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"PADDLEFOOT" ON THE WILLAMETTE: THE PRESIDENCY OF
REV. LOUIS KELLEY, CSC, AT COLUMBIA UNIVERSITY
1928-1934

by
(Fr.) Barry J. Hagan, C.S.C.

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Two old aphorisms played a role in the life of Father Louis Kelley. One of these is "Birds of a feather flock together." I here allude to the role of family, or blood brotherhood, which has affected many Holy Cross religious. Father Michael Quinlan, the first Holy Cross priest to be president at Columbia University had a brother, James, who would be something of a thorn in the side of Louis Kelley. Father Eugene Burke, he of the omnipresent pince-nez, which he wore to his death decades after his presidency at Columbia, brought his brother, Thomas, with him. There were the three brothers Kehoe, all of whom as seminarians, taught at the University of Portland, and one of whom returned to Portland and became financial vice-president. There were three brothers O'Brien, one of whom became academic vice-president at Portland. There were two brothers Leahy, one of whom taught at Columbia. The brothers McAvoy were long prominent in the Indiana Province; one, Thomas, became head of the department of history at Notre Dame for 19 years and was university archivist much longer. His greatly beloved brother, Bernard, was twice superior at Moreau Seminary and then twice superior at Holy Cross College in Washington, D.C. (One is reminded of the loud scream from a seminarian leaving Moreau to go to Holy Cross College, when he learned of Bernard's appointment from Moreau to Washington, where he was Roland Stair's superior for four more years. The two are now buried, side by side, in the community cemetery at Notre Dame.) There were the two Peyton brothers, one important as a pastor in various parishes, and his world-famous brother, Patrick, who led the family Crusade for the rosary. There were two Norris brothers, Bill and Tom, both later laicized. And very important, in Portland history was the brotherhood of the Hooyboers. Father John, whose blindness to his brother Cornelius' eccentricities, foibles and poor judgement, cost him the

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presidency at the University of Portland. Nor should one forget Father Raymond Pieper, a greatly beloved teacher at Portland and a highly esteemed community member whose brother left as a seminarian.¹

The factor of family brotherhood played a very quiet role between Louis Kelley and his brother, Father John, six years younger than Louis, who outlived Louis by some years and taught for many of these at Notre Dame, but lacked his brother's engaging qualities.²

The second factor can be summarized in another aphorism, "Holy Cross is not a democracy," a saying often quoted by superiors. Holding appointed offices, whether as local superior and/or pastor, or provincial or superior general, men in these positions have often scanned the horizons looking for worthy successors - whom they have sometimes overlooked and transferred to another house, not always appreciating "the loyal opposition." Most members of Holy Cross would agree that the qualities of judgment, balance, discernment, prudence and, wherever possible, compatability, are essential in superiors, and most of us would agree that the great majority lack one or more of these qualities. While he taught at Holy Cross College in Washington, D.C., Father Louis Kelley began to increasingly impress those men who determine a priest's future, the local superior and the provincial, not to say the superior general. Father Kelley won the esteem and the friendship of Father James Burns, former Washington superior, then president of Notre Dame (where he began Notre Dame's very important fund raising program) and later to become provincial. The many letters extant between Burns and Kelley emit consistently not only a respect for one another but affection and even a suspicion that certain things need not be said about given religious - the letter's recipient would intuit much.³ Another friend was Father Charles O'Donnell, the priest poet and one time president of Notre Dame; yet another was Bishop George Finnigan, bishop of Helena, Montana, (who also had a brother in Holy Cross).

During Father Louis Kelley's term as president/ superior of Columbia University, the city of Portland was in a downward spiral. Its 1928 population was 354,600 and it fell to 301,815 only two years later.⁴ That, combined with the economic downspin in the nation would naturally affect a privately operated boy's high school and fledgling university, though it is somewhat hard to substantiate. Columbia University also drew from the vicinity of Vancouver, Washington, which lay north just across the Columbia River. Its Catholic population was negligible; in 1934 it was only 1,200. About 1932 only two families could afford to send a son to the school, and the following year

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neither family could afford the tuition any longer. Portland's Catholic population in 1928 was 43,559. And in spite of the dramatic decline of the city population the Catholic population showed a slight increase: in 1934 it was 52,282. ⁵

