





INSIGHT: Notre Dame is published quarterly by the University of Notre Dame. Second Class postage paid at Notre Dame, Ind. 46556. From the humble beginnings of this University founded by Edward F. Sorin to the ambitious scholarly endeavors of modern Notre Dame in the Hesburgh era, there have elapsed a century and a guarter dedicated to Our Lady's school.

A two-day formal observance of the 125th anniversary began December 8, the Feast of the Immaculate Conception. As on other such occasions, the moment was spent recalling the past, probing the present and charting, as much as possible, the future of the University.

All three aspects of the milestone celebration occupy the pages of this special issue of INSIGHT: Notre Dame. With the cooperation of Rev. Thomas T. McAvoy CSC, University archivist, INSIGHT prepared a concise history of the University highlighting many of the key events and influential people through the years. This issue also attends to the present and future with photo coverage of the anniversary program and, in an abridged format, Father Hesburgh's talk on that occasion, "The Vision of a Great Catholic University in the World of Today."





Rev. Theodore M. Hesburgh CSC

One Hundred and Twenty-five Gears is not

considered a very long time as the lives of great world universities are reckoned. However, one should not make too much of this matter of age. Age alone is no real guarantee of quality unless one is considering wine or cheese. Our present anniversary should be considered, I believe, rather as a grateful memorial to things past, an opportunity to assess things present, and hopefully, a look to the future. The proud and cherished traditions of the past, in a fast-moving and ever-changing world, should always be a prelude to what this University might yet become. I hope that you are not shocked when I say that there has not been in recent centuries a truly great Catholic university, recognized universally as such. There are some universities that come very close to the reality, but not the full reality, at least as I see it in today's world. One might have hoped that history would have been different when one considers the Church's early role in the founding of the first great universities in the Middle Ages: Paris, Oxford, Cambridge, Bologna and others. They turned to the Church for the charters that would guarantee them a freedom and autonomy they could not then have had from the State. Knowledge grew quickly within them because there was that new atmosphere of the free and often turbulent clashing of conflicting ideas, where a man with a new idea, theological, philosophical, legal, or scientific, had to defend it in the company of his peers, without interference from pressures and powers that neither create nor validate intellectual activity, one of God's greatest gifts to man. This mediaeval conjunction of the Church and the universities was to undergo a violent rupture in the years following the Reformation and, especially, the French Revolution. Philip Hughes, writing of this period, said: "Another grave loss was the disappearance of all the universities. They had been Catholic and often Papal foundations. In all of them there had been a faculty of theology, and round this mistress science their whole intellectual life had turned. Now they were gone, and when restored as State universities. (they became) academies for the exploration and exposition of natural truths alone. Education, the formation of the Catholic mind in the new Catholic Europe,



would suffer immeasurably, and religious formation (would) be to its intellectual development an extra, something added on." (Philip Hughes, A Popular History of the Catholic Church, pp. 225-6, Image Books Edition, 1954) What we are trying to do today in creating great Catholic universities is. in a sense, a re-creation, so that the last third of the Twentieth Century will not suffer the loss which Philip Hughes bemoans for the Nineteenth Century and most of the Twentieth. The comeback has begun in many places. Notre Dame being one of them. But this is happening in a much different world, and in a much different climate of opinion. Moreover, the university, as

Coday, we are



trying to create the Catholic university where autonomy and freedom are guaranteed.



3

Attired in academic gowns, the Notre Dame faculty and University guests proceed to Sacred Heart Church for the Pontifical Concelebrated Mass which officially opened the two-day anniversary celebration. an institution, has developed in modern times into a much different reality than it was, even a little over a century ago when Cardinal Newman wrote his "Idea of a University." That classic book can no longer be a complete model for the Catholic university of today. Also, one should reflect that Cardinal Newman never realized even in his day what he wrote about so well. There are timeless principles in Newman's "Idea," but he wrote about a completely different kind of university in a completely different kind of world. The pax britannica and the colonies have given way to the newly independent and largely frustrated third world. The mainly rural world of the Nineteenth Century has now become largely urbanized. The population explosion has almost tripled world population in the last hundred years or so. Vatican I has been followed by Vatican II. We have progressively passed through two world wars and a whole series of brush wars, some unhappily still in progress. We have experienced an industrial, communications, nuclear and space revolution. Ecumenism is supplanting many of the ancient and bitter religious and cultural rivalries. Never before has there been so much discussion and action about human rights and human development. It is not surprising that universities have reflected increasingly in their structure and programs all of these revolutionary







