

Barry University: Its Beginnings

By Sister Eileen F. Rice, O.P.

"If he had a fault, it was his kindness, his generosity to his priests and people."

Bishop T. J. Toolen, Bishop of Mobile, writing about Bishop Patrick Barry in a letter to Sister Mary Philip Ryan, O.P., October 22, 1940.

"This institution . . . is the result of . . . the daring undertaking of . . . courageous Sisters."

Archbishop Amleto Giovanni Cicognani, Apostolic Delegate and Pronuncio to the United States, at the dedication of Barry College, February 4, 1941.

Barry University did not have a casual beginning. One member of the Barry family from County Clare Ireland, Mother Mary Gerald Barry, conceived the idea of a Catholic college for women in Florida. Superior General of the Adrain Dominican Sisters in Adrian, Michigan, she had long dreamed of building a Catholic college for women somewhere in Florida. She shared that dream with her brother, the Most Reverend Patrick Barry, Bishop of St. Augustine.¹ When they communicated the dream to their brother, the Right Reverend Monsignor William Barry, pastor and founder of St. Patrick's parish in Miami Beach, he responded with some practical advice to Mother Gerald in a letter of April 27, 1937:

The idea of a woman's college is fine and surely it would be a wonderful thing if it could be financed. Miami would be a good location but you have to consider the Miami University [University of Miami] . . . Again, Jacksonville might be thought of. Building costs, finance for operation, some endorsement, teachers qualified, etc., and wise planning and counsel and the survey necessary [are all needed] to come to a final conclusion. Never buy a pig in a poke.²

Sister Eileen F. Rice, O.P., Ph.D., Professor of History Emerita, has taught history at Barry University for twenty-six years. This is the first chapter of a forthcoming book on the history of Barry University.

Mother Gerald and her two brothers saw a need for a Catholic college for women in Florida since, at that time, no such institution existed in the southeastern states. Florida's accredited public institutions of higher education included two universities, Florida State and the University of Florida; one college, Florida Agricultural and Mechanical College; and two junior colleges, Palm Beach and St. Peters-



Mother Gerald Barry, O.P..

burg. In the private sector, there were two accredited universities, Stetson and the University of Miami, and two accredited colleges, Rollins and Florida Southern. But none of these institutions was a Catholic college for women.³ In spite of Monsignor Barry's suggestion to Mother Gerald to think of building a college in Jacksonville or Miami, later correspondence reveals that only Miami was seriously considered.

6 TEQUESTA

When Mother Gerald and Bishop Barry commissioned Monsignor Barry to find a suitable location for the college, he sought the assistance of John Graves Thompson, a young man with whom he had often played handball across the street from St. Patrick's Rectory on Miami Beach. Thompson was a partner in the law firm of Thompson and Thompson,



Monsignor William Barry.

later Smathers and Thompson.⁴ He and Monsignor Barry spent almost two years searching for a satisfactory location for the proposed college, and suggested four sites.

Three of the sites were rejected. The first was at Bay Point, east of Biscayne Boulevard, but that was judged too isolated with no space for



Bishop of St. Augustine, Patrick Barry.

from 111 Street to 115 Street between N.E. 2 Avenue and North Miami Avenue.

Thompson obtained the deed for the property in his name on June 16, 1939, and completed the transaction on May 2, 1940.⁷ He paid \$24,000 for the 40 acres, which, at the time, according to Miami historian Dr. Thelma Peters, "was covered by typical pine woods and palmettos and inhabited by mosquitoes and snakes."⁸

The architect selected for the new college was Gerald Barry, a nephew of the Barrys and a partner in the firm of Barry and Kay in Chicago, Illinois. Mother Gerald asked him to draw up the plans for the new college. With few changes, the Barrys approved the architect's plans and the General Council of the Adrian Dominicans ratified them. The General Council became the Board of Trustees of the new college

expansion. Next, Thompson considered an area in Miami Shores near N.E. 13 Avenue between 101 and 104 Streets to Biscayne Bay, but there were problems about the title to the land and again there was no possibility for growth.⁵ The third location considered was Viscaya, the James Deering Estate, but the owners had decided to use the property for commercial purposes; besides, the cost was prohibitive.⁶ The fourth site, the one eventually chosen and the present location of Barry University, comprised the 40 acres extending north

on January 2, 1940.⁹

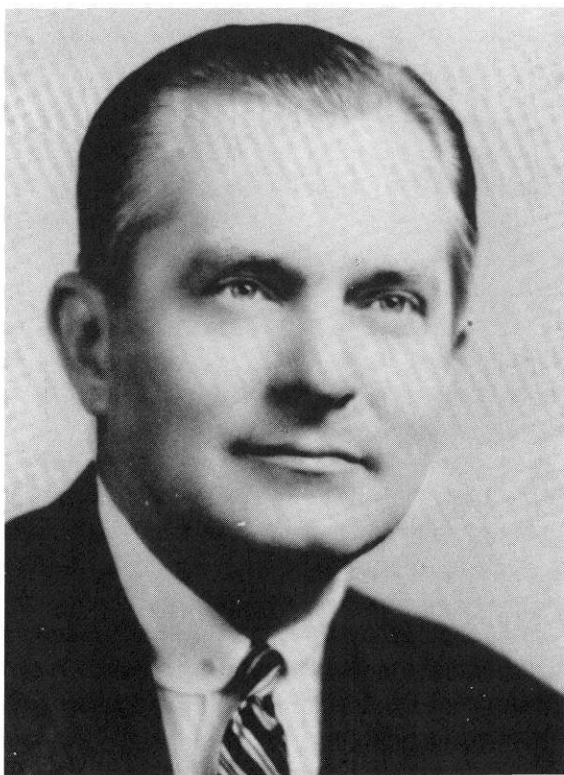
Again as Monsignor Barry had suggested in his April 27, 1937, letter to Mother Gerald, "building costs" had to be considered. These costs, of course, had to be sustained by the Adrian Dominican Congregation which financed the two residence halls, the administration-classroom building and the dining hall-home economics unit.