Columbia University from its very inception had a charter for a university granted by the state. In fact it was run almost totally as a high school with a few exceptions, until it graduated its first junior college class of five young men in 1923. In 1928 there were 41 graduates from the high school departemnt, as the university eased into a four year program. ⁶ The city of Portland in the 1920's had a good deal of anti-Catholic prejudice, evident to all in the area. In the later 1920's the Ku Klux Klan held an annual drive through the downtown city district with Klan members wearing their white sheets and hoods coming all the way from Mount Scott. The office of the Klan was located in one of the city's premiere office buildings, and one floor above it was the women's branch of the Klan. For good measure, next door to the women's office was the office for the Canadian branch of the Klan. ⁷

On June 1, 1925 the United States Supreme Court ruled as unconstitutional the amendment which would have made grammar school attendance at public schools compulsory. ⁸

Columbia University had become a some-what familiar name in the city through its excellence over the past decades in athletics. And the 1927 alumni meeting at the annual homecoming gave evidence of the importance, one might almost say its overweening preeminence in the university's priorities. A sketch of proposed buildings showed a new, large Gothic Church in place of West Hall; that church was never built. And in the northwest^{section} of the campus' acreage was sketched the proposed new stadium, to be built in stages, and ultimately to seat 50,000 people. ⁹

In February of 1928 the cornerstone was laid for Howard Hall, the school's gymnasium, named after the recently arrived Archbishop of Portland in Oregon, Edward Howard. ¹⁰ The loan required for its construction would haunt the presidency of Father Louis Kelley.

Louis McMahon Kelley was born in Covington, Indiana on November 13, 1884. His parents later moved to Anderson, Indiana and it was from there that Louis, On September 4, 1899, entered Holy Cross Seminary at the age of fourteen, and was followed six years later by his brother John. After graduating from Notre Dame with his degree in philosophy, Louis was sent to Holy Cross College in Washington, D.C. He was ordained at Notre Dame nine months earlier than the

rest of his class that he might study for a doctorate in theology. After three years at the Angelicum in Rome, he received his degree in June, 1913. He was assigned to the familiar surroundings of Holy Cross College, where he taught dogma for the next six years. He was appointed superior of Holy Cross in 1919, succeeding Father James Burns, who had just been appointed president of the University of Notre Dame and would soon become the American provincial of Holy Cross.

This latest president of Columbia University would prove popular over the years with the student body, which responded to his genial and warm manner. Some students observed that his height of 5'10" was supported by feet which they thought somewhat large, so they nicknamed him "Paddlefoot."

Father Louis Kelley wrote Father Burns his earliest impressions upon his arrival at the university in August, 1928:

I feel somewhat lost this morning, so many things to do and all so strange. Mr. Culligan [James, Secretary-Treasurer] has been in for a long talk and is very helpful. The place looks much better than I had expected. That is not saying so much, but it is something. 13

On September 2, 1928 Kelley continued:

I have enjoyed the work very much so far. The first few days were rather discouraging, as they were spent in sorting out papers about which I knew very little.

It would be over a year before he addressed the problem of building the stadium:

Lately [Father Peter Miner, C.S.C.] saw several lumbermen, who all had the same story - overproduction had left them with a lot of lumber on their hands and no money. He therefore decided to ask them for some lumber. Several of them were willing to give lumber to build stands for a foot-ball field. Our games last year were played at the Multnomah Stadium which took all the proceeds.

I did not think anything would come of this effort, but lumber, sand and cement is (sic) coming in; so it looks as if we must have a playing field. It is understood that all the labor and material is (sic) to be donated, so there will be no expence to the school. 14

A year later the situation had not changed, and on May 16, 1930 Kelley wrote:

The stadium is about where it was when you were here. Father Miner was most anxious to start building the stands before the students left for vacation. He has found it impossible to obtain the money. It would cost about five thousand to put the building up. He wanted me to borrow it, but we have debt enough.

