial end and dealing with the logistical and psychological transitions that were part of this vision.<sup>39</sup>

After World War II, enrollment in the nation’s colleges and universities reached 2,028,000 as compared to 1,365,000 in 1939. The growth of Gannon College was, of course, intimately related both to the need for a Catholic higher education for a larger number of young people as well as to the burgeoning veteran population on the campuses in 1946 and subsequent years. The further national growth of the percentage of young men and women continuing higher education (21% of the 18-21 age group attended college in 1930 compared to 32% by the late 1950’s) contributed to the solidification of Gannon and many institutions of higher learning.<sup>40</sup>

This also helped to make the Catholic institution a viable force in the future of knowledge sharing, based on an evolving tradition of higher education for the masses.

### Foundation of Western Pennsylvania Catholic Colleges Under Bishop Gannon – Mercyhurst and Villa Maria

When it came to describing the values of Archbishop Gannon and his work with Catholic education, Monsignor Barcio said the following of him:

The Church has gone to the length of establishing a national system of moral education throughout the nation. The burden of permanently supporting that system grows increasingly heavy but she accepts it as a divine mission and a patriotic duty. Let it never be said that the Catholic Church has failed America or the principles which made this nation great....<sup>41</sup>

Gannon had thus proved himself to be a builder and visionary. Aside from traditional parochial schools, ethnic and specialty schools arose. For example, St. John Kanty College, a high school and later junior college for men of Polish descent opened in 1911 under the jurisdiction of the Missionary Fathers of Saint Vincent de Paul. In addition, there was the Sacred Heart Mission (high school and junior college) at Girard in Erie County. This school was restricted to preparing boys for missionary priesthood in the Society of the Divine Word. Also, there was St. Mary’s College — a preparatory seminary founded in 1881 at North East in Erie County that educated young men for the priesthood in the Redemptorist Order. These were specialized educational enterprises that Bishop Gannon worked with in the course of his time as a leader and builder of religious-sponsored institutions — especially seminaries to help add to the ranks of the clergy to minister more fully to the faithful.<sup>42</sup>

From the germ of an idea to finished blueprints, the role of a church

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leader and the administrative forces behind a new college campus typically involved planning the mission, facility, financial reserves, and other facets which are involved with a new educational enterprise. Within the diocese of Erie, it was a case of female higher education first and then looking at a male counterpart. Dolan also noted that it became somewhat easier for the earlier all-women colleges to start and grow due to the number of teaching sisters and the focus exerted by the various religious orders, even though most faced perpetual issues of financial support and enrollment numbers.<sup>43</sup> From these particular circumstances, the Sisters of Mercy opened Mercyhurst Seminary High School and College in 1926 — but the story of the start goes back six years earlier when in 1920, newly installed Bishop Gannon suggested to the Sisters of Mercy that they move their Motherhouse from Titusville to Erie.<sup>44</sup>

Available land for the physical plant provided ample expansion for college operations with the groundbreaking taking place on September 8, 1924 and placement of the cornerstone by Bishop Gannon on August 23rd of the following year. The sisters were engaged in a swirl of activity once all parts of the administrative chain were set in place.<sup>45</sup> By 1928, Mercyhurst obtained a charter from the Commonwealth of Pennsylvania as a degree-granting institution where women could obtain a Bachelor of Science diploma in Home Economics. Three years later, the Middle States Association of Colleges and Universities granted the school full membership and accreditation rights. Monsignor Barcio also provided the celebratory post-script to these developments whereby Mercyhurst obtained not only stability, but proper status and respectability through a carefully detailed calendar of cultural and social events that helped attract students to their campus. For example, Bishop's Day was celebrated each year to commemorate the dedication and blessing of Mercyhurst on November 10, 1926. On that occasion, each student was formally presented to Bishop Gannon when he attended an entertainment prepared for him and dined with the senior class. The Sisters of Mercy made sure that he was a regular visitor on-site.<sup>46</sup>

Mercyhurst was not the only Catholic college success story in Erie. The first major effort at Catholic higher education in Erie came via the Sisters of St. Joseph in September of 1925 with the establishment of their college, Villa Maria. With the imprimatur of Bishop Gannon, Villa Maria obtained a state charter (1928) and bestowed its first degrees on June 12th of that year.<sup>47</sup> Villa Maria obtained Middle States Association accreditation in 1937. As Monsignor Barcio noted, that same year showed how the college operated and its course offerings typified liberal arts schools:

The first degree had been listed under the categories of Bachelor of Arts and Bachelor of Science. Majors were in English, German, Greek, Latin, music, chemistry, and biology. Later, degrees were conferred in the fields of home economics, sociology, and business education.