One of the principal benefactors of Barry was a wealthy Catholic woman from Albany, New York, a winter resident of St. Patrick's parish on Miami Beach, Margaret Brady Farrell. When she learned that a shortage of money postponed the immediate building of the chapel, she not only provided funds for the construction of the chapel but also for the pews and marble altar. Within the next two years, this generous woman donated the tennis courts and paid for the swimming pool. After Mrs. Farrell's death, Barry received a chalice decorated with her personal jewels.¹⁰

Although the Barry family had a pre-eminent role in founding the college, when it came to choosing a name for the institution, their names were not the first to be mentioned. In the spring of 1939, Mother Gerald told Thompson that "his next job was to find a good name for the college."¹¹ In a letter to Mother Gerald on May 24, 1939, he suggested "Gerald College." Mother Gerald rejected the suggestion and submitted a list of names for his and Monsignor Barry's consideration.¹² Mother Gerald's list included these names: Dominican College of San Patrice, Kinkora, Salve Regina, Christ the King and Ponce de Leon.¹³

After this correspondence, nothing was said about the name of the new college until the meeting of the Board of Trustees in Adrian, Michigan, on January 2, 1940. According to the minutes, the members engaged in a lengthy discussion before they finally approved the name "Barry College, which would honor His Excellency, the Most Reverend Patrick Barry, Bishop of St. Augustine, Florida and co-founder of the college."¹⁴

Ground breaking started on January 24, 1940, a raw, cold day. The men wore overcoats, the Sisters wore cloaks and shawls. The weather that day prompted Mother Gerald to install steam heat in the chapel and dining hall.¹⁵ The *Miami Herald*, the *Miami Daily News* and the *Florida Catholic* carried pictures of the principal participants: Bishop Barry, Mother Gerald, Monsignor Barry, John Thompson, Gerald Barry, Sister Gonzaga Greene, Mother Magdalena, the administrator at St. Francis Hospital in Miami Beach, and Scott Kitson, the mayor of Miami Shores.¹⁶ Other clergy, Adrian Dominicans, benefactors and friends



John G. Thompson, attorney, Mayor of Miami Shores (1943 - 1944), and co-founder of Barry College.

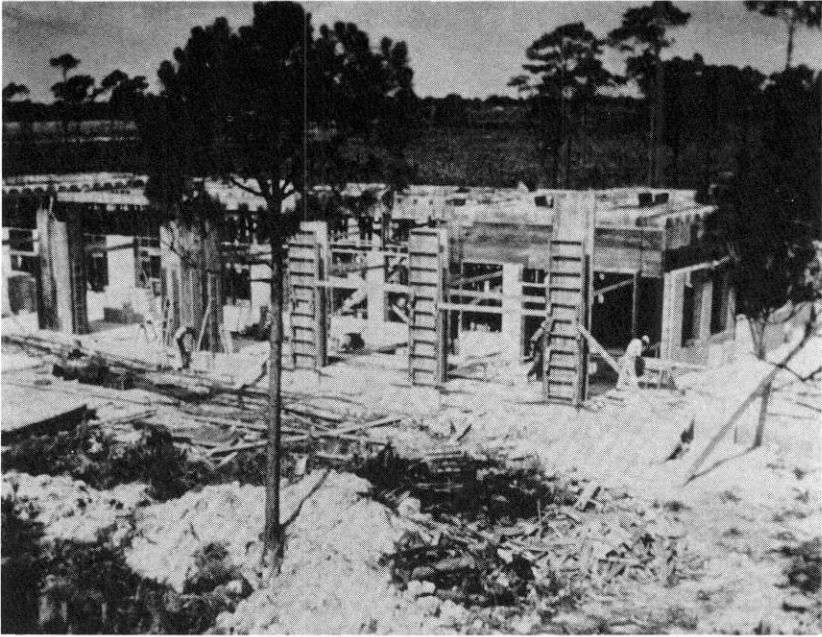
were also present.