When Father George Dum, C.S.C. arrived in 1934 to begin his many years of activity at the university, he found just a big pile of dirt, which was

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located between today's Wilson W. Clark Memorial Library and the Pilot House.¹⁵

It was in 1903 that 13 Sisters of the Presentation arrived, before the completion of their new convent building, St. Mary's, which was built under the direction of the aged Brother Charles Harding, C.S.C., who had supervised the building of the "Golden Dome" at Notre Dame in the 1870's. The convent/student infirmary cost \$3,000.

They [the sisters] roomed chiefly on the second floor in a kind of dormitory setting with a chapel nearby. The main parlor off the first floor entrance was a large, but sparsely furnished sitting room for entertaining the few visitors who came.¹⁶

A portion of the building, separated from the convent proper by a brick wall [was] used as a student infirmary.¹⁷

The sisters, who originally spoke only French, were a hard-working community, devoted to working in seminaries and with priests of religious communities. Father Kelley would have made their acquaintance at Holy Cross College in Washington, D.C., where they also had done the cooking and washing since 1903 after expulsion by the French government from their home country. Conversation during work periods was kept to a strict minimum, and during recreation they either knotted or mended clothes, often while paying distracted attention to a sister who read aloud from spiritual reading material. Semi-cloistered, they did not leave the grounds except for medical purposes.¹⁸

The dining room for the students, lay faculty and Holy Cross Community was popularly known simply as "the refectory," and was located on the ground level of West Hall, where it occupied half of the ground floor. The kitchen was in a wooden building attached to the back of West Hall. Where the laundry was located cannot be varified, but it was probably in a small wooden building not far from the kitchen.

The laundry machinery has at last arrived, and will soon be in position for use. The equipment is quite complete, as may be seen from the shipper's list: A 10 H.P. vertical engine, a 14 H.P. vertical boiler, a 36X38 metal washer, a centrifugal extractor, a sectional dry room, a 16X48 mangle, besides the less important items that are part of a laundry...¹⁹

Father Kelley's first mention of the sisters was by implication on September 13, 1928:

One of our biggest problems, I feel, is that of the meals. I am worrying and thinking and talking about it; but it is hard to know what can be done.

The problems continued, and on April 14, 1929, Father Kelley wrote:

I thought I had included all major problems in my last long letter, but I have (sic) wondering lately if an improvement could not be made by a shake up in the community of Sisters here. I do not know how such things are done. The head cook can neither hear nor understand when any suggestions are made for improvements. There is considerable criticism of the food. The boys admit that we get good stuff, but say it is tasteless and the life is cooked out of it. They complain that we get too much meat and not enough vegetables. An unusual complaint. We would save money if we served vegetables instead of meat. This is the land of abundant vegetables. When Sister Julie tries vegetables she dishes up a tasteless mess. She can not learn to do any differently and resents any criticism. Some of the men on the council say that she could not be changed nor the methods improved unless the Mother were removed. This good old lady is childish, I am convinced. They are a good argument of the wisdom of the canon law requiring change of superiors.

On December 9, 1931, the problem was still evident:

Pardon my brevity as my mind is filled with problems today. The boarders have reached a state of rebellion concerning the meals, though they are somewhat better than last year. I am told that one of our own members is helping to stir up the boys. If this proves true, do not be surprised if you see someone walk in with his suitcase. [Written in ink, but by whose hand is not certain:] Brother Julian is the man.

But Father Kelley remained worried into February of 1932 when he wrote:

I suppose we are not going to get the brother you had in mind for purchasing agent. The need of a new buyer seems more pressing than ever. At the beginning of the semester several of the boys asked permission to live in the city giving as their reason that they could get better meals for less money. Of course, I refused but the request brought the question of meals to the fore. When I was at my wits end in dealing with these boys a committee of the priests came to me with their complaints, about the meals. Much of the dissatisfaction reflects on the buyer. The members of the community realize that we cannot do anything about the cooks. There is somewhat of a battle going on between the cooks and the buyer, and that does not help matters. Father [Oscar] Hentges came in the other day and announced that he wanted to get out of the job. I do not know how serious he was about it. ...would you authorize me to let Father Hentges out of the position and replace him with Brother Godfrey? 20

It is not clear from later correspondence how or when the food problem was resolved. One of the very few matters on which these two correspondents somewhat disagreed was over the matter on when a long-standing financial debt should be paid to the Sisters of the Presentation. Kelley wrote to