During this period, the College had involved a number of foreign students, several of them from Puerto Rico. Thirty-four of them were graduated from the College between 1937 and 1967.<sup>48</sup>

The school eventually merged with Gannon College, which would

become Gannon University in 1989. Ironically, Bishop Gannon and his college (originally Cathedral College, later known as Gannon College, and ultimately Gannon University) would rely on Villa Maria College in order to establish a male-only college in Erie — a story which is outlined below.

### Archbishop Gannon – Founding of Cathedral (Gannon) College from the Ground Up

During the academic year of 1933-1934, Cathedral College opened and operated under the Charter of Villa Maria College as a downtown extension school for men. At the time, Villa Maria College was in the process of building credentials for accreditation and the crowded conditions made for a challenge from the start. Therefore, Villa Maria was for a time an *ad hoc* co-educational institution of higher education for the see. This happened due to the fact that the first graduates of the Cathedral Preparatory School for Boys were financially incapable of enrolling at a college due to financial shortfalls and wanted to pursue advanced educational avenues, but this was conditional due to room and logistics. The young men could only spend two years at Villa Maria while other provisions were made.<sup>49</sup>

Over three dozen young men from Cathedral Prep were allowed to attend Villa Maria for two years in the late 1920s through the efforts of Father [Doctor] “Doc” Joseph Wehrle who served under Archbishop Gannon.

Nevertheless, the Sisters acceded to “Doc’s” arrangements out of a general sense of gratitude to him as well as to Bishop Gannon. The male students were permitted to attend the college for two years until the early days of June, 1927 when they were requested not to return in the fall. “Doc” personally interceded on their behalf so that their grades and credits were accepted at St. Bonaventure University, Olean, New York and St. Vincent’s College, Latrobe, Pennsylvania even though Villa Maria was not accredited at the time. A charter was not granted by the State of Pennsylvania until 1929, the beginning of the Great Depression.<sup>50</sup>

The challenges were there and the next chapter in the growth pattern of Cathedral and later Gannon College was soon at hand.

The acknowledged chronicler of Archbishop Gannon and Gannon University is Monsignor Barcio, who further noted in his research that there are interconnections as Archbishop Gannon created this school during his time as head of the diocese of Erie and it was known at first as the “newsboys’ college” or “education on the square.”<sup>51</sup> As Monsignor Barcio further noted, it was an interesting process from blueprint to action in order to fill a serious void. He recounted the following short story from the summer of 1933 that shows how a college can be created through necessity and slightly unorthodox means:

“Now, Dr. Wehrle, don’t start a college when I’m away!” Bishop Gannon insisted just before leaving for his *ad limina* visit to Rome.

“By no means, Your Excellency,” “Doc” Wehrle assured him.

The very next day “Doc” Wehrle consolidated final plans to

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open a men's college. The retired Ordinary of the Diocese of Erie, Bishop Alfred M. Watson, with a smile, so described the mandate under which Cathedral College opened its doors, a few yards west of the bishop's residence [the Downing Building, 225 West Ninth Street], September 18, 1933....

If Archbishop Gannon had any interest at all in the improvement of his diocese, it would have been in the area of education.<sup>52</sup>

Thus began Cathedral College, which allowed for future growth to take place as this two-year community academy under the auspices of the diocese of Erie was now open for business. This arrangement was convenient at first as it was designed not as a degree-granting institution, but a place where students could transfer to a four-year school to earn a full bachelor's degree. With these transitional issues at hand, improvised attempts to partner with St. Vincent College proved successful under their charter and this lasted from 1934 to 1941 when the name change from Cathedral to the Gannon School of Arts and Sciences officially took place and the school came under the accreditation umbrella of Villa Maria College from that point.<sup>53</sup>

Despite the impetuosity of "Doc" Wehrle noted earlier, Bishop Gannon did come around and became an advocate for his burgeoning school. The prelate would write in 1941 what became an assessment and endorsement of the college and what he wanted it to become:

The sons of a working man, no matter how virtuous or talented, are forced to give up hope of a college education. I do not think the right to a college education should be based on wealth or social standing. I think the right to a college education should be based on virtue and talent.... The college should be open to young men of any creed or color. They shall receive an education and at a minimal cost – a cost which they can well defray by a paper route.<sup>54</sup>

Within a decade of early operations once the Gannon School of Arts and Sciences was christened, a more formal and permanent application was made to the Pennsylvania Department of Instruction for a separate and distinctive charter which would authorize the school to confer the degrees of Bachelor of Arts or Bachelor of Sciences depending upon the track chosen. Success was achieved later in 1944 as the Gannon School of Arts and Sciences simply became known as Gannon College, with all due rights and prerogatives to grant the baccalaureate degree. With the success of the American war effort in Europe and Asia, and the signing of the two armistices in 1945, the hostilities of World War II ceased.<sup>55</sup>