On February 5, 1940, Judge Paul D. Barnes approved the charter for Barry College, a Catholic institution for the higher education of women.¹⁷

Sometime earlier, in November, 1939, Mother Gerald had notified Monsignor Barry that she had appointed Barry's first administrator, Sister Gonzaga Greene, to supervise the erection of the buildings.¹⁸ Sister Gonzaga had previously worked with Gerald Barry in the building of Aquinas High School in Chicago. The daughter

of an Owosso, Michigan, hotelier, Sister Gonzaga was a tall, broad-shouldered woman, who, in her own way, supervised all the details of construction. With her white habit flicking up sand and dust, her black veil turning brown from the sun, she was a familiar figure on the scene. She climbed the ladders, walked on the scaffolding and checked to see that the construction work matched the specifications of the blueprints. During this time, another Adrian Dominican, Sister Jean Marie Sheridan, recalling a popular 1937 musical, playfully referred to Sister Gonzaga and her crew as "One Hundred Men and a Girl."¹⁹

In the beginning, Sister Gonzaga lived on Miami Beach with the Adrian Dominicans at St. Patrick Convent and commuted daily to the construction site. In the summer, when St. Patrick's convent was closed because those sisters were attending summer school at northern universities, Sister Gonzaga accepted the gracious hospitality of the Al-



The Dining Hall under construction.

legheny Franciscan sisters at St. Francis Hospital on Miami Beach. From its infancy then, Barry has enjoyed strong ties of friendship with the Franciscans at St. Francis Hospital.

As the days passed, the first five buildings began to take shape: the chapel, the administration-classroom building, the two residence halls and the dining hall-home economics building. They were built on either side of the mall which led from the chapel to N.E. 2 Avenue. Cor Jesu chapel, facing east, was to mark the center of the campus. To the right of the chapel, on the north side of the mall, was the second building, the administration-classroom building. Originally called Angelicus for St. Thomas Aquinas, it is now named Adrian Hall, after the Adrian Dominican community whose mother house is located in Adrian, Michigan. On the south side of the mall two residences were erected.

Instead of constructing one sizable building which would accommodate a large number of students, the architect used the cottage plan; that is, he built two small halls, each housing a few students. These residences, initially named Maris Stella and Rosa Mystica, titles for the Blessed Virgin, became known as Farrell after Margaret Brady Farrell, and Kelley after Mabel Scollen Kelley, another major donor.²⁰ To the left of the residence halls, still on the south side of the mall, Calaroga Hall was built to house the dining hall and home economics department.

This building is now called La Voie in honor of Sister Eulalie La Voie, who developed the home economics department and taught in it for many years.

A backward glance at Miami reveals that even though the United States was not yet officially in World War II, Miamians, like other Americans, were apprehensive about Hitler's victories, especially after the fall of France to the Nazis in the summer of 1940. On August 4, 1940, the *Miami Daily News* printed two grim headlines: "War Horror in England is Depicted" and "Japs Threaten to Blockade Hong Kong Area."²¹ The Navy Air Reserve in Opa-locka and the Coast Guard in Miami kept a daily watch for submarines in the intercoastal waterway and the ocean. On August 10, 1940, the University of Miami "joined forces with Pan American Airways to train cadets for the U.S. Army Air Corps in long range air navigation and meteorology."²² A pessimistic editorial writer in the *Miami Daily News* wrote: "There is no telling how the war . . . is going to affect Miami The immediate fears have already injected a note of caution in building and real estate programs."²³ To build a college in such times required both vision and faith in God and the future of the United States.

In spite of the world situation, a group of people assembled in Miami Shores on June 20, 1940, when Bishop Barry, assisted by acolyte, Michael O'Neill, future member of Barry's Board of Trustees, blessed the first five buildings. The midday sun beat down on Monsignor Barry, Mother Gerald, Mother Theresa Joseph, Superior-General of the Sisters of St. Joseph of St. Augustine, Mother Magdalena from St. Francis Hospital on Miami Beach, many clergy, and a representative group of Dominicans. Also present were Lawton McCall, city manager of Miami Shores; Frank Wheeler, the contractor, and E. W. Nice, Miami Shores building inspector.²⁴ The Bishop blessed the cornerstones which enclosed copper boxes containing copies of the *Miami Herald*, the *Miami Daily News*, the *Florida Catholic*, other Catholic newspapers, and lists of city, county and state officials. Imprinted on each cornerstone was the Barry escutcheon, which combined the coat of arms of the Barry family with that of the Dominican Order. Sister Helene O'Connor, a certified heraldist from Siena Heights College in Adrian, Michigan, had designed the escutcheon.²⁵

After the five cornerstones were blessed, and each placed in its proper building, luncheon was served at St. Patrick School at the invitation of Monsignor Barry and Sister Ann Terence McClear, principal of the school. Sister Jean Marie Sheridan, who was there at the

time, recalls that Monsignor had suggested a simple buffet where the Bishop, priests, and other guests could serve themselves in the school cafeteria, but, to honor the Bishop, Mother Gerald insisted that the tables be set with linen and china.²⁶

At the conclusion of the meal, Sister Jean Marie Sheridan invited Bishop Barry to Rosarian Academy in West Palm Beach for a few days of rest before his return to St. Augustine. He replied, "Sister, I will get my rest under the sod, but thank you." This was his last public appearance before his death from a heart attack nine weeks later on August 13, 1940.²⁷ After the loss of Bishop Barry's leadership and support, Mother Gerald and Sister Gonzaga worked untiringly to open the college in the fall of 1940.