The Most Reverend Luigi Raimondi (left), Apostolic Delegate to the United States, was the principal celebrant and preacher of the 125th anniversary Mass in Sacred Heart Church. Music for the Mass was provided by the University Choir and Notre Dame Glee Club. An ensemble of brass players from the Notre Dame Band performed during the Mass. Three musical compositions commissioned for the University anniversary were performed for the first time during the Pontifical Concelebrated Mass. Two of these were composed by Rev. Carl Hager CSC, head of the Notre Dame music department,

It is not surprising that universities have increasingly reflected in their structure and programs most of the revolutionary developments of today's world.

developments. Nowhere has this been more striking than in America. We inherited Newman's Idea of the British University as an exclusively teaching institution, added on the concept of graduate and research functions from the German university model, and, to further complicate the institution, have elaborated since the end of World War II a new university function of service to mankind on the local state, national and international levels. Apart from tripling the goals, the internal structure of the American university has undergone considerable change as well. Freedom and autonomy are still central to the university's life and spirit here and everywhere, but here they are buttressed by a system of governance that involves diverse layers of power and decision: boards of trustees,

faculty, administration, alumni and students. All are not equal members of this uneasy balance of power, but each group can and does have its say. Sir Eric Ashby has remarked in a recent book that the whole system is very complicated and very imperfect, but somehow it has worked and we have yet to find a better one.

One must remember that the Church did not create this modern university world, as it helped create the mediaeval university world. Moreover, the Church does not have to be present in this modern world of the university. But if it is to enter, the reality and the terms of this world are well established and must be observed. The terms may be complicated and unlike operating terms within the Church itself. The reality of the university world may make the Church uneasy at times, but all university people throughout the world recognize this reality and these terms as essential to anything that wishes to merit the name of university in the modern context.







To enter the modern world of the university, the Church must observe the reality and terms of that world.

The university is not the Church. It might be said to be of the Church as it serves both the Church and the people of God, but it certainly is not the magisterium. It is not the Church teaching, but a place-the only placein which Catholics and others, on the highest level of intellectual inquiry, seek out the relevance of the Christian message to all of the problems and opportunities that face modern man and his complex world. I would be the last to claim that this Catholic university, or some other, will not at times be an embarrassment to the Church or the hierarchy because of the actions of some faculty member, administrator, student or a group of these. Universities have no monopoly on the misuse of freedom, but few institutions on earth need the climate of freedom to the extent that universities do. whatever the risk involved. Moreover, it should be said that universities since their founding in the Middle Ages have always been unruly places, almost by nature, since the university is the place where young people come of age-an often unruly processplaces where the really important problems are freely discussed with all manner of solutions proposed, places where all the burning issues of the day are ventilated, even with hurricane winds at times. Again, by nature, the university has always been dedicated uniquely to criticism of itself and everything else, even, or perhaps especially, in the case of the Catholic university, those things held most dear.

The Notre Dame family joins in a Mass of thanksgiving in Sacred Heart Church on the 125th anniversary of the University's founding.

7

A great Catholic university must begin by being a great university that also is Catholic.