A major milestone for Gannon College came with achievement of accreditation by the Middle States Association of Colleges and Secondary Schools in 1951. When the evaluation team visited on March 4-5, 1951, they were amazed at what had been accomplished since its first visit in 1948. They unanimously recommended that the College be accredited by Middle States. Much of the credit for this major achievement was due to Erie Auxiliary Bishop Edward P. McManaman (Secretary of the Board of Incorporators and the Board of Control), "Doc" Wehrle, Rev. William Sullivan, Ph.D. (a member of both boards), and Rev. Wilfred Nash (Dean of the College).<sup>56</sup> Another report in 1955 and a team visit in 1957 led to the modern era and continued operation of Gannon College into the present day as a university.

In retrospect, on November 5, 1951, the city of Erie was the scene of one of the most solemn and colorful religious ceremonies the city had ever witnessed. The occasion was the rededication of St. Peter Cathedral and the celebration of the Golden Jubilee of priesthood of Bishop Gannon. In attendance were the provincials of religious orders, presidents of colleges and universities, leaders from seminaries and monasteries, and many priests from neighboring and distant dioceses. Swelling this array of religious leaders were professors from Gannon College in academic robes, students of the three Catholic colleges in Erie (Gannon, Villa Maria, and Mercyhurst), and students of the four Catholic high-school academies in Erie (Cathedral Prep, Villa Maria, St. Benedict's, and Mercyhurst).<sup>57</sup> This was a show of unity and displayed the efforts of Bishop Gannon — both symbolic and actual — that stemmed from his educational experience and that of Bishop Guilfoyle and Archbishop Walsh at St. Bonaventure's and its Franciscan educational tradition.

### St. Francis and Felician - Franciscan Academics Come Full Circle For Guilfoyle and Walsh

Beyond the diocesan affiliations of Gannon and Seton Hall, ironies on the educational development front also occurred when it came to schools supported by Bishop Guilfoyle and Archbishop Walsh. The latter was an advocate for the Felician Sisters and the Franciscan College of New Jersey located in the Borough of Lodi. Originally known as the Immaculate Conception Normal School, this academy was founded on July 5, 1923 as a college that helped young women achieve state teaching certification.<sup>58</sup> On May 27, 1935, this "Normal" School was raised to the status of a teacher training institute approved by and affiliated with the Catholic University of America. The students who belonged to a religious order and completed a maximum of seventy-two semester hours of their undergraduate work at Felician could then transfer to the Catholic University of America, Seton Hall, or Fordham University. Eventually, the institution reorganized as a junior college in 1941, and on March 26, 1942, it was incorporated under the laws of the State of New Jersey as Immaculate Conception Junior College.<sup>59</sup>

Conversely, when it came to Bishop Guilfoyle, the tradition and connections that he absorbed at St. Bonaventure helped with the Irish Franciscan Brothers who had founded St. Francis College in Loretto in 1847. Historically, St. Francis is one of the first twenty Catholic universities in the United States, the first in Pennsylvania, and the first Franciscan college to be founded in the country. This school was also one of the first Catholic universities to become co-educational in the entire nation.<sup>60</sup> The school's high point with Bishop Guilfoyle came during his installation ceremony when the St. Francis choir sang in his honor. As the school press also noted, they wished him well on his new rank:

That Sainthood will be the reward ineffable of Bishop-Elect Richard T. Guilfoyle's labors here in the Diocese of Altoona, is the prayerful wish of the Franciscan community and the students of Saint Francis college and ecclesiastical seminary.<sup>61</sup>

After 1936, Bishop Guilfoyle did not spend much time on campus inasmuch as other members of the hierarchy came to the campus for seminary events, ordinations, occasional ground breaking ceremonies, commencements, or special convocations. But for the centennial

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celebration of the college, Bishop Guilfoyle celebrated the 10:30 a.m. Mass on the main day of the commemoration — October 4, 1947.<sup>62</sup>

Despite not having as large a profile as Archbishops Gannon or Walsh — who had Gannon College and Villa Walsh High School (Morristown, NJ) named in their honor, respectively — Bishop Guilfoyle would, after his death, be memorialized in the renaming of Altoona Catholic High School as Bishop Guilfoyle High School. Today, Bishop Guilfoyle High School provides “guaranteed scholarships” for those with exceptional academic achievement to attend St. Francis University, Mount Aloysius College, St. Vincent College, or St. Bonaventure University. These tuition aid opportunities reflect both the tradition of Catholic academic stability and development, and the experience of these three bishops who had attended schools in Western Pennsylvania and beyond the state’s borders and in turn built on that foundation for future generations.<sup>63</sup> This is a homage to schools that were founded early in the development of American Catholic higher education and ones that had a connection to Archbishop Gannon, Archbishop Walsh, and Bishop Guilfoyle.