In undertaking a college in Florida, the Adrian Dominicans brought to this institution many years of educational experience, kindergarten through college. Several of the incoming faculty had taught at Siena Heights College in Adrian, Michigan.²⁸ One of the administrators, Sister de Lellis Raftrey, the Academic Dean, had spent the academic year 1938-39 preparing for her work at the Catholic University of America, Washington, D.C., by studying college curricula. She realized that Barry was not to be just another Catholic college, "a growing aggregation of courses, of academic islands, a collection of specialties."²⁹ In the words of Sister Mary Alice Collins, later vice-president of the college, "It was to be a distinctive Catholic college for women with objectives which were deeply rooted in the . . . legacies of the Dominican Order . . . and the Catholic educational system in the United States."³⁰

In the first catalog the Adrian Dominicans stated the broad aims of Barry College, a Catholic College for Women, using a quotation from Cardinal Newman:

Here then, I conceive, is the object of the Holy See and the Catholic Church in setting up universities: it is to reunite things which were in the beginning joined together by God, and have been put asunder by man I wish the intellect . . . and religion to enjoy an equal freedom; but what I am stipulating for is that they should be found in one and the same place, and exemplified in the same persons It will not satisfy me if religion is here and science there It is not touching the evil, to which these remarks are directed, if the young eat and drink in one place, and think in another; I want the same roof to contain both the in-

tellectual and moral discipline . . . I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.³¹

The first catalog also stated that the Barry College graduate was expected to be a "valiant woman and to put her hand to strong things." This does not mean that there would "be an atmosphere of gloom and repression but rather that the spirit of abundant gladness that comes from the accomplishment of worthwhile things will dominate the campus."³² Among the other objectives of the college, so reflective of the thinking of the day, were:

1) To develop to the fullest the intellectual powers of the young women.

2) To so permeate this intellectual training with Catholic principles that the products . . . may be a regenerating force in the society.

3) To so develop the social nature of the students that they may live happily, graciously and unselfishly.

4) To develop in the . . . student a realization of her dignity as a woman . . . queens they must always be.

5) To provide a continuous...training in the fine art of homemaking since . . . for the majority of women, the home is the final goal and the most desirable sphere unless they be called to the higher life of consecration in the service of God and souls.

6) To prevent the new leisure for women brought by labor saving services . . . from degenerating into idleness. . . . [Students are encouraged] to appreciate literature, and the classical and modern languages . . . to prepare for the right use of spare hours in the years to follow graduation.

7) To provide the student with the ability to gain a livelihood should the exigencies of life demand it. [Students are offered] . . . courses in teacher training, music, art, secretarial science, dietetics, clothing, radio speech and laboratory techniques.³³

Eleven majors were open to the liberal arts student in 1940: English, Latin, French, Spanish, biology, chemistry, mathematics, history, music, home economics and secretarial science. Besides those subjects, minors were offered in philosophy, speech, German, Italian, and education. For graduation 128 semester hours of credit were required. To receive the Bachelor of Arts degree each student needed:

14 TEQUESTA

- 8 semester hours of Religion
- 9 semester hours of Philosophy
- 12 semester hours of English
- 14 semester hours of Classical Language
- 6 semester hours of Social Sciences
- 6-8 semester hours of Mathematics or Science

For Teacher Education, eighteen semester hours of education were required. Besides the Bachelor of Arts, the college would confer degrees of Bachelors of Philosophy, Music, and Science in Home Economics.³⁴ After completing two years in Secretarial Science, a student could earn a Secretarial Certificate.

The catalog further stated: "The characteristic feature of Dominican education and the chief integrating factor in the curriculum is the interpretation of all subjects in the light of religion and Thomistic philosophy."³⁵

From the beginning there was an effort to attract students from the middle class. For this reason, the tuition was \$250 per year; board and room was \$500 to \$600 per year depending on the room.³⁶ The students' accommodations were not intended to be luxurious but rather to resemble rooms in the students' homes. Each room, single, double or quadruple, was furnished with a bed, dresser, desk, desk lamp, chair, drapery, venetian blinds, bed linen, and a spread.

In keeping with the practices of the times, a directress lived in every residence and the students observed regular hours of study. The catalog stated that since Barry College was a "home school," students were expected to conduct themselves like women . . . "brought up in a well-regulated home . . . where their actions were to be based on right moral ideas and fine consideration for the rights of others."³⁷

In the first few years, the two top administrators of the college resided in Adrian, Michigan: President, Mother Gerald Barry, and Vice-President, Sister Benedicta Marie Ledwidge. Two administrators lived on campus: Sister Gonzaga Greene, Treasurer and Superior, and Sister de Lellis Raftrey, Secretary and Academic Dean. Twelve Sisters, one priest, and two lay persons constituted the Barry College faculty for 1940-41. Listed below are the degrees they held, the universities where they had earned them, and their areas of expertise.

Sr. Rita Cecile Boyle, M.S., University of Michigan, Mathematics and Science

Sr. Michael James Carter, A.B., Rosary College, Librarian

Sr. Gonzaga Greene, B.Ed., Siena Heights College, Busi-

ness Manager

Sr. Mary Jane Hart, M.S., Institutum Divi Thomae, Science and Research

Sr. Regina Marie LaLonde, M.A., De Paul University, Romance Languages

Sr. Rose Dominic Le Blanc, B.Ed., Siena Heights College, Home Economics

Sr. Denise Mainville, M.M., University of Michigan, Music

Sr. Francis Clare O'Brien, B.B., Siena Heights College, Secretarial Science

Sr. Agnes Cecile Prendergast, Ph.D., Catholic University, Classical Language

Sr. de Lellis Raftrey, M.A., De Paul University, Dean/Registrar

Sr. Loyola Vath, Ph.D., Fordham University, Social Science

Sr. Frances Joseph Wright, M.A., University of Michigan, English and Religion

Reverend James Bernard Walker, O.P., Ph.D., University of Fribourg, Religion and Philosophy

