A History of Fordham
by
(?), Fr. Connican (?)
1904

J. Pat O'Reilly
Reverend Father Provincial:

I am not sure that I have carried out your plans exactly as you intended, but at least I have the consolation to know that I did my very best. I have grouped the matter in such a way that you can break it off in five or six different places, and still have something more or less complete. As to the discarded portions, before you throw them into the waste basket, be good enough to remember that oftentimes a single page represents the net result of many toilsome hours. In some cases I have had to fall back upon old catalogues as the only available source of information about some men who have deserved more recognition and gratitude than they received from the historian of St. John's. Indeed the historia domus has been sadly neglected at certain periods. And after tracing a man through fifty or sixty years of catalogues, all I could collect was little better than a few colorless facts. I trust more care will be taken hereafter not to let eminent or edifying men pass away without leaving some written record of their self-sacrificing lives.

I have found some drawings of old buildings which would serve to illustrate the text in case it should ever be published.

Yours in Christ,

P. J. Cormican.
A SKETCH OF ST. JOHN'S COLLEGE, FORDHAM, N. Y.

Mr. Thomas Gaffney Taafe, A.B., Ph.D., wrote a history of Fordham for its golden jubilee in 1891. The work is remarkably well done, considering the number of documents to be consulted, and the short time which the writer had to do it. He had only seven weeks to collect, arrange and prepare his material for the press. A whole year would have been none too long for such a task. Mr. Taafe gives much of the credit to Father Zwinge, who ransacked the archives and waded through diaries, and threw light on obscure points, especially in reference to property. Though much has been done for the history of St. John's, much still remains to be done. The future historian of Fordham will have many advantages over his pioneer predecessor. He will have for instance, the valuable reminiscences which appear from month to month in the College paper. These personal impressions and recollections of old students will be a rich mine of information for the chronicler in after times. In a compendium like the present I could make only a very limited use of the graphic details and interesting anecdotes contained in the reminiscences just mentioned. I have touched on the following heads:

I. Rectors and their achievements;
II. Members of the Faculty who deserve special mention;
III. Prominent students, including a list of those who became Jesuits;
IV. College societies and kindred institutions;
V. Buildings and other improvements;
VI. Some of our most generous benefactors;
VII. Fordham as a Novitiate and Scholasticate.

(1)
The College grounds were known for generations as the Rose Hill estate. The property was purchased by the Right Reverend John Hughes in 1839 for $30,000. It took $10,000 more to fit up, for school purposes, the buildings which then existed on the premises. The formal opening of the new College took place June 24, 1841, on the feast of St. John the Baptist, after whom the institution was named. The following September the doors were thrown open to half a dozen students, but before the end of the academic year the scanty half dozen had grown to half a hundred. About the same time the Theological Seminary was removed from Lafargeville, Jefferson Co., N.Y., and established at Fordham under the protection of St. Joseph. October 14, 1841, Bishop Hughes, in a pastoral letter, commended the College and Seminary to the liberality of the faithful. The diocese of New York was then comparatively small, the Catholics as a rule were poor, and the Bishop was sore pressed for want of funds. But his indomitable energy, his strong will and his vivid faith enabled him to surmount all difficulties whether financial or otherwise.

Although the young institution was not blessed at its birth with ample means, it was blessed with a higher gift in having learned and pious men to mould its early years and shape its future. At least five members of the teaching staff eventually became Bishops. These were Cardinal McCloskey, Archbishop Bayley of Baltimore, Bishop Conroy of Albany, Bishop McFarland of Hartford and Bishop McQuaid of Rochester, who is still alive and active. Dr. McCloskey, afterwards Cardinal, was its first President. He was also Professor of Rhetoric and Belles-lettres while President. He held office for about two years, and in 1843 he was succeeded in the Presidency by the Reverend John B. Harley, who had been a member of the faculty from the beginning. Under Dr. McCloskey the
College had made wonderful progress. The number of students had been almost doubled, the grounds improved, new buildings erected, and the standard of studies much advanced. Father Harley's delicate health compelled him to resign the following year, and after resigning he accompanied Bishop Hughes to Europe as Secretary. He was succeeded by the Reverend J. Roosevelt Bayley, who thereby became the third President of St. John's. During his term of office the seminary and chapel were built, and were ready for occupancy in 1845. The stone for both buildings was found in a quarry, which stood in the southeastern corner of the present campus, belonging to the First division. The Seminary is still considered the prettiest piece of architecture on the College grounds, although more costly and extensive buildings have since been erected. The adjoining Church is also a thing of beauty. There is a charming air of antiquity about it, and its stained glass windows show rare artistic merit. They were made in Europe for the old Cathedral; but as they did not fit, they were handed over to the Seminary chapel at Fordham.

Under the management of the first three Presidents, the College had grown so fast that it was deemed advisable to apply for articles of incorporation. The application was duly made, and on April 10, 1846, the Act of Incorporation was passed, raising St. John's College, Fordham, to the rank of a university with powers to grant degrees in Theology, Law, Medicine and Arts.