A great Catholic university must begin by being a great university that is also Catholic. First and foremost, it must be a community of scholars, young and old, teaching and learning together, and together committed to the service of mankind in our times. It might be hoped that in a university worthy of the name the young learn from the old and vice versa, that the faculty grows wiser as it confronts the questioning, idealism and generosity of each new generation of students, and that the students draw wisdom and perspective from their elders in the academic community. Any university should be a place where all the relevant questions are asked and where answers are elaborated in an atmosphere of freedom and responsible inquiry, where the young learn the great power of ideas and ideals, where the values of justice and charity, truth and beauty, are both taught and exemplified by the faculty, and where both faculty and students together are seized by a deep compassion for the anguishes of mankind in our day and committed to proffer a helping hand, wherever possible, in every aspect of man's material, intellectual and cultural development.

Now the great Catholic university must be all of this and something more. What is the something more? Here we can indeed take a page from Newman's book, where he says eloquently that there must be universality of knowledge



Felicitations from other institutions of higher learning.

within the university. Catholic means universal and the university, as Catholic, must be universal in a double sense: first, it must emphasize the centrality of philosophy, and especially theology, among its intellectual concerns, not just as window dressing, not just to fill a large gap in the total fabric of knowledge as represented in most modern university curricula. Rather theology in the Catholic university must be engaged on the highest level of intellectual inquiry so that it may be in living dialogue with all the other disciplines in the university. Both philosophy and theology are concerned with the ultimate questions, both bear uniquely on the nature and destiny of man, and all human intellectual questions, if pursued far enough, reveal their philosophical and theological dimension of meaning and relevance. The university, as Catholic, must continue and deepen this dimension of intellectual discourse that was badly interrupted, to our loss, several centuries ago. The second sense in which the Catholic university must be universal is related to the first, perhaps a corollary of its philosophical and theological concern. Without a deep concern for philosophy and theology, there is always the danger that the intellectual and moral aspects of all human knowledge become detached and separate. Technique can become central, rather than the human person, for whom technique is presumably a service. Social scientists can close their eyes to human values; physical scientists can be unconcerned with the use of the power they create. Stating all of this is not to say that all other knowledges in the Catholic university are ruled by a philosophical or theological imperialism. Each discipline has its own autonomy of method and its proper field of knowledge. The presence of philosophy and theology simply completes the total field of inquiry, raises additional and ultimate questions, moves every scholar to look beyond his immediate field of vision to the total landscape of God and man and the universe. One might say that no university is truly a university unless it is catholic. or universal, in this sense.



Participants in the Notre Dame anniversary symposium on "The University in a Developing World Society" were Rev. Paul C. Reinert SJ, president of St. Louis University; Dr. Lee A. DuBridge, president of California Institute of Technology; and Dr. Nevitt Sanford of Stanford University.

9



Notre Dame in the years ahead must be all that a university requires and something more.



What kind of a place will Notre Dame be in the years ahead if all of this happens here? First, I think it will bring to light, in modern focus, the wonderfully traditional and ancient adage: *intellectus quaerens fidem et fides quaerens intellectum*. How to say it for today? Let me begin by saying that modern man stands or cowers beneath a mushroom cloud. He has created it and in a sense it symbolizes all his efforts of self-destruction across all the ages. Yet he seeks a deeper meaning. Life cannot be simply negation and despair, so he seeks a faith: in God, in God's Word, in God Incarnate in Christ Our Lord, in suffering and resurrection, in life eternal. These are the only realities that keep man today from the ultimate despair. This is the faith that man seeks in this place, faith as a gift, faith that sets the mind of man soaring beyond the limits of human intelligence, on the level of divine intelligence, into the realm of the beyond. *Intellectus quaerens fidem*—the mind of man reaching out for a faith—this is one side of the coin. The other is *fides quaerens intellectum*: Father Hesburgh describes his vision of "... a great Catholic university in the world of today" before faculty and convocation guests in Stepan Center. Seated with honorary degree recipients is Edmund A. Stephan (below), chairman of Notre Dame's Board of Trustees.