Helen Meyer, B.A., Siena Heights College, Home Economics

J. Clinton Shepard, Art.³⁸

One of the pioneer faculty, Sister Agnes Cecile Prendergast, described her first days at Barry:

Only Rosa Mystica (now Kelley House) was ready for occupancy. The Sisters ate, slept, prayed and played there until the other buildings were completed. I recall washing our long white habits in the upstairs laundrette, carrying them downstairs and hanging them on ropes strung from tree to tree only to have the rope break and habits drop in the sand and having to carry them upstairs and wash them again. All the Sisters ate in the first floor hall of Kelley. Mr. Fred Adeeb, the chef, prepared meals in the kitchenette until the kitchen in Calaroga (La Voie) was finished. I recall that Sister Mary Jane and I did a great deal of driving for Sister Gonzaga as she shopped to furnish the various buildings, getting ready for the opening of school and for the dedication later in the year. God bless Sister Gonzaga--every time I drove her anywhere she insisted on buying us chocolate sodas.³⁹

Another pioneer, Sister Regina Marie Le Londe, described her trip to Florida and her first reactions to Barry:

There were five of us who left Adrian by car. Sister de Lellis' sister, Mabel, drove Sister de Lellis, Sister Gonzaga, Sister Denise and me. On our laps were piled lamp shades and many other things which we thought might be broken if they were shipped. All of these articles had to be moved each time we got out of the car. It took four days to get there. Each evening we stopped before nightfall, stayed overnight in a motel, and started out after Mass, if we could find one. On our arrival at Barry we found the buildings unfinished and the grounds a rough, sandy mess. The window screens had not been put in, and the mosquitoes were biting. So we lived at St. Francis Hospital on Miami Beach until the dormitories were ready. The chapel was not yet finished so we had Mass in the dining hall until November 1.⁴⁰

The public was invited to the first open house of Barry College on September 13-17, 1940. The weather was not promising. Friday, the 13th, began with hurricane weather; on the 14th the hurricane was 500 miles east of Miami with little change; on Sunday, the 15th, the hurricane turned north. In spite of the threatening weather, however, over 1,000 people visited the campus.⁴¹

The *Miami News* predicted the college's future in the area:

The trim new college will seldom monopolize the newspaper headlines. It is, first, a college for women. That lets out football. Second, it is a small college. Third, it is a modest institution endowed and administered by a religious order, the Sisters of St. Dominic whose seat is in the small town of Adrian, Michigan. But all that does not detract from the fine prospects that Barry College offers for the enrichment of the cultural climate of Greater Miami. It will be a highly useful institution, dedicated to education in its higher sense, to civic and religious duty, and to personal idealism.⁴²

The *Florida Catholic* printed a supplement advertising the new college on September 27, 1940. The supplement included this welcome:

Miami Shores is deeply conscious of its privilege in being chosen as the home of Barry College. The cultural

and intellectual stimulus of this institution is a welcome asset to this community of distinctive character and beautiful homes.⁴³

The *Miami Herald* described the new college on Sunday, September 15, 1940:

Forming the central motif for the campus is the chapel, named Cor Jesu (Heart of Jesus), which is nearing completion. Topped by an 80-foot tower holding carillon chimes, the chapel will seat 500 persons and will be equipped with a pipe organ and marble altar. . . . Arranged around the double royal palm fringed driveway which leads to the chapel from the entrance on Second Avenue, the college buildings are airy and spacious, marked by a liberal use of glass.⁴⁴

With temperatures about eighty-six degrees and occasional showers, the first days of registration were held September 16-18, 1940; classes began on September 19, 1940. The Registrar's records for 1940-41 included nineteen freshmen, fifteen sophomores and six juniors. Of these, nineteen lived on campus, among them six postulants or candidates planning to become Adrian Dominicans.⁴⁵ The student body represented seven states besides Florida: Connecticut, Indiana, Michigan, New York, Ohio, Pennsylvania and Wisconsin.

In October, Barry became more involved with the community when the college began offering evening and Saturday classes in modern languages, secretarial science, and art.

On November 1, when the chapel was completed, Monsignor Barry quietly offered the first Mass in Cor Jesu Chapel. The next Sunday afternoon, November 3, the Barry faculty entertained the faculty of the University of Miami at a tea in the rotunda (a circular formal reception room) in Angelicus Hall, now Adrian Hall. On November 17, 1940, Sister Denise Mainville broadcast the first of a series of piano concerts over radio station WIOD for the purpose of enriching the Miami community and advertising the college.⁴⁶

On November 27-30 two students, Patricia Ridge and Jane Richter, attended the State Sodality convention in Tampa, Florida, where Miss Ridge was elected president of the state organization. Also during November the student paper, *Barry College Digest*, appeared for the first time with Eleanor Neary as editor and Sister Francis Joseph Wright as faculty advisor.⁴⁷ In June the name the *Digest* changed to *The Angelican*, later to *Angelicus*, then *Hourglass*, and more recently, to *Buccaneer*.