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Father Burns on November 20, 1931 that:

The amount owing the sisters is still growing and by December first will be \$4,700.00; \$1,600.00 of that is a hangover from Father Donahue's time. [1925-1928]

Two years later Father Burns wrote to Father Kelley:

I enclose a check for \$4,523.74 made out for Mother Jude. Will you please hand it to her. You will be able to pay her the other \$5,000. I have written to her, explaining that we are paying her, up to December 1st, a total of \$9,523.74, including interest at 3%. I have asked her to write to Mother General and to ask whether 3% be sufficient; and if it is not sufficient, we shall pay a higher rate, and supplementary payment of the difference later. 21

On January 4, 1934 Kelley acknowledged receipt of the check for \$4,523.74:

Mother Jude objects to our paying interest on our debt. I wonder if her superiors will feel the same way about it. ...No doubt they will be greatly relieved to receive so much money at this time. If they refuse the interest, so much the better for us. After all, we are paying them the same salary as we did in good times and when we had twice as many boarders to cook for.

I note what you say about paying them regularly. If it must be done I suppose we must do it, but I do not see how it is going to work out. The grocery man and the butcher simply will not deliver goods unless bills are paid regularly. Our lay professors must have money to meet their current expenses. Somebody has to wait for payment and I do not see who it is going to be.

It was on January 26, 1934 that a greatly relieved Kelley wrote to Burns:

Mother Jude has just heard from her Mother General and they will not accept interest on the debt we owe them. They feel it would be indelicate to do so after all Holy Cross has done for them in the past.

Now you can make me very happy by telling me to give all the money that has been accumulated for them, allowing the money that has been set aside for interest to go as payment of salary in advance. If this cannot be done I do not see where their salary for this half-year is coming from.

Bills, of course, were not the only problem for an administrator. There was also the human factor which affected both of the Quinlan brothers, Father Mich  el Quinlan, the first Holy Cross Superior and President of Columbia University (1902-1906), who resigned his position because of differences with the founder of the university, Archbishop Alexander Christie. In December of 1934, he received his decree of exclaustation and became pastor of the parish in Chehalis, Washington, where he died ten years later. His body was buried in the community cemetery at Notre Dame. 22

His brother, Father James Quinlan, seems to have been cut from different cloth. Father Kelley's first mention of Father James was favorable. He arrived at Columbia in 1931, after eight years teaching social sciences at St. Edward's in Austin, Texas. ²³ Kelley wrote, "...Father Quinlan has been working very hard as rector and is producing some results." That was on February 23, 1932. He had obtained his master's from Catholic University in October, 1924, after writing his thesis, "Agricultural Depression. Its Causes and Remedies." ²⁴

Father Kelley wrote somewhat cryptically on April 19, 1932:

When I informed Father Quinlan that he had been assigned to summer school here he seemed surprised as he had expected to be free during that time according to the plan he had discussed with you. He told me the other day that he was going to write you about the matter. He has been assigned one class in sociology and one in economics. He claims that he is unprepared to teach the sociology. Father [Charles] Carey, however, thinks it is not so difficult for as Father Quinlan taught sociology before...

Father Quinlan went from the frying pan into the fire. On April 22, 1932, Father Burnes wrote to Kelley:

I just received a letter from Father James Quinlan in which he reminds me of my promise to him...The promise was that he could spend the summer here and in Chicago. The reason, as you know, was certain family circumstances...Please inform Father Quinlan that he is to give a course at Notre Dame University summer school on 'The Principle of Economics,' the same course he was listed for at Columbia.

On May 25, 1932, Father Kelley wrote:

Father Quinlan has handled Christie [Hall] pretty well this year but his friends say that he will make every effort to get out of the job next year...Father Quinlan seems not to like Portland nor Columbia. He is forever talking Texas.

Father Quinlan was proving to be more vexing to the president/superior.

On April 19, 1933 Father Kelley notified Father James Burns:

...Father Quinlan has become more impossible than ever. He seems to have taken a keen joy in having forced me to give money to the golfers. That has cost me twelve dollars this month....What hurt was that Father Quinlan has money enough to play golf four times a week. He could have cut it down to three, and been financially just where he is now. Then he came to me saying that you had told him that I was to pay for his daily paper. I did so.