In October, 1845, Rt. Reverend John Hughes wrote to Father Boulanger, who was then in Kentucky as Visitor of the French Missions, and asked him to take charge of the Rose Hill College, Fordham. In order to settle all the formalities required for a valid transfer, Father Visitor started at once for New York. It did not take him long to make up his mind on the subject, for the prospect at St. Mary's was gloomy, and that
at St. John's was bright. Besides, there was no time for delay. The Bishop was about to sail for Europe, and he wanted the matter settled at once. November 24, 1845, Rose Hill College was transferred to the Jesuits on the following conditions:

I. The Society was to pay the Bishop $40,000 in American money within fifteen years.

II. The diocesan seminary was to be under our care, and we were to supply three professors. The Bishop was to pay $120 yearly for each seminarian in order to defray the various expenses of the Seminary.

III. He promised to give us later a house and church in the city. But this condition he refused to fulfil for some time, possibly on account of the opposition of the secular clergy.

IV. His Lordship was to grant the necessary permission to any clerics of his diocese who might wish to enter the Society.

V. Finally, it was agreed that if ever the Jesuits should give up the said College, it should revert to the Bishop at the sum the Jesuits paid for it.

These conditions were signed by the Bishop and Father Boulanger. The fifth clause in the contract was considered a very onerous condition. If ever we deemed it well to give up, the college and the property attached, then any improvements made in the meantime, or any increase in the value of the property, would count for nothing in our favor, because the whole purchase was to revert to the Bishop at the price he received from the Jesuits. This was the main reason why our Fathers were compelled to purchase the Seminary and Church and the remainder of the property about 1860. It was the only way they had of freeing themselves from that odious clause, which produced a considerable amount of friction between them and the Bishop during the period extending from 1846 to '60. It is true that
there were minor causes also. For example, the limits of our original purchase were not sufficiently defined, and both parties claimed the land that lay between the Church and the present hot-house. Moreover, there were some difficulties about the course of studies in the Seminary. The seminarians had neither the previous training nor the time to follow our course with profit to themselves. Hence it was that in 1856 our professors quit the Seminary altogether. But, as I said, the odious clause in the contract was the chief cause of the trouble. In order to get rid of that, we purchased the Church and Seminary and the adjoining property for $45,000. The price in itself was not too high, yet in another sense was too high; it was too high for the means of the purchasers. They had to send to France and borrow the greater part of the money.

In April, 1846, the very month in which the College received its charter, two Jesuits arrived from Kentucky and forthwith became members of the Faculty. This was considered a prudent step, in order to dispel from the minds of the students the mysterious prejudices that clustered about the name of "Jesuit". The Pioneers selected for the work of "clearing" were Father Thébaud and Father Stack Murphy. They were admirably adapted for the purpose, and they soon won the young hearts around them by their kindness and goodness. Not quite two months after their arrival, the Bishop, at the Commencement exercises, announced his intention of handing over the College to the care of the Jesuits. Soon afterwards, the other members of the Kentucky Mission set out for Fordham. Father John Larkin was the next to arrive. He left St. Mary's July 2, and reached St. John's July 18. The other Fathers, Scholastics and Brothers left Kentucky in four different bands, and the last of them reached Fordham August 11, 1846.
REVEREND AUGUSTUS THEBAUD.

Rector, August 15, 1846 July 31, 1851.

Father Thebaud was installed as Rector of the new College in August, 1846. He had been Rector of St. Mary's before it was given up, and so he changed places without changing office. He was born in Brittany, France, November 20, 1807. At the age of eighteen he entered the novitiate in Rome. He came to America in 1839, and became President of St. Mary's in 1845. He was again President of St. John's from '60 to '63, and he died at Fordham, December 17, 1885. His mortal remains rest in the College cemetery. He was a man of rugged health, solid piety and extensive learning, and is the author of several books and magazine articles. "The Irish Race", "Gentilism", "The Church and the Gentile World", "Three Quarters of a Century" are the most popular and important of his writings. The last mentioned work is a retrospect, and shows that the author was a shrewd observer and a man of good judgment.

He was not only a student, but a practical business man as well, and Fordham profited by both. During the first year of his first term as President, he deemed it prudent to follow the course of studies which he found established on his arrival, as he announced in his first prospectus. After a year's trial, he decided to introduce the system which had been previously tested at St. Mary's, and which was based on the Ratio Studiorum. The following prospectus was issued more than a month before Father Thebaud was formally installed as Rector.
First Prospectus of Fordham as a Jesuit College.

This institution, incorporated with the privileges of a University by a late act of the Legislature, is situated near the village of Fordham, in a most picturesque and healthy part of the County of Westchester, at a distance of about seven miles from the City of New York, and three from Harlem. It is of easy access at every season of the year, by private conveyance or by the railroad which passes immediately along the borders of the lawn in front of the College. The buildings are large elegant and commodious; the grounds extensive and tastefully laid out.