After the students went home for the Christmas holidays, the Sisters began cleaning the residence halls. Although men did the heavy cleaning, the Sisters completed the work because they could not afford additional help. It happened that rags for cleaning were very scarce. When the Adrian Dominican principals in Florida asked Sister Gonzaga what she would suggest their giving the Sisters at Barry for Christmas, she suggested that a bag of rags would be most appropriate. So the Barry faculty received bags of rags for their first Christmas in Florida.⁴⁸

On Christmas Eve, Monsignor Barry called the college to ask the Barry choir to sing at the Firestone Estate during the annual parade of floats on Indian Creek. When Monsignor Barry learned that there were no students on campus, he asked that the Sisters come; Father Walker went with them. The Sisters drove to the Firestone Estate, sang Christmas carols, and returned to campus just in time for Midnight Mass.⁴⁹

All during Advent, Sister Rita Cecile Boyle and Father Walker had been planning for Midnight Mass. Since there was no crib, Father Walker purchased small crib figures at St. Patrick's Book Shop in Miami Beach. He cut down a pine tree on campus and Sister Denise Mainville made ornaments by coloring pine cones which she tied on the tree with colored ribbons. At Midnight Mass a spotlight illuminated the crib and tree. The only floral decorations on the altar, hibiscus, grew on campus.⁵⁰ From December 26-29, the first Christmas party for the Dominican Sisters in Florida was held at Barry, a tradition which continued into the 1960s.

Early in January, when the students returned to campus, everyone labored to complete the first semester's work and to plan for the dedication of the college scheduled for February 4, 1941. Mother Gerald and Sister Gonzaga collaborated on the long invitation list which included 1,500 guests. The students from St. Patrick High School of Miami Beach in cap and gown would form a bodyguard. The Knights of Columbus agreed to handle the parking, provide ushers and a guard of honor. The Board of Trustee members from Adrian brought two sedilia, or thrones, to be used by Archbishop Amleto Giovanni Cicognani, the Apostolic Delegate, and Archbishop John T. McNicholas from Cincinnati.⁵¹

Dedication Day, February 4, 1941, was a pleasant day with seventy-six degree temperature. Sister Rita Cecile recalls that she set up altars in Rosa Mystica (now Kelley) parlors because the chapel could not accommodate the large numbers of priests and bishops who wanted



Apostolic Delegate, Archbishop Cicognani, leading Dedication Day procession.

to say private Masses. Besides, there was a shortage of chapel linen. Consequently, any Sister not otherwise engaged was washing or ironing linen. Even stately Sister Magdalene Marie Weber, a community counselor from Adrian, took a turn at the iron.⁵² The ceremony began with the Apostolic Delegate, Archbishop Cicognani, leading the procession. His assistants followed, Archbishop McNicholas and four other archbishops: Edward Mooney of Detroit; Samuel Stritch of Chicago; John Glennon of St. Louis; Joseph Rummel of New Orleans; the Most Reverend Joseph Hurley, the new bishop of St. Augustine; eight other bishops and a large group of clergy.⁵³

Sister Rita Cecile said: "Every bishop was flanked by two Monsignori in red robes. I had never seen such a display of color before."⁵⁴ The procession continued with Mother Gerald Barry and several other major superiors of women, followed by Barry students in cap and gown; Barry faculty, and many lay people, among whom were John G. Thompson; Mrs. J. W. McCollum, National President of the National Council of Catholic Women; Margaret Brady Farrell; Bowman Ashe, President of the University of Miami; Guy Snavely from the Association of American Colleges; Professor Edward Reinberg of Rollins College; Charles Milles, Director of the Miami Hospital; George Merrick, Postmaster of Miami; Frank Kelly, City Clerk of Miami; The Honorable Gonzalo Gallegos, Consul from Costa Rica; J. W. Gleason from St. Augustine and R. W. Beuttenmuller from West Palm Beach,

both benefactors.⁵⁵ A loud speaker enabled those outside the chapel to follow the Mass, celebrated by the Apostolic Delegate, Archbishop Cicognani.

In his sermon, Archbishop McNicholas said: "I like to think today of the women of Barry College a generation hence as . . . noble Christian examples of women who unostentatiously will make life an Apostolate for the benefit of others."⁵⁶ At the conclusion of Mass the group proceeded to the dining room for a banquet after which Bishop Hurley spoke:

I congratulate the Catholics and non-Catholics of this favored city and state, and the mothers and fathers of America, to whom our college represents a new golden opportunity of service. We have sanctified it with prayers and sacrifice and ceremonial. Confident that it will be an acceptable gift, we now offer it to you.⁵⁷

Immediately after the meal, the hierarchy, priests, sisters, faculty, and guests assembled on the mall in front of the chapel where seating was provided. The students presented a program which included Sister Denise's musical composition, *Welcome*, Eleanor Neary's *Greetings*, and John Masefield's historical play, *End and Beginning*. The verse choir recited G. K. Chesterton's *Lepanto*.⁵⁸ The Apostolic Delegate then spoke directly to the students:

Upon you young women, the first to enjoy the advantages of this college, will fall the high responsibility of establishing firmly the traditions of Christian education here. Everything has been prepared for your better intellectual and spiritual training.⁵⁹

The dedication concluded with Benediction of the Blessed Sacrament in the chapel, Bishop Hurley presiding. For the founders, Dedication Day fulfilled a dream which they had discussed in the Adrian Dominican Generalate in Michigan, debated in the Barry home in County Clare, Ireland, continued in John Thompson's law offices in Miami, and planned in St. Patrick's Rectory in Miami Beach.