faith seeking in the university community an expression of belief that will be relevant to the uneasy mind of modern man. This means in a word that we cannot be satisfied here with mediaeval answers to modern guestions. We cannot, for example, speak of war as if the bow and arrow had not been superseded by the nuclear intercontinental ballistic missile. Faith is unchangeable in what it believes, but as good Pope John said, there are many ways of expressing what we believe-and today, the words must be directed to the inner complexity of our times. Secondly, the Catholic university must be a bridge across all the chasms that separate modern men from each other: the generational gap of the young and old, the rich and the poor, the black and the white, the believer and the unbeliever, the potent and the weak, the East and the West, the material and the spiritual, the scientist and the humanist, the developed and the less developed, and all the rest. To be such a mediator, the Catholic university, as universal, must have a foot and an interest in both worlds, to understand each, to encompass each in its total community, and to build a bridge of understanding and love. Thirdly, the Catholic university must be a place where all the intellectual and moral currents of our times meet and are thoughtfully considered. How great is the need today for a place where dialogue is civil, not strident, where all ideas are welcome even if not espoused, where hospitality reigns for all who sincerely have something to say.

In the modern Catholic university every sincere and thoughtful man should be welcome, listened to, and respected by a serious consideration of what he has to say about his belief or unbelief, his certainty or uncertainty. Here should be the home of the inquiring mind, and whatever the differences of religion, culture, race, or nationality, here should be the place where love and civility govern the conversation, the interest, and the outcome. All universities are committed to human development and human progress in the natural order of events. This whole endeavor is ultimately a fragile thing, left to itself, fraught frequently with frustration and often despair. Here in the total spectrum, the Catholic university does have something spectacular to offer. Call it faith, call it belief, call it a simple parallel course depending on other sources of strength, other sources of knowledge, a belief in an ultimate goal surpassing all natural endeavor. The Catholic university must be all that a university requires and something more. However you measure it, we here on this occasion commit ourselves to the something more, not in a spirit of being superior, but with the humble realization that we must be ourselves at Notre Dame, in keeping with our tradition, and that, hopefully, being ourselves will mean that we may add something to the total strength of what we most cherish: the great endeavor of the higher learning in our beloved America and in our total world. How more splendidly can we be a splendid place?

... in Picture and Prose the Story of a University 125 Gears Old ...



Sorin's Arrival at Notre Dame, November 22, 1842.

1679

From a point on the St. Joseph River near the present site of St. Mary's College, explorer Robert De La Salle crossed the portage from the St. Joseph River to the Kankakee River and from there went on to the Mississippi.

1686

Father Claude D'Ablon founded the St. Joseph Mission on the banks of the St. Joseph River above the portage and not far from the two Notre Dame lakes. The mission served the Indians, mainly Miami and Pottawatomi, who lived in the area.

1830

In answer to the plea of Pottawatomi chief Pokagon, who had come to plead for a priest for his tribe, Rev. Stephan Theodore Badin left Detroit. He re-established the old St. Joseph Mission on the St. Joseph River north of the present South Bend. The mission became his base of operations for visits to Catholics as far away as Fort Wayne and Chicago.

1832

Father Badin purchased 524 acres of land around the two lakes. Two years later he built a chapel and opened an orphanage which he named St. Marie des Lacs. The orphanage was the first to be chartered by the Indiana Legislature although it lasted less than a year.

1840

August 15 in LeMans, France, Rev. Antoine Basil Moreau, Rev. Edward Sorin and several other priests took vows which marked the formation of the Congregation of Holy Cross. Father Moreau was the founder of the new community.

1841

After receiving the blessing of Father Moreau, Father Sorin and six brothers of Holy Crossthree teachers, a tailor, a carpenter and a farmer — left LeMans for Le Havre. From there Father Sorin obtained steerage passage on the American ship *Iowa* bound for New York August 8. They reached New York September 14. The group established themselves first near Washington, Indiana.

1842

When the bishop of Vincennes offered Father Badin's plot of land near South Bend for a College, Father Sorin took his band northward and arrived at the present site of Notre Dame November 26. "At that moment," he later wrote, "a special consecration was made to the Blessed Mother of Jesus, not only of the land that was to be called by her very name, but also of the institution that was to be founded there."