The public are already aware that the direction of the establishment has been confided by the Rt. Rev. Bishop to the Fathers of the Society of Jesus. However, it shall be conducted on the same principles as heretofore, but with a greatly increased number of professors, who will be aided in their labors by several members of the late Faculty.

As to the domestic comfort of the pupils, everything which parental attention can desire will be found in the skilful management of persons formed by education and experience for this important and highly responsible department; and with reference to a special case, no apprehension need be entertained as regards the peculiar care required by the younger students.

The system of government is mild and paternal, yet firm in the enforcement of established discipline. No student is allowed to go beyond the College precincts unless accompanied by one of the professors or tutors. Those who have parents residing in the city will, if such be the wish of the parents, be allowed to visit them once in three months, but not oftener, except for special reasons, as it is in every way desirable that such visits should, during the College term, be as rare as possible.

The regular course of instruction embraces, Hebrew, Greek, Latin, English and French languages, Poetry, Rhetoric, History, Mythology, Geography, Book-keeping, Arithmetic, Mathematics, Moral and Natural Philosophy.
When it is the wish of parents and guardians that their sons or wards should be fitted for commercial pursuits, care is taken to direct and adapt their studies accordingly.

The German, Italian and Spanish languages are taught if required but, together with Music, Drawing and other similar accomplishments, form extra charges.

The collegiate year commences on the first Monday of September, and terminates on the 15th of July, at which time there is a public exhibition and distribution of praemiums.

TERMS

Board and Tuition, use of bedding (which is always furnished by the College) is $200 per annum, payable half yearly in advance.

Physicians fees, $3.00. Medicines are charged for at the Apothecary's rates.

Books, stationary etc., are also furnished by the College at the current prices; or may be procured by parents or guardians residing in the city. No books are allowed circulation among the students which have not been previously submitted to the supervision, and received the approval, of either the President of the College or the Prefect of Studies.

Each student on entering must be provided with three suits for Summer and three for Winter; with at least six pairs of stockings, six pocket handkerchiefs, six towels, three pairs of shoes or boots, a hat, cloak or overcoat, a silver spoon and silver drinking cup, marked with his name.

No advances are made by the institution for articles of clothing or for any similar expenses, unless an equivalent sum be deposited in the hands of the treasurer of the College. With regard to pocket money, it is desirable that parents should allow their children no more than a...
moderate sum, and that this be placed in the hands of the treasurer, to be given as prudence may suggest or occasion require.

Students coming from a foreign country, or from a distance exceeding 500 miles; should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins shall be sent to the parents or guardians, informing them of the progress, application, health etc., of their wards or children.

Augustus J. Thébaud, S.J.

St. John's College, Fordham, N. Y. July 22, 1846.

The foregoing prospectus evidently made a good impression, if we may judge from the following figures. In 1845-46 there were 77 students in the College. The next year, that is our first school year at Fordham, there were 128, and so the numbers went on increasing, until they reached 211 in 1850-51, which was the last year of Father Thébaud's first term.

The buildings that existed when our Fathers purchased the property may be seen in a crude drawing, which was presented to the College some years ago by Mr. Richard S. Treacy, '69, and which still hangs in the Faculty library. The picture is not very artistic, notwithstanding the fact that it is the work of Professor Rodrigue, who taught Drawing and Surveying at the College, and who was married to a sister of Archbishop Hughes.

Those familiar with Fordham in later years will recognize at once the infirmary. That was formerly known as the old Rose Hill Manor; and indeed it well deserved to be called "old", for it was built long
before the American Revolution. We can also recognize without difficulty the present "Mansion", which was in earlier times called the new Rose Hill Manor. The two one story wings running north and south from the Mansion were already built when the Archbishop purchased the Rose Hill estate in 1839. The old owner built them for a conservatory; the new owner fitted them up for scholastic purposes. The north wing was transformed into a refectory; the south wing into a study hall. The other buildings visible in the picture were erected by the Archbishop. The "Rodrigue Cottage", which is not visible, though it ought to be, was erected in 1840. It stood near the willow tree in the picture, somewhat west of the seminary; but the artist omitted his own cottage for reasons best known to himself. The corner-stone of the seminary was laid by Bishop McCloskey April 3, 1845, and the following Spring the Church be side it was begun. In the rear of the new Rose Hill Manor three other buildings had been erected before our Fathers arrived; the three story brick building known in after years as the "Castle", its counterpart at the northern end of the north wing, and a third building between them, which was the nucleus of Second Division.