We did not get so many Easter calls for help as formerly, so I did not assign Father to a parish where he would have gotten ten or fifteen dollars, but put him down as [sub] deacon at the Cathedral for Friday and Sunday. For those two jobs he would have gotten five dollars. He did not say

anything to me, but told his friends that he would not go....Disobedience to a publically posted order was a new experience for me.

Father Quinlan's teaching career on the collegiate level ended that year of 1933. He was transferred to New Orleans where he became an assistant pastor at Sacred Heart parish. And who would soon become his new pastor? In 1934 Father Louis Kelley was assigned to that same parish as pastor. ²⁵

Father Kelley had some wry observations about one of the Holy Cross brothers, who at that time was 41 years old:

A serious question has arisen as to whether Brother Julius [Heffernan] is worth his board. All summer he has stood around holding a hose, watering a bit of the lawn. Brother Godfrey [Vassello] got him some sprinklers. Now he sets these out, sits down and lights his pipe and watches them till they do their work, then he gets up and moves them and sits down again.²⁶

Nearly a year later, on May 3, 1932, Father Kelley had more discord to report:

One of the difficulties with our working brothers has been a lack of harmony. The repairman in the past as well as at present has usually not gotten on well with those who have their headquarters in the barnyard. Perhaps this is just a bit of professional jealousy but it has always been true. I was hoping that a change might bring better cooperation. Brother Christopher [Bauer] and Brother Eugene [O'Brien] have worked together, or perhaps better, worked against each other at the farm and I fear that our problem would be further complicated if we got the two of them together again.

Father Kelley had more observations about Brother Julius, after comments about poor Brother Arthur Bouvier, who proved to be a perennial problem wherever he was stationed because of his acute paranoia:

I just received your wire and I wish I could take Brother Arthur off your hands. I would like to do so to show my appreciation for the useful men that you have given us in the past. But really I do not see what I could do with him. He is a 'working brother' no matter how he may be classed in the community lists. He is not a teaching brother, and we have no place for contemplatives...NO, I cannot see any place for Bro. Arthur....Brother Julius surprises everybody with his consistency at his labor. We have rarely seen a man who works so well and gets so little done. He can hardly use an assistant.

This same letter, written on October 27, 1932 contained more information about the Holy Cross brothers:

When Brother Tobias [Heider] came out here, Brother Eugene remarked, 'I don't see why they were getting another Brother; the backyard is full of them and they

do nothing.' Brother Tobias has shown so much energy that a small feud arose between him and Eugene. Things are quiet now, and Eugene is trying to prove that he also can work.

Father Kelley had first written about Brother Arthur on April 1, 1929:

Brother [Arthur] would not be hard to replace here. He is faithful and serious about his job; but all he does is to sit on the throne [in the study hall of West Hall] a few hours a day and to act as head waiter and prefect in the refectory. He has just a few smaller boys in his dormitory. A good brother could do all that and teach a few classes.

On July 30, 1931 Father Kelley added, "What I wish to say is that if you find it necessary to leave Brother Arthur at St. Thomas' we could get along without him. Do not think that I am trying to get rid of him." In the same letter Brother Julian's name came up, "I spent the day at St. Thomas [College in St. Paul, Minnesota] and found they did not want Brother Julian. I said all the nice things about him that I could, as I find that is the way to get rid of men you do not want."

Burns must have smiled when he received Father Kelley's letter written on December 19, 1932:

Since writing to you about the exchange of Brother Lewis Bertrand for Brother Urban, I have had a discreet man ask discreet questions about Bertrand. From what I can learn he is 'the most impossible man in the community.' There is a doubt as to whether he knows much about cows. As you well know this is no place for impossible men and cows are the biggest problem of the farm. We have a lot of money tied up in cows and if they do poorly it costs us a lot of money for milk and butter. Now you understand, I do not know Bertrand personally and you do.