1843

While awaiting the arrival of an architect who was to plan the first main college building, Father Sorin and the brothers put up the first college building — the small brick structure now called Old College. The building has served at times as a dormitory, a convent, a refectory, a bakery, classroom building and clothes room.



Rev. Edward Sorin CSC, Founder and First President.

1844

1849

Notre Dame's first

commencement saw the graduation of two liberal arts

The Indiana General Assembly awarded a charter to the "University of Notre Dame du Lac." John B. Defrees, a Methodist state senator from South Bend, was instrumental in getting the Legislature's recognition of the still struggling institution.

students, Neal Gillespie and Richard Shortis. Both went on to become Holy Cross priests and University officials.

1851

After one unsuccessful request in 1850, Notre Dame was granted a post office largely through the efforts of Henry Clay and Congressman Fitzgerald of Niles. Father Sorin was the first postmaster.

1854

The most severe in a series of cholera epidemics took the lives of 14 students, priests and teachers. The epidemic was blamed on the swamplands between Notre Dame and the St. Joseph River, Father Sorin tried to buy these lands from the owner, Mr. Rush. When Rush hesitated to sell the land, Father Sorin forcibly opened a drain through the marshes, thus ending the cholera outbreaks. The intervening lands were later purchased and became the site of St. Mary's convent and college.



Rev. Philip Foley of Toledo gave the University \$4,000 to establish its first scholarship fund.

1855

Notre Dame received a grant of land and money worth more than \$90,000. The donor, William T. Phelan, was the stepfather of Father Neal Gillespie.

1857

The Very Rev. Basil Moreau, founder of the Congregation of Holy Cross, made his first visit to Notre Dame. One of his first acts was to officially name Father Sorin president of the University.

1863

Rev. William Corby stood on Cemetery Ridge at the battle of Gettysburg and gave absolution to the troops of the Irish Brigade immediately before they were called into battle.

1865

Father Sorin began publishing the Ave Maria, a weekly periodical intended to increase devotion to the Blessed Virgin. Associated with him on the editorial work were Mother Angela of St. Mary's and her brother, Father Gillespie. Later, Father Gillespie became the editor.

1865

Astronomy Class in 1870.

Soon after the outbreak of the Civil War, Rev. James Gillen CSC

Notre Dame priests to serve as chaplains. On the occasion

of Father Sorin's Golden Jubilee.

contribution: "There were other

the war; those of the Holy Cross

became the first of seven

Archbishop John Ireland

priests and other sisters in

made up the greater part of

as did that of Holy Cross."

the roster . . . No other order,

nor diocese, made the sacrifices

was to say of Notre Dame's

1861

The first science curriculum in an American Catholic college was drawn up, and Notre Dame awarded its first bachelor of science degree to John Cassidy who became a South Bend physician.

1865

Notre Dame's second president, Rev. Patrick Dillon CSC, took office. Father Sorin remained as superior. The main building was rebuilt during summer vacation after it was destroyed by fire. To care for the increased



enrollment, two stories were added and a dome surmounted by a statue of the Blessed Virgin was erected.

1866

On May 31 the largest crowd yet to assemble at Notre Dame witnessed the re-dedication of the remodeled college building and the blessing of its dome and statue by Archbishop Martin Spalding of Baltimore.

1867

The Scholastic Year, later The Notre Dame Scholastic, began publication under the supervision of Father Neal Gillespie. It was intended primarily as a literary medium for student writing and an indication to parents of their sons' work. The Administration Building on Fire in 1879.

1868

The Alumni Association was founded with Father Gillespie its first president. According to its proposed constitutions the Alumni Association was to draw together all Notre Dame graduates and "to keep up the social spirit of members which began 'when they were boys together.' "

1868

Father Sorin was elected superior general of the Congregation of Holy Cross. Although he spent most of his time at Notre Dame, he maintained supervision over the work of the Congregation.

1868

Notre Dame celebrated its Silver Jubilee with an enrollment of 500, including students from almost every state. The annual tuition was \$300.