Such was Fordham when Father Thebaud became President. Though the buildings just mentioned were small compared to our modern edifices, yet they were large enough to accommodate a hundred students or thereabouts. But in the year 1848-49 half a hundred were added and demanded more house room. To meet the pressing want, an addition was put to the central building in the rear of the present "Mansion", and the two together were familiar to later generations as the old Second Division. A still further increase in the number of students required still further accommodations, and accordingly another wing was added the following year. The last mentioned addition was a three story structure of brick which com-
nected Second Division with the present Mansion. The ground floor was used as a recreation hall for the students and a physical cabinet; the second floor was a wardrobe; and the third was the faculty library. This group of brick structures was pulled down about 1889, when Junior Hall was built.

During the first year of the Jesuits at Fordham, the community numbered forty-seven, containing sixteen priests, eighteen scholastics, and thirteen brothers. Among the priests were Father Stack Murphy, Father Daubresse, Father John Larkin and Father Driscoll. Among the Scholastics were men who afterwards became illustrious. Mr. Doucet was then a teacher and prefect; Mr. Maréchal was in his second year of theology; Mr. Tissot was in the second year of Philosophy, and Mr. Gockeln was in the first; Mr. Henry Hudon and Mr. Michael Nash were studying Humanities; and Patrick Dealy, the future Rector of Fordham, was in the novitiate. Father John Larkin was Vice-President, Prefect of Studies, and professor of Philosophy; Father Murphy was professor of Rhetoric; Father Du Merle was first Prefect of Discipline; Father Lebreton was Minister; and Mr. Stallo was professor of Chemistry and Physics. Brother Macé and Brother Risler were then in the Novitiate. There were some famous singers and musicians in the community at that time. Father Verheyden and Father Schiansky, Mr. Doucet and Mr. Glackmeyer were preeminent for their fine voices, and Brother Macé for his skill at the piano and organ. Father Schiansky had a remarkable history. He had once been a leading tenor in a leading opera company at Vienna. He had married, but, after making a retreat at Rome, he and his spouse determined to quit the world. With the approbation of the ecclesiastical authorities she entered a convent, and he the Jesuit novitiate. The grace of a religious vocation is a wonderful thing.
REVEREND JOHN LARKIN.

Rector, July 31, 1851     August 15, 1854.

After five years as President of St. John's, Father Thebaud was relieved in July 1851, and Father Larkin was appointed in his place. The new Rector was an Englishman by birth but of Irish descent. It is said that his father was a gardener in Newcastle-on-Tyne. John made his classical studies at Ushaw, under the celebrated Dr. Lingard. Nicholas Wiseman, who afterwards became Cardinal, was his classmate. He studied Theology in Paris, and he was ordained as a priest of St. Sulpice. In 1830 he went to Canada to fill the chair of Philosophy at the Sulpician College in Montreal. From all accounts he must have been a very brilliant professor, and he certainly had a wonderful influence over his pupils. Frederick William Gockeln, who studied under him in Montreal, simply idolized him. Father Larkin left Canada to enter the Jesuit Novitiate in Kentucky. Young Gockeln accompanied him all the way, and soon afterwards became a Jesuit novice himself. They remained friends until death separated them. His noviceship was scarcely ended when father Larkin was appointed Prefect of Studies, and a little later he was made President of the College lately opened in Louisville. He soon captivated Protestants and Catholics alike by his charming personality and his wonderful eloquence. He had purchased ground outside of Louisville and was building a college, when he and all his brethren in Kentucky were transferred to Fordham.

For some months after the arrival of the Fathers at Fordham, they confined their works of zeal mostly to the neighborhood of St. John's. But in the year of the Jubilee, 1847, several of them after class hours, were called to assist the New York clergy in the duties of the ministry. The Fathers, seeing the good what was to be done in an ever growing pop-
ulation, applied to the Bishop for permission to establish a church and college within the city limits. His Lordship, after some time, acceded to their wishes, and offered them the Church of St. Andrew in Duane Street. Father Larkin was appointed superior of the new residence, and left St. John's in the summer of the same year to take charge of his work. But as this part of his career belongs rather to the history of St. Francis Xavier's College, New York City, we shall pass it by.

While Father Larkin was busily engaged in seeking a site for his new college, he was astounded one day by the receipt of a letter from the Archbishop of Quebec, congratulating him on his promotion to the episcopacy, and stating that his grace had just received orders from Rome to consecrate him for the see of Toronto; moreover, that Father Larkin himself would in a few days receive the necessary documents from his Holiness. Father Larkin flew at once to his superior, and asked permission to cross the ocean immediately before positive orders could arrive, in the hope of changing the Pontiff's mind by a personal interview on the subject. Permission was granted, and Father Larkin sailed at once. It was none too soon; for he and the papal documents appointing him Bishop crossed each other on the ocean. Arrived in France, he visited the papal Nuncio, and besought him to use his influence in averting the threatened dignity. The Nuncio, struck by the majestic presence of the humble petitioner, sportively repaid to all his arguments: "Why, you are the very kind of a man we want to wear the mitre. I warn you, if you wish to escape it, not to let His Holiness see you. If you do, you are surely undone." Happily, the French Provincial, through the General, Father Roothaan, succeeded in warding off the undesirable honor, and Father Larkin was sent to Laon for his tertianship in 1849.