In the spring of 1929 the university graduated its first class of four-year students, all six of them; one of these, George Lamb, later became a minor member of President Harry Truman's cabinet.²⁷ Kelley wrote on June 5, 1929:

Our commencement went off very nicely,...Everybody was enthusiastic about our celebration. It was rather disappointing and discouraging that our friends did not show up in greater numbers. We sent out about 500 letters to our alumni announcing an alumni meeting and assuring them that we were not going to ask them for money. I think five of them came. That is just a sample of some distressing and discouraging things. However it was a great day and we are all very happy about it.

Three years later Kelley wrote an uncharacteristically somber letter on June 6, 1932:

We have just finished a hard year. Our commencement went off well enough,...We had a fine class of 30 in the

high school and only one in the college. We have worked very hard for the last few weeks trying to collect what was coming to us. There is still about \$2,400.00 out. Some of it covered by post dated checks and notes. I have not much faith in notes. One boy did not graduate because he could not pay a balance of thirty dollars.

The imperative need for academic accreditation of Columbia University received passing attention in the Kelley correspondence. On April 25, 1933 he wrote to Burns:

Mount Angel has just been accredited as a four-year senior college. I do not know how they got away with it but it is a fact and it emphasized the importance of our getting busy. I met the Archbishop [Edward Howard] at the Cathedral on Easter Sunday and in conversation before all the priests I told him that our faculty was clamoring for us to drop the high school. With a little touch of alarm he said: 'Oh, you could not do that until we are ready to start in the city.' When I asked him how long that would be he shrugged his shoulders and with a calculated smile said, 'You had better get your community to build us a high school.' That was a veiled reference to the offer of the Jesuits to build a high school without cost to the Archbishop.

On August 17, 1933 Kelley observed: "Father [William] Cunningham and Father [Michael] Early are studying the question of accrediting. They have gone down to Mount Angel today to see how the problem was handled there." He remarked on February 23, 1934, "We are awaiting the visit of the Accrediting Board and feel that we are as well prepared for their coming as we can be."

It must have been with considerable relief and some jubilation that Kelley could write on April 5, 1934:

Columbia is now an accredited four-year college. Father Early and I have just returned from Spokane where we presented our application. Brother Ralph of St. Mary's [College] is on the board and he was hopeful that he would get us through without any conditions being imposed. There was some opposition, however, and so we were accredited for one year. The commission will make some suggestions and they will visit us again next year to see how we have carried them out. The presence of the high school was a serious objection but Brother Ralph explained that nothing could be done about that at present. I think we are to be told to separate the high school and college libraries and to improve the college library.

The faculty that year consisted of eleven Holy Cross religious, five of whom had their doctorates, one diocesan priest who had a bachelor's degree, and six lay faculty, one of whom had a doctorate. These 19 faculty members taught 202 students. The following academic year registration

would jump to 329 students.²⁸

A spirit of true dedication of Holy Cross men to Columbia University/University of Portland continued undaunted by decades of debt. One story will suffice: In the early 1950's Father Erwin Orkeszewski, C.S.C., went to the steward, Fr. Oscar Hentges, C.S.C., to obtain bus fare and money for movie tickets for himself and another Holy Cross priest. Fr. Hentges replied, "I'm sorry Orkie. There just isn't any money."²⁹

When Father Kelley arrived in 1928 the campus consisted of, possibly, 88 acres which embraced a farm and dairy, a barn, West Hall for offices and classrooms for the high school and fledgling university; Christie Hall, which was the dormitory for the high school and college boys and members of the Holy Cross community; the brand new Howard Hall gymnasium, and St. Mary's Convent and student infirmary. The institution was some \$50,000 in debt and the faculty consisted of two brothers, twelve lay professors (none with a doctorate), ten priests (two, including Kelley, with doctorates), and two brothers on staff.³⁰

The banks of Portland were at this time largely in the hands of Masons, not noted for friendliness to Catholics. One exception was the Hibernian Bank which would crash in the great financial depression.

Letter after letter after letter between Fathers Kelley and Burns concern bank loans, further loans to cover interest due, and then loans taken out with other banks when the originally loaning banks refused further credit. What made continued existence of Columbia possible was the financial stability of the University of Notre Dame, to which the province at one point owed \$140,000. Towards the end of his administration Kelley was informed by Father Burns that the province owed a further \$350,000 for the building of the novitiate at Rolling Prairie, Indiana; Burns did not state to whom this amount was owed. Kelley's letter of December 22, 1931 gives a typical picture of Holy Cross "robbing Peter to pay Paul."