Library Reading Room in Main Building, 1890's.

The first Catholic law school in the country opened at Notre Dame.

1871

The cornerstone for Sacred Heart Church was laid. Although the interior of the building was never finished, the walls were decorated by the Italian artist Luigi Gregori and a high altar, made in Paris, was added. The windows were designed by the Carmelites of LeMans.

1872

Father Sorin's nephew, Rev. August Lemonnier CSC, became the fourth president of Notre Dame. One of the principal achievements of his presidency was the creation of a circulating library available to the student body.

1873

A telegraph office was established on Campus. The University offered a course in telegraphy for which a certificate was issued.

1873

Notre Dame became the first Catholic school in America to offer a course in civil engineering.

1875

After the death of Father Lemonnier, Rev. Patrick J. Colovin CSC became president of the University. His presidency was marked by friction over nationalities.

1877

Father Corby was appointed president of the University.

1878

The first telephone line between Notre Dame and South Bend was completed. Not to be outdone by Alexander Graham Bell, Notre Dame's message in that first historic conversation was highlighted by the songs of a group of St. Mary's girls.

1879

On April 23 the "Minims" raised the cry, "the college is on fire." The flames could not be checked before they destroyed the main building, infirmary and music hall. The loss was estimated at \$200,000. Reconstruction began immediately and funds were raised throughout the Western world for the new building, part of which was opened for classes in September.

1881

Rev. Thomas Walsh CSC, an eloquent and learned priest, became at 28 the youngest president of the University.

1881

Arc lights designed by Rev. John Zahm CSC were installed on Campus, making Notre Dame one of the first colleges in America to use electric lighting. One of their earliest uses was to light the recreation grounds for afterdinner games and cadet drills.

1882

Father Zahm's brother Albert, still an undergraduate at Notre Dame and later one of the world's foremost experts on aerodynamics, constructed in the science hall the first wind tunnel for comparing the lift and drag of aeronautic models.



A Room in Sorin Hall in the 1890s.



The Notre Dame "Minims," Children between 6 and 13 Educated on the Campus.

Physics Class, 1895.



Catholic historian John Gilmary Shea was awarded the first Laetare Medal. The award, given each year on Laetare Sunday to an outstanding Catholic layman, was intended to parallel the Vatican's Golden Rose which honored European royalty.

1887

"This occasion has started an enthusiastic football boom, and it is hoped that coming years will witness a series of these contests." The occasion which the Scholastic spoke of was Notre Dame's first intercollegiate football game which it lost 8-0 to a visiting team from the University of Michigan, But the game was intended primarily as a lesson for the inexperienced Notre Dame players and the student body gave the visitors a rousing cheer as they left the Campus.

1888

One of the largest and longest celebrations Notre Dame had ever seen marked Father Sorin's Golden Jubilee as a priest. The festivities included the laying of the cornerstone for the residence hall to be named in his honor.

1889

Luxurious Sorin Hall was completed. It was the first dormitory in a Catholic college with private rooms. Residence in this "resort of the student," as the *Scholastic* called it, was open only to the top scholars.

1893

Notre Dame's eighth president, Rev. Andrew Morrissey CSC, took office. He was a brilliant scholar and a pulpit orator of eminence.

1893

The founder of Notre Dame, Father Edward Sorin, died at the age of 79.

1896

Largely through the influence of Rev. Thomas Carroll, a Notre Dame graduate, the grotto was completed. Its resemblance to the Lourdes grotto was quite exact.

1897

The University took a major step in its scholastic development when it divided its administration into four colleges: arts and letters, science, engineering and law.



Red Salmon. Notre Dame's First All-American, 1903.

1918

Knute Rockne was appointed to the head coaching spot in the place of Jesse Harper.

To help prepare badly needed

teachers for Catholic schools,

summer school. The move also

serious interest in graduate study

Notre Dame opened its first

marked the beginning of a

at the University.