After his tertianship, he went to Laval to review his theolgi-
cal studies. In July, 1851, he was appointed Rector of Fordham. At
the end of his term of office, he once more crossed the ocean, and devoted
himself, with his accustomed zeal, to the work of the ministry in England.
While thus engaged in his native land, he was ordered to Ireland as Vis-
itor. Having accomplished that mission to the satisfaction of all con-
cerned, he returned to New York in 1856, and for about two years was em-
ployed in parish work. On December 11, 1858, he had been hearing confes-
sions as usual, and when the supper bell rang, he obeyed its summons to
take a hasty cup of tea. While seated at table he felt a sudden stroke
of apoplexy, and had only time to stretch out his hand to the Father next
him, saying: "It is all over now". And then he sank heavily to the
ground. It is said that he himself had prayed for a sudden death, that
he might always be prepared for Him who comes "as a thief in the night".

Those who knew him as Rector of St. John's considered him the
most handsome and accomplished gentleman they had ever had the good for-
tune to meet. They worshipped the very ground upon which he trod. The
reminiscences which appear in the College journal from time to time bear
ample testimony to his extraordinary gifts and his wonderful influence
for good, especially over the students. One thing frequently referred to
is a course of lectures which he delivered on polite and, which seem
to have made an indelible impression on his youthful hearers. It was
not the matter of his lectures that made such an impression; it was the
style or rather the personality of the lecturer. That was everything.
These same lectures were printed a few years ago in the Fordham Monthly,
and, I must say, they were somewhat disappointing. When they appeared
in cold type apart from the man who delivered them, they seemed to be very
ordinary indeed. The cultivated pronunciation, the graceful delivery,
and the noble presence of Father Larkin could make the most commonplace
remarks appear entrancing. With these outward gifts and inward gifts besides, both natural and supernatural, it is no wonder that he ranked so high as a preacher and lecturer. When his unexpected death came, he was engaged to deliver a lecture on some grand occasion in New York; and Archbishop Hughes, who took his place, spoke of his abilities in the most complimentary terms.

While he was Rector at Fordham the students had many an opportunity of hearing him. Indeed, he seemed to do nearly all the preaching during the last year of his term. Up to that time the students of the College attended Mass in the parish church on Sundays and Holydays. But in the year 1853-54, that custom was changed. They had Mass and a sermon in their own chapel, which was then where the present parlor is now. About that time also, Father Larkin introduced the practice of daily Mass for the students, which has been kept up ever since.

As to the material improvements which he made during his reign, very little is said in the records of that time, and one whole year is altogether missing. It was during his time that the ice-house was built and the orchard planted and the well near the bakery sunk. Though he had to wrestle with a large debt which he inherited from his predecessor, still he managed to pay off 10,000 francs connected with some property that had been purchased. It was due to him that one of the Brothers was appointed buyer, and this appointment saved the College considerable money
REVEREND REMIGIUS TELLIER.

Rector, August 15, 1854 - August 15, 1860.

Father Larkin's successor was the Reverend Remigius Tellier, who was installed in August, 1854. He was born in Piedmont, October 9, 1796. He joined the Province of Turin, October 11, 1818. He was already a priest when he went to Canada about 1843. From Canada he came to Fordham in the summer of 1848, to act as Minister. At the end of the year he went back again to Canada, and remained there for three years. He returned to New York and was Prefect of Studies at St. Francis Xavier's for two years. At the end of that time he was appointed Rector of Fordham. Everybody who knew him agrees in calling him "a dear good man", but that scanty information only seems to whet our appetite for more. After searching through the College archives, and even writing to Canada about him, all I can gather is merely what may be gleaned from old catalogues. It is much to be regretted that these good men were allowed to pass away without leaving to posterity a sketch of their edifying lives. In November, 1859, Father Tellier was appointed Vice-Superior General of the Mission, and while he held that office, he resided at Fordham. He died rather suddenly at Montreal, January 7, 1866, in the sixty-ninth year of his age.

The following are the most prominent features of his reign at Fordham. May 7, 1855, The Archbishop intimated to Father Tellier his intention of handing over the seminary to the care of a secular priest. On May 19 it was decided that our professors should withdraw from the teaching staff. July 16 Father Daubresse and Father Schemmel withdrew, and Father Gresselin had previously taken his departure. At the request of the Archbishop, Father Blettner continued at his post as Superior of the Seminary until the following September. Then three young secular priests recently ordained were appointed to fill the vacant places. But the change apparently was not welcomed by the seminarians. On the 11th of
the following February the Vicar General, Father Starrs, approached the Rector on behalf of the Archbishop and requested him to send a professor of Theology to the Seminary to replace a man who was then dangerously ill. A week after the request was made, Father Daubresse began to teach Moral Theology, and three days later Father Schemmel joined him as professor of Dogma, and Father Blettner as confessor of the seminarians. May 6, there was an open outbreak against the Superior who was a secular priest, and who himself had headed a similar rebellion in former years against the Jesuit Superior. All the seminarians left in a body except nine, and one of these was a sick man. When this trouble was settled, others followed. There were several scandals connected with the place, and finally it was closed about 1859. Some of the seminarians went to Rome, others to Montreal and others still to Columbus, Ohio. The Seminary and church were now on the Archbishop's hands, and he was anxious to dispose of them. Although we were not prepared to make such a costly purchase, still that was the only way in which to escape from the odious clause in the original contract already referred to. Father McElroy and a Visitor named Father Felice Sopranis were appointed by Father General to settle matters with the Archbishop. The final settlement was that we purchased the Church, seminary and the adjoining ground for $45,000. This act removed a plentiful source of friction between the Jesuits and their ecclesiastical superior.