## Conclusion and Final Overview

This article shows a specific connection between episcopal oversight and different levels of college and university development from a general historical perspective. Western Pennsylvania roots nourished the development and blossoming of the learning tree of various Catholic educational institutions. Time marched forward and opportunities for education — coupled with needs of both Church and society — moved these schools to explore new options after World War II, through the Vatican II era, and into the new millennium. These changes included co-education as a normal progression, movement of colleges to university status, development of graduate and specialty schools (nursing, medical, law), and expansion via national and international enrollment, exchange programs, and satellite campuses. These advances came in part as consequences of the concerted efforts of Archbishops Gannon and Walsh and Bishop Guilfoyle, who helped to pave the way. This article has examined how Catholic higher education has developed, survived, and expanded to the present day. For example, St. Francis University in Loretto currently has a student body of 1,800+ (615+ graduate students) with a campus in Ambialet, France. Gannon University in Erie features over 2,900+ undergraduates and 1,200+ graduate students with a branch campus in Florida as of 2015.<sup>64</sup> Similar growth at Mercyhurst, Mount Aloysius, and other institutions influenced by the lives, educational training, and episcopal connections of these three native-son bishops of Western Pennsylvania is also part of the present success story of Catholic colleges and universities in Western Pennsylvania.

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## Acknowledgments

Mr. Tony DeGol, Secretary for Communications at the Diocese of Altoona-Johnstown; Mr. Dennis Frank, Archivist for St. Bonaventure University; Ms. Rachel Fillgrove, Student Assistant at St. Bonaventure University; Reverend Justin P. Pino, Archivist for the Diocese of Erie, Pennsylvania; Mr. Robert Stere, Mount Aloysius College Library; Professor Rebecca M. Kopanic, Technical Services Librarian and Archivist at Saint Francis University; and most especially Mr. John Bates, Esq., for his support in the preparation and editing of this article.

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- 2 "Bishops" appearing at the website, <http://www.catholic-hierarchy.org/bishop/>. Last modified August 22, 2015; accessed September 7, 2015.
- 3 Rev. Joseph H. Brady, *The Most Reverend Thomas Joseph Walsh, S.T.D., J.C.D.* (South Orange, NJ: Seton Hall College, 1950), 1-6.
- 4 "Archbishop John Mark Gannon" appearing at the website <http://www.catholic-hierarchy.org/bishop/>. Last modified January 19, 2015; accessed September 7, 2015. Rev. Robert G. Barcio, "*That You Love One Another: The Life and Times of Archbishop John Mark Gannon - A History of the Diocese of Erie: Volume II* (Erie, PA: Diocese of Erie, 1996). (Gannon was appointed Titular Bishop of *Nilopolis* on November 13, 1917 in conjunction with being named auxiliary bishop of Erie. He became the first native son of Erie to lead his home diocese. Named an Archbishop *ad personam* on November 25, 1953, he served as Bishop of Erie until his resignation on December 9, 1966, at which time he was named Titular Archbishop of *Tacarata*. He died on September 5, 1968, at age 91. He passed the rare milestone of having served as a bishop for over a half century.)
- 5 "Bishop Richard Thomas Guilfoyle" appearing at the website <http://www.catholic-hierarchy.org/bishop/>. Last modified January 19, 2015; accessed September 7, 2015,
- 6 Brady, 1-15. (Newark became an archdiocese in 1937.)
- 7 Rev. Robert Barcio, "*That You Love One Another*," 11. (After working at the Erie City Iron Works for two years as a bookkeeper, John Gannon left for St. Bonaventure College in 1894.)
- 8 Brady, 1-7.
- 9 Robert, Ann, and Daniel McCarthy, *Good Journey: 150 Years at St. Bonaventure University* (St. Bonaventure, NY: Franciscan Institute, 2011), 1-5. *Catalogue of the Officers and Students of Saint Bonaventure's College and Seminary, for the Academic Year 1898-99* (Allegany, NY: Citizen Press, 1899), 1-10. (St. Bonaventure was chartered in 1875 and became a university in 1950.)
- 10 *Catalogue, 1898-99*, 11.
- 11 *Ibid.*, 13. McCarthy, 14-16. (On average about 20% or more of the student body during the nineteenth and twentieth centuries came from Pennsylvania with most traveling to campus from the counties in the western part of the Commonwealth. For example, those students who studied for the priesthood in 1899 included: **Seminary Department:** William Becker – Erie; Patrick Boland – Archibald, PA; Thomas Cantlin – Erie; James Conlin – Erie; Patrick Cranney – DuBois, PA; Miles Curley – diocese of Scranton, b. Great Bend, PA; John Dannecker – b. Lock Haven, PA, diocese of Harrisburg; Peter Donohoe – Greenville, PA, diocese of Erie; Edward Driscoll – Reynoldsville, PA, diocese of Erie; John Gannon – diocese of Erie, born in Erie; Adalbert Kovachy – Wilkesbarre, PA, diocese of Erie; Joseph Kuntz – Erie, diocese of Erie; John McCabe – born Pawtucket, PA, diocese of Erie; Peter Miller – Archibald, PA; Martin O'Hern – DuBois PA, diocese of Erie; John O'Brien – born Hartford, CT, diocese of Pittsburgh; Thomas O'Malley – born Dunmore PA, diocese of Scranton; Maximilian Pulaski – born Erie, diocese of Erie; Charles Schulze – born Erie; Thomas Walsh – Wellsville, NY, diocese of Buffalo; John B. White – born Carbondale, PA; and Anthony Wiersbinski – Oil City, PA, diocese of Erie; Others were from the Pennsylvania dioceses of Scranton, Harrisburg, and Philadelphia. **Collegiate Department:** Matthew Boland, John Burke, William Costello, John Cunningham, William Davies, John Devlin, John Doherty,