The next day the *Miami Daily News*, the *Miami Herald* and the *Florida Catholic* gave lavish press coverage to the illustrious group of hierarchy, the students, priests, sisters and guests. An editorial in the *Miami Herald* "congratulated the 'good nuns' engaged in imparting higher learning to our young women . . . which makes for upright and patriotic American Womanhood."⁶⁰

The *Miami News* noted:

The greatest assemblage of Catholic Church dignitaries ever seen in Florida, headed by the Most Reverend Giovanni Cicognani, Apostolic Delegate to the United States . . . added an impressive note to the colorful ceremonies marking the dedication of Barry College today.⁶¹

An editorial in the *Florida Catholic* discussed Barry's "unlimited possibilities," not only for Florida but for the "whole of the U.S.A. [sic] and . . . beyond our borders to the South." The editorial continued:

Latin America is much in the mind and plans of the people of the North just now, and what more natural than to visualize great numbers of South American young women pursuing learning and culture in our new college, seeking the ancient and soul-sustaining wisdom of the Catholic Church in new and happy surroundings.⁶²

During the remainder of the school year, Barry College entertained several distinguished visitors including His Eminence, William Cardinal O'Connell of Boston and Father James Keller, a Maryknoll missionary. On May 2, the students initiated Barry College's program of Pan American relations when the sociology class presented a symposium on peace.⁶³

In the scholastic year 1940-41, the Barry College faculty and students began a number of student societies: 1) The Sodality; 2) Tara Singers; 3) Press Association; 4) Verse Speaking Choir; and 5) The Hobby Club. The college community also initiated some traditional events: formal investiture in cap and gown; Christmas caroling; tree planting ceremony; St. Thomas Aquinas Symposium; St. Patrick's Day as Freshman Class Day; Retreat; crowning of the campus queen; College Day for incoming students; coronation of the Blessed Virgin statue in chapel; Sophomore Spring Formal which became the Spring Prom; and baccalaureate and rose and candle ceremonies with the graduates.⁶⁴

During the first year, the Barry College faculty, mindful of their professional obligations, participated in or attended the following meetings: Sister Agnes Cecile Prendergast, Conference of the Classical Association, November 27-30, 1940, Charleston, South Carolina; Sisters Gonzaga Greene and de Lellis Raftrey, Florida Education Meeting, March 19-22, 1941, Tampa, Florida, and Florida Association of Colleges and Universities, April 25-26, 1941, West Palm Beach, Florida;

22 TEQUESTA

Rev. James B. Walker, speaker at the Diocesan Convention of the National Council of Catholic Women, April 28-30, 1941, Gainesville, Florida.⁶⁵

The Annual Report of the Dean, September 1941, described the scholarly activities of the faculty: Sister Francis Joseph Wright had written an article on the work of Barry College which was to be published in *Our Sunday Visitor* during 1942; Sister Loyola Vath, by the end of the year, had nearly completed her book, *Visualized Church History*, which was to be published by Oxford Press; Sister Mary Jane Hart conducted ongoing research on cancer and would report the results to the Institutum Divi Thomae, which had established a unit on the Barry campus. She was also working on shark liver oil "with a view to furnishing vitamin B and D to be combined with other elements now being handled at the Institutum in West Palm Beach." Sister Regina Marie LeLonde became a member of the first seminar to Lima, Peru, sponsored by the *Sign Magazine*. The seminar was held "to strengthen the spiritual and cultural relations between the Americas." Sister Regina Marie and another Adrian Dominican, Sister Laurine Neville of Siena Heights College, Adrian, Michigan, were the only two Sisters in the group which included faculty from Yale, Columbia, Harvard, Wellesley, Loyola, Catholic University, University of Chicago, University of Notre Dame and others. Sister Denise Mainville wrote several original compositions.⁶⁶

The first edition of *The Angelican*, June 4, 1941, carried an account of the awards which the art instructor, J. Clinton Shepard, had received. At the Miami Art League Exhibition, Shepard won first prize for his work in composition, "The Range Horse." At the Florida Artists Exhibition at the Miami Woman's Club he was awarded a gold medal for the painting, "Lively Lad."

The end of the school year activities included spiritual, patriotic, and academic exercises. The students celebrated World Sodality Day, May 11, 1941, when Barry students in cap and gown marched from Gesu Church to Bayfront Park where Patricia Ridge, the Diocesan President of the St. Augustine Sodality Union, crowned the statue of the Blessed Virgin. After Benediction, with Monsignor Barry presiding, the students enjoyed a dance on the roof of Gesu School.⁶⁸

The patriotic traditions at Barry began when the students and faculty assembled in chapel on May 18, 1941, to light the peace candle and dedicate the American flag. John Thompson, the speaker, began by

quoting from the First Amendment of the American Constitution on religious freedom. He reminded the group that the "American Constitution is a precious heritage, one that must be maintained so that schools like Barry can continue."⁶⁹

There was no graduation ceremony in 1941, but an honors convocation was held in the rotunda. After Mass and breakfast June 5, 1941, the students departed from campus concluding their first year at Barry College.⁷⁰

END NOTES

ABBREVIATIONS OF SOURCES

FMBUR	Barry University Records, Miami Shores, Florida
FMBURT	Barry University Records Tapes, Miami Shores, Florida
FMMH	Miami Herald, Miami, Florida
FSAFC	Florida Catholic, St. Augustine, Florida
MADA	Dominican Archives, Adrian, Michigan