Father Tellier was Prefect of Studies as well as Rector, and he certainly did his duty in the capacity of both. He visited the classes regularly and he introduced uniformity into the teaching. Up to that time each professor was guided by his own genius rather than by traditional methods; and some of them could talk at any length on any subject which happened to be suggested by the matter in hand or by the ingenuity of boys
who did not know their lessons. In 1855 the Mathematical course was
graded and much improved; the semi-annual examinations were inaugurated;
and the custom of giving monthly marks for proficiency and conduct was
introduced. Father Tellier also introduced the weekly competitions in
the various branches, and the testimonials for the first two competitors.
During his time the Dramatic and Debating Societies were founded in order
to promote elucution; and the chronicler of the day remarks that elucution
counts for a great deal in a free country like the United States, where
so many issues are decided by the popular vote. He also improved the
discipline, although his first prefect, Father Jouin, was hardly the man
to enforce a reform. That was partly the reason why the Philosophers of
1857 rebelled, and either left or were sent away. Four of them afterwards returned, completed their course and received their degree at the end of the year. Some of the undergraduates also left College either because they had a grievance of their own or because they sympathized with their elders.

When Father Tellier became Rector the College was distressed
financially. One of the Fathers was sent to Chili to collect money; but whether his mission was successful or not the records do not say. While Father de Luynes went to South America, the rest of the community went to St. Joseph. The Rector bound himself and his house for seven years to say the following prayers. First, each priest about the feast of St. Joseph, was to say Mass in his honor; and those who were not priests were to receive Holy Communion and recite the beads for the same intention. Secondly, a Mass was to be said every Wednesday for these seven years, that is, from '55 to '61. The foregoing promise was dated January 14, 1855. The Masses, Communions and Beads prescribed were to be announced every year on the eve of the feast. The object of the promise was the temporal
and spiritual welfare of the College.

St. Joseph must have done his part, as far as we can judge from the many improvements made during the aforesaid seven years. For instance, better food was supplied for the community and the students, better quarters were provided for the Scholastics who were making their studies, and they were relieved from prefecting altogether. It was in their interest that the addition was put to the infirmary. Third Division was inaugurated. The little boys were lodged in the square brick structure which was familiar in after years as the bakery and shoe-shop, and the "sheds" were erected as a place of recreation for the Second and Third Divisions. Besides these improvements in the College accommodations, there were others in the garden and farm. The present green-house, the carpenter's shop and the workmen's quarters were built during Father Tellier's regime.

The following unconnected events may be worth recording. November 28, 1855, Father Boulanger yielded his place as Superior of the Mission to Father Has', and he himself went to Montreal. In the summer of '55 Father Legonaïs and two scholastics went to France. A new diploma and a new prospectus with new regulations were printed. Father Stack Murphy returned from Missouri, where he had been Visitor, and Father Larkin from Europe. Father Ronayne and Father Petitdemange arrived from France, and Father Costin from Montreal. In September, '56, Father de Luyne's came back from Chili. Father Preston addressed the students on the Propagation of the Faith, and they gave him 300 francs for that object. Hitherto the May sermons to the students had been given by one Father; in '57 three Fathers divided the month between the m. Public entertainments were frequent in those days. In a single year there were two public debates and three plays, besides exhibitions in Chemistry
and Astronomy. Altogether Father Tellier's reign at Fordham meant a period of prosperity for the College. It was during his time the Base-
ball was introduced. The first public game was played November 3, 1859. The score at the end of the sixth inning stood Rose Hill 33, St. Francis Xavier's College 11. Low scores were as yet unknown.
REVEREND AUGUSTUR J. THEBAUD.

Rector, August 15, 1860 - July 31, 1863.