- William Donlin, William Gallup, Timothy Giblon, Louis Hamilton, Patrick Hunt, Theodore Hull, Dennis Kane, Thomas Kenny, Louis Lanigan, Joseph Miller, John McManus, John O'Malley, Paul O'Neil, Tobias Schlaudecker, Arthur Smyth, Joseph Snyder, Joseph White, and Francis Youska. St. Bonaventure was not co-educational at this time.)
- 12 McCarthy, 14-16.
  - 13 *Catalogue, 1898-99*, 10-12. ("The Collegiate and Academic Course of eight years embraces the Greek, Latin, English (French, German and Italian languages optional), Rhetoric, Poetry, Elocution, Philosophy (Mental and Natural), Natural History, Descriptive Geography, Mythology, Ancient and Modern History, English Literature, Drawing, Phonography, Trigonometry (plane and spherical), Surveying, Conic Sections, Calculus, Chemistry, Astronomy and Physics." "The Commercial Course, of four years, comprises the English and French languages, (German and Italian optional), Rhetoric, Elocution, History, Geography, the use of the Globes, Astronomy, Book-keeping, and Commercial Correspondence, Practical Arithmetic, Commercial Law, Geometry, Mensuration, Trigonometry, Algebra, English Composition, Drawing, Phonography, Natural Philosophy, Chemistry and Physics.")
  - 14 *Ibid.*, 14-16.
  - 15 *Ibid.*, 12.
  - 16 *Ibid.*, 12-13. (Further pronouncements included the following: "Payments must be made invariably half-yearly in advance; if not students are liable to be dismissed. Deductions within the sessions will be made only for dismissal or protracted illness. Students will not be received for a shorter period than one session, viz: for five months; and if they withdraw before its expiration, if special arrangements have not been made, the charges for the whole session will be exacted. The Institution will not furnish clothes, books and stationery, unless a sufficient sum be deposited with the Treasurer." "All letters to and from students are subject to the perusal of the President. The use of tobacco or intoxicating liquors is positively prohibited.")
  - 17 McCarthy, 16.
  - 18 Barcio, "*That You Love One Another*," 11-12. *Catalogue, 1898-99*, 23-35. ("This fraternity was erected in 1877, in order to foster a religious spirit among the students and to enable them to participate in the innumerable spiritual privileges enjoyed by Tertiaries of the Seraphic Order.")
  - 19 *Catalogue, 1898-99*, 21.
  - 20 Barcio, "*That You Love One Another*," 17, 398. *Alumni Directory of Saint Bonaventure's College and Seminary, 1859-1930. Bulletin of St. Bonaventure's College and Seminary. II:1-A* (St. Bonaventure, NY: Citizen Automatic Press, 1939)
  - 21 "*That You Love One Another*," 407.
  - 22 *Ibid.*, 12-14. ("His student days were filled with high hopes and great promise. So impressed was Bishop Fitzmaurice with his academic acumen that he sent this handsome young seminarian to Catholic University in Washington, D.C. Then, on December 21, 1901, he was ordained to the priesthood in the old Cathedral of the Assumption in Baltimore" by Cardinal Gibbons. "After a short stint as pastor of St. Francis Xavier's, McKean, in the summer of 1904, Bishop Fitzmaurice sent him to the Appollinare University in Rome to finish the studies he began at Catholic University. He was also advised to spend some time at the University of Munich." Gannon lost scholarship money due to a mishandling of funds by a Washington lawyer and real estate agent, Thomas Waggaman. "While at the University Father Gannon was assigned to assist Doctor Shahan a noted dogmatic theologian at the University. For his service, he was to receive a compensation of \$800.00 per year for a three year course toward the Doctorate. ... His studies in Rome culminated in receiving a doctorate in Canon Law and Sacred Theology. He was the first and only priest of the Erie Diocese to win such degrees." In the *Alumni Directory of Saint Bonaventure's College and Seminary, 1859-1930* (published 1939), the entry for Gannon lists him as having a BA, DD, DCL, STB, and STL. This shows how important the presence of academic credentials was among these Church leaders.)
  - 23 *Ibid.*, 13
  - 24 Brady, 4-7.
  - 25 Barcio, "*That You Love One Another*," 268-271.
  - 26 *The Bishops of Newark, 1853-1978: The First 125 Years of the Archdiocese of Newark As Seen Through The Lives and Administrations of the Seven Men Who Have Been Its Leaders* (South Orange, NJ: Seton Hall University Press, 1978). Sister Rita Chambers, OP, *Celebrating the Past, Shaping the Future: A Short History of Caldwell College, 1939-1989* (Caldwell, NJ: Caldwell College, 1994), 1-15. (Mother Joseph Dunn, Mother General of the Caldwell Dominicans, wanted to start a junior college and noted this as early as 1928. However, this reality did not materialize until 11 years later