A note for two thousand dollars (\$2,000) is due in St. Louis at this time. We went to the Peninsula [Bank] and told them that we were arranging a loan with which we hope to clear up the three thousand dollar (\$3,000) with which to meet the note now due. We have sent our check to St. Louis and handed our note to Peninsula [Bank] dated December 26. If bank runs continue and the banks become short of money it is possible that the bank would refuse this loan at the last minute and then we would be in a hole.

In his last letter as president and superior at Columbia, Father Kelley wrote to Father Burns on June 5, 1934:

In your letter to Father [Michael] Early [C.S.C.] you remark that next year we will have lots of money as the attendance will be increased. That is a delightfully optimistic word but I fear it has no basis in fact. We have thousands of dollars of unpaid bills which must be taken care of in September. No matter how well we do next year it is going to be a very difficult year. It will take something more than optimism to pull us through. I pity my successor unless some concrete help is given him. We are tremendously grateful to you this year for the large help you gave us in paying the sisters. That lifted one burden but has left conditions as they were: unpaid bills, shortage of cash, and a hundred other problems...

Needless to say, Father Louis Kelley began no new buildings during his administration. His accomplishment was keeping open those buildings then extant on the university campus.

-(Fr.) Barry J. Hagan, C.S.C.

1. Remembrances of Fr. Barry J. Hagan, C.S.C.
2. Province Review, January 1965, p. 3. Vol. 13, No. 1
3. The Province Archives Center, Notre Dame, Indiana, James Burns Collection, #1
This paper is based almost entirely on the 122 letters and telegrams of Fr. Louis Kelley, CSC, to Fr. James Burnes, CSC. All the 105 letters and telegrams of Fr. Burns to Fr. Kelley were also studied, but were seldom quoted due to the time limitation for the reading of this paper at the C.S.C. History Convention.
4. World almanac and Book of Facts.
5. Catholic Almanac, 1929 and 1935.
6. Columbia University Catalogues, 1922-1923 and 1927-1928.
7. Oregon Historical Society Television Documentary on the Ku Klux Klan aired on Public broadcasting channel KPOB.
8. Forces of Prejudice in Oregon, 1920-1925, by Rev. Lawrence Saalfeld, p. 92.
9. Columbiad, Vol. XXV, No. 3, Christmas 1927, pp. 86-92.
10. Columbiad, Vol XXI, No. 2, November 1927, p. 75. The corner stone was laid for Howard Hall on Sunday, November 20, 1927.
11. Province Review, Vol. 8, No. 3, June 1960, p. 1.
12. Remembrance of an alumnus as told to Fr. Hagan.
13. Letter from Kelley to Burns, August 7, 1928.
14. Letter from Kelley to Burns, May 16, 1930.
15. Oral remark by Fr. George Dum, CSC, to Fr. Hagan.
16. Point of Pride, The University of Portland Story, by James T. Covert, p. 39.
17. Columbiad, Vol 2, No. 1, September 1903, p. 14.
18. Fr. Hagan's Memory.
19. Columbiad, Vol. 2, No. 4, December 1903, p. 62.
20. Letter from Kelley to Burns, February 23, 1932.
21. Letter from Burns to Kelley, December 22, 1933.
22. The Province Archives Center, Notre Dame, and The Diocese of Seattle Newspaper, Vol 47, No. 35, September 1, 1944, p.1.
23. Columbia University Catalogue, 1931-1932, p. 9.
24. From a listing of Holy Cross priests who received academic degrees at the University of America in Washington, D.C. Holy Cross College, Spring 1960.
25. Province Review, Vol. 8, No. 3, June 1960, p. 1.
26. Letter from Kelley to Burns, August 28, 1931.
27. Biographical material on George Lamb in University of Portland Archives.
28. Columbiad, April 24, 1934, p. 1; Bulletin of the University of Portland, 1934-1935, Vol 1, No. 1, p. 66.
29. As told to Fr. Hagan by Fr. Erwin Orkeszewski, C.S.C..
30. Catalogue of Columbia University, 1928-1929; Catalogue of Columbia University, Preparatory Department, 1928-1929.