After filling the office of President of Fordham for six years, Father Tellier was relieved, and Father Thebaud was appointed for another term to the position which he had vacated nine years previously. The prominent features of his second term are the following. In September, 1860, a post-graduate course in Philosophy was introduced. Father Jouin was its first professor. About the same time a portion of the Powell farm was purchased. That portion is still marked by Pelham Ave., on the south and by a row of sassafras trees on the north. During his first term as President, Father Thebaud wanted to buy the whole Powell estate, which was partly on one side and partly on the other, of the present Pelham Avenue. But he could not obtain the necessary permission. Between his first and second terms the property in question was divided up by streets, and then the College authorities were obliged to buy the aforesaid part in order to keep out undesirable neighbors. Tradition says that, if Father Thebaud had had his way in the beginning, he could have purchased the whole estate for what he paid for a part when he was compelled to buy.

In 1861 Father Thebaud built a three-story wooden house, with curb roof and odd looking dormer windows, at the rear of the refectory wing and on the edge of the garden. This building was used as Third Division, the recreation room being on the first floor, the study-hall on the second, and the dormitory on the third. At right angles with this building adjoining the southern end, and separating Second and Third Divisions, was the one story shed which formerly extended back from the central store building. It will be remembered that, during Father Thebaud's first term, this building was removed and a three story brick extension erected in its place. In 1862 the gate-keeper's lodge was built. It was put up partly as an experiment to test the endurance of
the stone supplied by the newly opened quarry in the woods. That the test was satisfactory is evident to all. Father Thebaud also did much to improve the College grounds. He built the two avenues from the gate to the main building, and flanked them with rows of young trees, which form a delightful vista at present.
REVEREND EDWARD DOUCET.
Rector, July 31, 1863 - November, 1864.

Father Doucet became Rector in July, 1863. He was born at Three Rivers, Canada, March 12, 1825. After finishing his course at St. Mary's College, Montreal, he entered the Society September 7, 1844. Before he had quite finished his noviceship, he started for Fordham, and arrived there August 20, 1846, but a few months after St. John's passed into our hands. He took his first vows on September 8, and then he gan at once his career as teacher. He taught at Fordham from '46 to '50. The next two years he spent at St. Francis Xavier's College, New York. The following year he reviewed his Philosophy at Fordham, and in the autum of '54 he began a four years course of Theology. The year after his Theology he was Prefect of Discipline at St. John's and the next year Vice President and Prefect of Studies. In '60 he commenced his tertian-ship at Frederick, and the following summer he was again at Fordham as Minister. The next two years he was parish priest at Fordham, and in '63 he became Rector. At that time the Novitiate returned to Fordham for about a year, and Father Doucet was Master of Novices. In November, 1864, he went to France in the hope of curing a certain weakness, which threatened to prove fatal. He remained in Europe about five years, and in the year '69 - '70 we find him in Montreal as Prefect of Studies in St. Mary's College. He spent two years there and then returned to St. John's, where he remained almost constantly until his death, which occurred December 9, 1890.

Father Doucet was an accomplished scholar, a sweet singer and an eloquent preacher in his younger days. Even after he had passed his prime, he could give a fine retreat. He did not remain long enough as Rector of St. John's to accomplish much in the way of improvements. Yet in that short time he drew up the plans for Senior Hall and had them approved at Rome; and if he had continued longer in office, he would
doubtless have the credit of erecting the new First Division. As it is, the honor of putting up that magnificent structure is shared by three Rectors. Father Doucet drew up the plans, Father Tissot dug the foundations, and Father Moylan put up the building. Father Doucet was a very unassuming man, and his peaceful death was a fitting close to his unobtrusive life.

REVEREND PETER TISSOT.
Vice-Rector, January 23, 1865-July 31, 1865.

On January 23, '65, the Reverend Peter Tissot was announced as Vice-Rector. He was born in Savoy on the feast of St. Theresa, October 15, 1823. He made his classical course in the Jesuit College at Melum. He entered the Novitiate at Avignon, October 10, 1842, and after his noviceship he went to Brugellette to review his classical studies. While engaged in the study of Philosophy he was sent, at his own request, to the American Mission in 1846. He completed his Philosophy at Fordham, and acted as Prefect the while. At Fordham he also taught Science, then pursued his theological course, and was ordained in 1853. For three years during the War he acted as chaplain, and won the admiration of Protestants and Catholics alike by his absolute fearlessness in the face of danger, and his self-sacrificing devotion in ministering to the sick. There were many of the old Fordham boys in the Civil War, and those who survived that terrible ordeal tell us they were proud of the Army chaplains from Fordham, and of good Father Tissot in particular. He was once captured by the Confederates and imprisoned at Richmond, but neither imprisonment nor delicate health could dampen the ardor of his zeal. After the war, he returned to Fordham. Amid his onerous duties as Minister or Procurator or Vice-Rector, he found time for writing and
preaching. He wrote several brief treatises on devotion to the Blessed Sacrament and to the Mother of Christ. Later on he gave missions and retreats all over the country with indefatigable zeal and wonderful success, giving special attention to the spread of devotion to the Sacred Heart and to frequent Communion. During all these missionary toils he suffered from a complication of diseases, which eventually developed into a triple cancer and obliged him to give up missionary work. But in this forced inactivity, he did not cease to edify by his wonderful patience, as much as he done before by his untiring zeal. He died at St. Francis Xavier's, New York, June 19, 1875, and his name is still held in benediction among the clergy and laity.