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- on September 19, 1939 when Caldwell College for Women opened its doors. Archbishop Walsh served as their first president. Caldwell became a university in 2014.)
- 27 *Seton Hall College Student Register, 1856-1891* (South Orange, NJ: Seton Hall College, 1856-1891), 1-12.
- 28 *Seton Hall University Alumni Directory* (South Orange, NJ: Seton Hall University, 1952).
- 29 *Board of Trustees Minutes Book for Mount Aloysius College* (Cresson, PA: Mount Aloysius College, 1939). Sister M. Pierre Green letter to Sister M. De Sales of Mount Aloysius College and Dr. Clarence L. Ackley, Secretary of the Pennsylvania State Council of Education, 1 April 1939. (Minutes of Mount St. Aloysius Academy, Cresson – September 9, 1939. All local Superiors including Mother Mary Cecilia, Mother Provincial presiding. “As we all know that there must be a local Board of Trustees to take care of the more immediate – financial business in the Provinces.... Authorized by the Provincial Council, Sister Mary de Sales Farley tried to obtain State approval for opening the Junior College.... I am here to announce to-day that a Junior College will be opened here this month with, to date, an enrollment of 23 ... 15 boarders and 8 day pupils (*sic*).” The school received the “go ahead” to proceed in a handwritten message to advance its educational operations.)
- 30 “Colleges in Pennsylvania” appearing at the website <http://collegestats.org/colleges/pennsylvania/>. Last modified 2015; accessed September 7, 2015. (Overview of colleges in western Pennsylvania: Throughout the last few centuries many Catholics would gradually attend public community colleges, four year schools, graduate programs, and other types of schools depending upon individual circumstance. Many had Catholic chaplains and/or Newman Centers to minister to Catholic students on a particular campus. Included in this region are Allegheny College, Meadville; Robert Morris, Moon Township; the State University system including Clarion in Clarion County, Edinboro in Erie County, Indiana in Indiana County, and Slippery Rock in Butler County — and major institutions including Pennsylvania State University in State College and the University of Pittsburgh, both with campus locations across the state.)
- 31 Edward J. Power, *A History of Catholic Higher Education in the United States* (Milwaukee: Bruce Company, 1958), 86.
- 32 Ibid. “An Immigrant Church, 1800-1900” appearing at the website <http://www.catholichistory.net/Timelines/Timeline1800.htm>. Last modified September 4, 2015; accessed September 7, 2015. (The Association of American Universities was founded to promote higher standards and put U.S. universities on an equal footing with their European counterparts. “In addition to the tendency toward multiple curriculum organization, the Catholic colleges began to enrich their curricula during the years after the Civil War, especially after 1880, and permitted students to major and minor – or concentrate – in an area of knowledge. Modern languages were offered regularly and were part of the curriculum. French and German were most popular, but Spanish was common too; Irish was offered as an elective at Notre Dame.”)
- 33 Power, 1, 51. Jay P. Dolan, *American Catholic Experience: A History From Colonial Times to the Present* (Garden City, NY: Doubleday & Company, 1985), 249-50. (“College students ranged in age from boys who were mere children to young men in their late twenties; the same academic activities and the same rules of conduct applied to all without regard to age differences. The reasons why boys attended colleges were as diverse as their ages and abilities. To suggest that the sons of the upper classes attended college is not to imply necessarily that their parents were college-trained. Some of them were, of course, although there was much less of an academic background in the heritage of Catholic college students than