1905

Rev. John W. Cavanaugh CSC succeeded Father Morrissey as president. Also an orator of ability, he had been active as assistant editor of the Ave Maria and superior of the Holy Cross Seminary. During his presidency, enrollment passed the one thousand mark.

1913

Notre Dame's football team brought national attention to a new maneuver, the forward pass—Gus Dorais to Knute Rockne—during the Army game.

1917

In June a large group of prelates and government officials assembled to help Notre Dame celebrate its 75th anniversary.

1919

With the advent of the presidency of Rev. James Burns CSC, Notre Dame made significant steps toward strengthening its university image. The Campus prep school was eliminated and deans of the four distinct colleges were appointed and departments were organized within the colleges.

1920

The department of commerce was organized as a distinct college of the University with Rev. John O'Hara CSC as its first dean.





Knute Rockne.

George Gipp.





1917

As part of the Diamond Jubilee celebration, the University's first separate library building was dedicated.

Father Burns appointed a 12-man Board of Associate Lay Trustees whose duty it would be to oversee the school's financial investments. The first chairman was alumnus William P. Breen of Fort Wayne who later resigned because of failing health. His successor was Albert Erskine of the Studebaker Corporation.

1921

On February 25 Notre Dame received its first noted grant from a foundation when the board of the Rockefeller Foundation gave the University \$250,000. In the ensuing endowment drive the University raised \$750,000 for her first million dollar endowment.

1924

The most famous backfield in collegiate football history—the Four Horsemen—led Notre Dame to its first official national football championship.

1927

A modern dining hall modeled after a medieval guild hall and seating 2,200 persons was built.

1928

Rev. Charles O'Donnell CSC, editor of the first *Dome* and later a widely recognized poet, was elected the 12th president of Notre Dame.

1931

The development of synthetic rubber was announced and attributed to the experiments of Rev. Julius Nieuwland CSC, professor of chemistry.

Athletic Association's Ice Cream Cart in front of Fieldhouse, 1913.



Prof. James A. Reyniers began germfree animal research which led to the establishment of the Lobund Laboratory.

1934

Father O'Hara became Notre Dame's 13th president. He had achieved a national reputation as prefect of religion and editor of the daily *Religious Bulletin*. He later became Cardinal O'Hara as archbishop of Philadelphia.



1935

At a special convocation in celebration of Philippine independence, President Franklin D. Roosevelt became the first U.S. President to receive an honorary degree from the University. In accepting it he said: "More than anything else I was touched by those words of the president of Notre Dame when he said I will be in your prayers."

1936

Eugenio Cardinal Pacelli, Papal Secretary of State and soon to become Pope Pius XII, visited Notre Dame and received an honorary degree.



Father Charles O'Donnell and G. K. Chesterton, 1931.

1940

When Father O'Hara was named Bishop and Military Delegate for the Armed Forces, Rev. J. Hugh O'Donnell CSC became president and led Notre Dame through the difficult war years.

1941

The Navy opened a midshipman's school at Notre Dame to train thousands of officers for the fleet.

1944

The first dean and council of the graduate school were named and the graduate school was formally established.

1945

Notre Dame received its first million-dollar gift from P. C. Reilly of Indianapolis. The money went into the endowment fund with the interest to be used for development in chemistry and chemical engineering.

1946

Faced with the massive problem of converting Notre Dame from a wartime training center back into a civilian University, Rev. John J. Cavanaugh CSC, took office as the school's 15th president. As an indication of Notre Dame's effort to meet the increased enrollment. demands despite limited facilities, the size of the student body during his presidency increased from the pre-war level of 3,200 to more than 5,100.

1947

The University of Notre Dame Foundation was officially organized with an original goal of increasing the endowment from \$3 million to \$25 million in 10 years.



Vetville, Married Student Housing, 1945-1962.



The V-7 Naval Training Program at Notre Dame during WW II.

Father Cavanaugh reorganized the University administration creating the post of executive vice-president and five functional vice-presidencies.