1. Sister Mary Alice Collins, O.P., undated Founders' Day Address, FMBUR; Sister Mary Alice has written about the Barry's "of County Clare, Ireland . . . a remarkable family . . . The parents, Michael and Catherine (Dixon) Barry, descended from ancient families of Ireland. The father was a physician. Of their eighteen children, thirteen were raised to maturity, ten boys and three girls, and of these eleven came to America. The family produced three priests (including a bishop), a nun, two lawyers, three engineers, a journalist, a farmer, and two housewives." Collins, *Short History of Barry College* in Nance, Elwood, ed., *The East Coast of Florida* (Delray Beach, Florida: The Southern Publishing Company, 1962) II, 557, hereafter cited as Collins, *Short History*.

2. File on Monsignor Barry, MADA, hereafter cited as MB.

3. SACS Proceedings, Vol. 40, #2, March-April, 1988.

4. MB.

5. The proposed property is described in an April 5, 1939, letter from John Thompson to Ray M. Earnest, Florida National Building: "Beginning at a point where Northeast 13th Avenue intersects the shoreline of Biscayne Bay; then North along Thirteenth Avenue to the North sectional line of Section 5, Township 53 South, Range 42 East; then East along this section line to Biscayne Bay to the point of

24 TEQUESTA

beginning, together with all riparian and water rights and appurtenances, . . . located in the Village of Miami Shores, Florida." MB. See Redi Map 33B in the Dade County Courthouse.

6. MB.

7. Deeds to original 40 acres, Barry University Records, FMBUR, hereafter cited as BUR.

8. Dr. Thelma Peters, conversation with author, June 14, 1988.

9. Minutes of the board of trustees meetings, 1939-1940, FMBUR, hereafter cited as BTM.

10. MB.

11. Barry College File, MADA, hereafter cited as BC.

12. *Ibid.*

13. *Ibid.*

14. BTM, January 2, 1940.

15. Sister Jean Marie Sheridan, O.P., interview by author, August 7, 1987, Adrian, Michigan, tape recording #187, FMBURT, hereafter cited as #187.

16. *Miami Herald*, January 24, 1940, 8, FMMH, hereafter cited as MH.

17. MH, February 5, 1940, 10.

18. MB.

19. #187.

20. BC.

21. *Miami Daily News*, August 4, 1940, 10 and 1A FMMDN, hereafter cited as NDN.

22. Tebeau, Charlton W. *The University of Miami: A Golden Anniversary History 1926-1976* (Coral Gables, Florida: University of Miami Press, 1976), 107.

23. MDN June 20, 1940, 1.

24. BCA.

25. MB.

26. #187.

27. *Ibid.* For a life of Bishop Barry see Ryan, Mary Philip, Sister, O.P., *A Long Hot Day: Biography of Bishop Patrick Barry of Saint Augustine, Florida*. [Adrian, Michigan: Dominican Sisters, Congregation of the Holy Rosary, Adrian, Michigan.]

28. BC.

29. Collins, *Short History*, 564.

30. *Ibid.*, 563.

31. Barry College Catalog, 1940, 6, FMBUR, hereafter cited as

BCC.

32. *Ibid.*, 8.

33. *Ibid.*, 8,9.

34. *Ibid.*, 18.

35. *Ibid.*, 17.

36. *Ibid.*, 8.

37. *Ibid.*, 77.

38. Barry College Annals, 1940-41, FMMDN, hereafter cited as

BCA.

39. Sister Agnes Cecile Prendergast, O.P., Interview by Sister Jeanne Lefebvre, O.P., July 5, 1980, Adrian, Michigan, tape recording, #176, FMBURT, hereafter cited as #176.

40. Sister Regina Marie La Londe, O.P., Letter to the author, October 22, 1985, FMBUR.

41. BCA.

42. MDN, September 15, 1940, Editorial page.

43. *The Florida Catholic*, Barry College Supplement, September 27, 1940, FSAFC, hereafter cited as FC.

44. MH, September 15, 1940, 11A.

45. Official Records of the Registrar, Registrar's Office, FMBUR.

46. BCA, 1940-1941.

47. *Ibid.*

48. Sister Rita Cecile Boyle, O.P., Interview by author, April 13, 1988, Burbank, Illinois, tape recording, #188, FMBURT, hereafter cited as #188.

49. *Ibid.*

50. *Ibid.*

51. BCA, 1940-41.

52. #188.

53. BCA.

54. #188

55. BCA.

56. Barry College Dedication File, FMBUR, hereafter cited as BCDF.

57. *Ibid.*

58. *Ibid.*

59. *Ibid.*

60. MH, February 5, 1941, 1B.

26 TEQUESTA

61. MDH, February 4, 1941, 1B
62. FC, February 2, 1941, 4.
63. BCA, 1940-41.
64. BCA, 1940-41
65. *Annual Report of the Dean*, September, 1941, FMBUR, hereafter cited as ARD.
66. *Ibid.*
67. *Angelican*, June 4, 1941, 3, FMBUR.
68. *Ibid.*, 1.
69. John Graves Thompson, *What the Constitution Means to the Students of Barry College*, FMBUR.
70. BCA, 1941.