there was for the students of some of the better denominational colleges of the East. People of means sent their boys to college; people with ideals did so whenever possible.” “Catholic colleges passed through different periods of curricular and methodological development. Throughout the nineteenth century, however, whatever the general curricular developments in the United States tended to be, Catholic colleges adhered to the basic theory that the purpose of higher education was mental discipline. When practical studies were included in the curriculum of the early colleges, they were placed on the same level as the rudimentary classes; they were never thought of as being part of higher education.)
- 34 “An Immigrant Church, 1800-1900.”
- 35 Power, 82-84. Barcio, *Gannon University*, 15. (“Beginning with the establishment of Georgetown... (the) number [of Catholic affiliated colleges and universities] had grown by 1932 to 162 institutions with 2,768 professors providing an education for 105,926 students. The pace of development increased in the 1930’s and after and by 1982 there were 237 colleges and universities serving 533,080 students.”)
- 36 Power, 53, 56. (The Plenary Councils of Baltimore were national meetings of bishops to discuss church policy in 1852, 1866, and 1884. The 1866 session in particular introduced Title IX, section iii on “Of the Education of Youth” that – “A desire is expressed to have a Catholic university in the United States.”)
- 37 Ibid., 57.
- 38 Ibid., 87, 108, 155. (“The institutions of higher education supported by the Catholic church are conducted by teaching orders of priests, brothers, sisters, and by the hierarchy or the Bishops of the United States who, with the exception of the hierarchy, work under the general supervision of the bishop of the diocese in which the institution is located.”)
- 39 Ibid., 110.
- 40 Barcio, *Gannon University*, 38-39.
- 41 Barcio, *That You Love One Another*, 372-373.
- 42 Barcio, *Gannon University*, 3.
- 43 Dolan, 249-254.
- 44 Barcio, *That You Love One Another*, 32, 135, 138. (On September 30, 1920, Mother M. Borgia Egan purchased 75 acres of land in southeastern Erie for \$51,000 for the new Motherhouse of the Sisters of Mercy and for Mercyhurst College.)
- 45 Ibid., 136.
- 46 Ibid., 140.
- 47 Ibid., 141.
- 48 Ibid., 121.
- 49 Ibid., 159. Barcio, *Gannon University*, 3. (“Most Catholic Colleges at that time were not co-educational especially those conducted by religious communities of women.” By 1933, the year Cathedral College opened, there were 15 parochial schools with 6,655 students — which exceeded the 1913 count of 4,100 students in 11 parochial schools. Before Villa Maria College opened in 1925 and Mercyhurst in 1926, St. Vincent Hospital School of Nursing began operations in 1901.)
- 50 Barcio, *That You Love One Another*, 159-162. (It was discovered that: “any college in Pennsylvania that held a charter granted before the adoption of Pennsylvania’s Constitution of 1873, known as a ‘grandfather clause’, had almost unlimited educational powers and was not subject to legislative restrictions that were adopted since 1873. The Erie Sisters of St. Joseph at one time had possessed such a charter but had failed to renew it. Duquesne University possessed one of these ‘grandfather charters’ but refused to sponsor Cathedral College. Undaunted Dr. Wehrle returned to St. Vincent’s College in Latrobe, Pennsylvania where he had attended the Seminary. There, the Most Reverend Archabbot Alfred Koch, O.S.B. graciously consented to allow Cathedral College to operate under the charter of St. Vincent College. This was the arrangement from September, 1934, the second year of operation, to September, 1941 when Cathedral College became the Gannon School of Arts and Sciences and returned once more to function under the charter of the fully accredited Villa Maria College.”)
- 51 Barcio, *That You Love One Another*, 166.
- 52 Ibid., 17.
- 53 Ibid., 26.