1952

Rev. Theodore M. Hesburgh CSC, whose postwar offices had included chaplain of Vetville, head of the department of religion and finally executive vice-president of the University, became its 16th president.

1953

Nieuwland Science Hall was dedicated and the remodeled science building was opened as LaFortune Student Center, the Campus home for social and extracurricular activities.

1960

President Dwight D. Eisenhower and Giovanni Battista Cardinal Montini, now Pope Paul VI, received honorary degrees at the June commencement.

1960

The University launched the first of three major campaigns designed to raise \$98 million by 1972.

1961

President John F. Kennedy received the Laetare Medal.

1963

The Notre Dame Memorial Library was opened. Its 14 stories make it one of the largest library buildings in the world.

1963

The Radiation Research Building was erected with Atomic Energy Commission funds, making Notre Dame one of the world's leaders in radiation chemistry research.

1964

Notre Dame's first foreign study program was inaugurated at Innsbruck, Austria.

1965

The University's first lay vice-presidents, James W. Frick and Dr. Francis T. McGuire, were appointed.

Lewis Hall for nuns was opened. The building is the newest of the University's 18 residence halls.

1966

The Center for Continuing Education opened and began attracting national conferences and business seminars to the Campus. During its first year the Center conducted 260 meetings involving 27,850 people.

1967

Notre Dame's government was reorganized with the creation of the Fellows of the University and a predominantly lay Board of Trustees,

1967

SUMMA: Notre Dame's Greatest Challenge was launched as a five-year drive to raise \$52 million for in-depth development of the University. Thirty-eight percent of SUMMA funds are aimed at faculty development, with the establishment of 40 endowed faculty chairs as its major goal. The second largest segment of SUMMA funds is earmarked for growth of graduate education while special research programs and general development of the University account for the remainder of SUMMA's goal.

1967

Notre Dame celebrated the 125th anniversary of its founding. From the small school Father Sorin started with \$310 and three log cabins, Notre Dame has grown into a University with 600 faculty members and 7700 students from every state and more than 50 foreign countries. One-fifth of them were in the top five percent of their high school classes and

they represent all racial, economic and religious backgrounds—though the majority are still Roman Catholic. On the 1000-acre Campus are buildings worth \$80 million. A city within itself, Notre Dame has its own post office, power plant, radio and TV stations and hotel. The annual budget is \$35.5 million, meaning it costs \$100,000 per day to operate the University. The Graduate School has grown so that there are now more graduate degrees awarded each year than there were undergraduate degrees in 1940. Research grants have increased ten times since 1952 to about \$7.5 million per year and the budget outlay for faculty salaries has gone from \$1.7 million to \$10 million. Today Notre Dame looks toward a bright future. Soon to be dedicated are the University's

Four of Notre Dame's Presidents: John Cardinal O'Hara, Theodore M. Hesburgh, Matthew J. Walsh and John J. Cavanaugh.





fourth "atom smasher" and an \$8 million Athletic and Convocation Center. Hayes-Healy Hall for graduate study in business and public administration is under construction and on the drawing boards are plans for high-rise dormitories and an Institute for Advanced Religious Studies where scholars can pursue religious questions in an ecumenical atmosphere. In describing the University in its anniversary year, Father Hesburgh said "I see a Notre Dame proud of its past, relevant to the present and open to the future. We must provide a crossroads where all the vital intellectual currents of our time meet in dialogue and where the endless conversation is harbored. not foreclosed."

Notre Dame's Memorial Library.

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A look at today and tomorrow for this University must take into full account the specific challenges and opportunities that we particularly face as we ever try to create here at Notre Dame today a great Catholic university. Also, we cannot avoid facing frankly the dangers and difficulties that confront us along this road of present and future development. But neither should we be timid, unimaginative, or defensive. In fact, what we need most at this juncture of our history are all the qualities of the pioneer: vision, courage, confidence, a great hope inspired by faith and ever revivified by love and dedication.

> REV. THEODORE M. HESBURGH CSC President