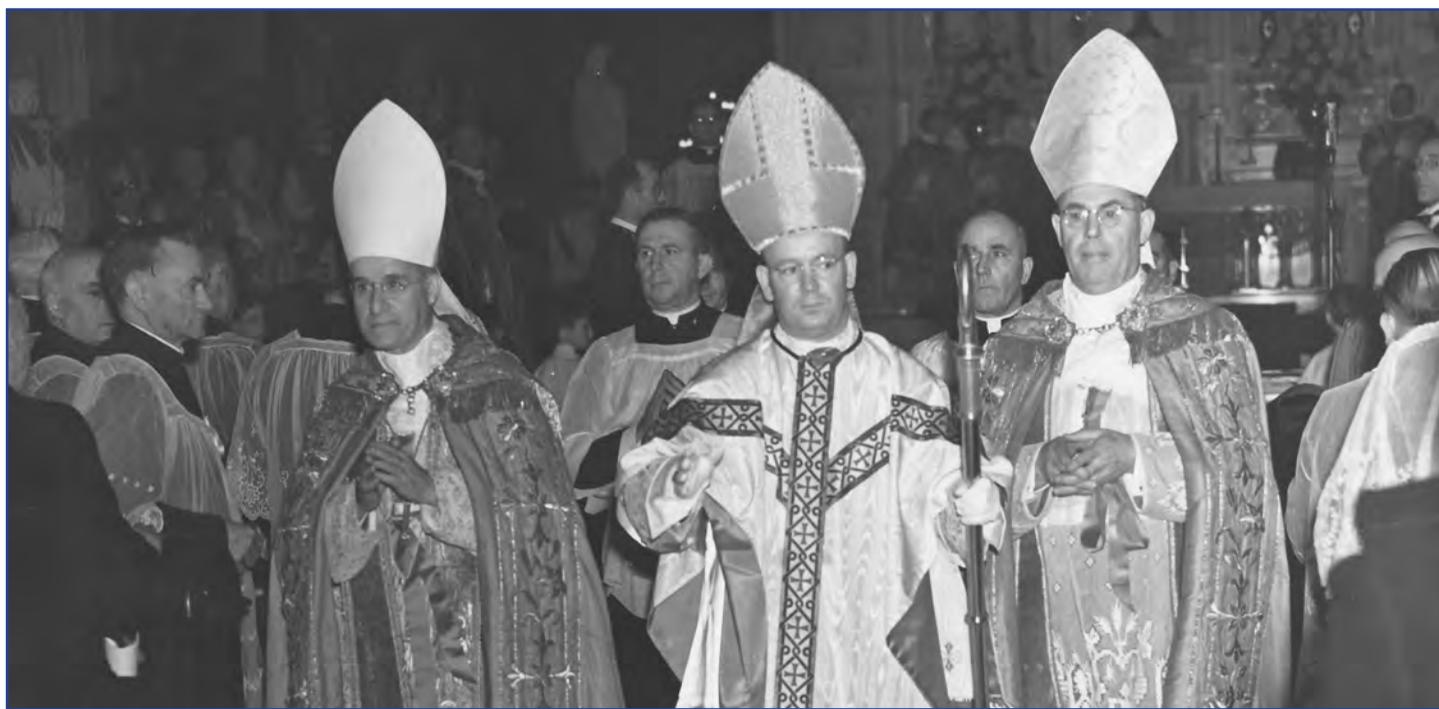


**Consecration of Bishop Richard Guilfoyle at St. Peter Cathedral in Erie (1936).** L to R: Bishop Francis Tief of Concordia, Bishop John Mark Gannon of Erie, Dennis Cardinal Daugherty of Philadelphia, Bishop Richard Guilfoyle of Altoona, Bishop Thomas Walsh of Newark. Source: Archives of Diocese of Erie.

# Gannon, Guilfoyle, and Walsh: Shared Education and Catholic Higher Learning Objectives in Western Pennsylvania and Beyond, 1873-1957 (continued)

54 Barcio, *Gannon University*, 18. The budget for the third year of the fledgling college was:

CATHEDRAL COLLEGE			
BUDGET FOR SCHOOL YEAR 1935-1936			
EXPENSES			
Salaries			\$5,500.00
Books	Paid	\$457.31	
	Due	368.32	368.32
Miscellaneous (Estimated)			150.00
St. Vincent Contract			200.00
			\$6,725.63
INCOME			
Tuition, Books and Lab Fees:			
First Semester		\$2,994.11	
Second Semester		2,329.65	
			\$5,323.76
N.Y.A.			755.75
Chem. Dept. Special			92.93
Janitor Service on Tuition			50.00
			\$6,222.44
Delayed:			
Tuition, Books and Lab Fees			\$200.00
N.Y.A.			280.00
Janitor Service on Tuition			25.00
			505.00
			\$6,727.00



**Departing the consecration ceremony at St. Peter Cathedral in Erie (1936). L to R: Co-consecrator Bishop Thomas Walsh of Newark, Bishop Richard Guilfoyle, and co-consecrator Bishop Francis Tief of Concordia.**

Source: Archives of Diocese of Erie