REVEREND WILLIAM MOYLAN.

Vice-Rector, December 15, 1866 – January 17, 1869.

Father Moylan became Vice-Rector of St. John’s in December, 1866. He was born in Ireland, June 22, 1822, and came to this country at an early age. He was ordained secular priest and labored some time among the Indians about the Gulf of St. Lawrence. His life in this cold and cheerless region was blessed with much fruit for souls. Nevertheless, he felt drawn to the religious life, and on November 14, 1851, he entered the Society. After his noviceship he was sent to teach the classics at Fordham, which he did for some years. Then he was engaged in the ministry at St. Francis Xavier’s Church, New York, and afterwards in San Francisco. Soon after his return from California, he became Rector of Fordham. He completed the building begun under his predecessor, and improved the First Division play-ground. After his rectorship, he went to Canada and again returned to the United States. The latter part of his life was spent in parish work in St. Francis Xavier’s, St. Lawrence’s, and St. Patrick, Lower City. He died at Fordham on the feast of the
Epiphany, 1891. Father Moylan is said to have been rather odd in his ways, but his conscientious performance of duty and his kind he art more than atoned for his oddities. His appointment to the Presidency of St. John's was a source of pleasure to Archbishop Hughes.

The senior Hall which he completed in 1867, is a four story building made of blue stone with marble trimmings. In those days, it contained the gymnasium, reading room and billiard room on the first floor; on the second floor the study hall, which was also used for lectures and entertainments, the library and the office of First Prefect; the third floor was used for class rooms, the fourth for a dormitory, and the attic beneath a mansard roof contained the private rooms of the Philosophers and lay teachers. Though the exterior of that edifice is still the same, the interior is wonderfully changed at present. The first floor is still devoted to the gymnasium, reading room and billiard room; the second has been turned into class rooms; and the other stories are occupied by the private rooms of students. It is too bad that private rooms have largely supplanted the old system of study hall and dormitory. But the college authorities were forced to make the change or face the alternative of seeing our students go elsewhere.

REVEREND JOSEPH SHEA.
Rector, May 17, 1868 - June 25, 1874.

As successor to Father Moylan, Reverend Joseph Shea was appointed Vice-Rector May 17, 1868, and on the 17th of the following January, his appointment was confirmed and he was made Rector. Father Shea was born at Quebec, September 20, 1831, and entered the Society at the age of nineteen. He was ordained priest in 1865, and after sixteen years of active service in various employments, he died at St. Francis Xavier's College, December 9, 1903, in the fifty-first year of his age.
Father Shea's chief contribution towards the outer embellishment of the College was in 1869, to remove the one story wings which ran north and south from the central building, and to erect in their place the two story brick extensions which are still standing. In the south wing the first floor was used as the Students' chapel until the faculty building was ready in 1891, and the second floor was occupied by the professors. At present the first floor contains the wardrobe and bookstore, and the second is the infirmary. In the north wing when first built, the students' dining hall was on the first floor and the community refectory directly above it. At present the former is replaced by the Armory hall, and the latter by a Dormitory for First Division.

In the early days of Father Shea's rectorship, Physics and Chemistry were taught in the old one story building which connected the chapel wing with the castle. In 1872 the scientific department was transferred to the old seminary under the direction of the Rev. Thomas J. A. Freeman. Physics and Chemistry continued to be taught in that building until the new Science Hall was completed in 1886. Under Father Freeman the Sciences at Fordham grew from modest beginnings to their present vast dimensions. On account of his long and faithful service as a professor at St. John's, he deserves more than a passing mention. Thomas J. A. Freeman was born in Nova Scotia April 5, 1841. He studied on Montreal College from 1859 to 1863, and taught there from 1863 to 1865. He made a year in Theology in the seminary at Montreal from 1865 to 1866, and entered the Novitiate September 7, 1866. Besides the regular studies of the Society, he made a special year of Chemistry at Columbia College. He has taught the Sciences for nearly thirty years in various colleges of the province, but especially at Fordham, and at present he is doing for the scientific department of St. Peter's, Jersey City, what he had previously done for St. John's. He has written extensively on scientific
questions, and he has the happy faculty of rendering abstruse questions popular by his illustrations, and interesting by his racy style. He deserves well of the province in general and of Fordham in particular for his long and faithful service. I regret to say that his health is failing fast, and he may have passed to his reward before this sketch in print. Perhaps I have been over partial to him, and have given him undue space in a history which is, after all, only a mere compendium; but as a former professor of mine, and afterwards as a fellow teacher, I have had reason to admire and to love him.

Father Shea was very indulgent to the students, and on that account, as well as for other reasons, he was a very popular Rector. After his death one of his former students wrote a rather lengthy article from which I condense the following: "Father Shea possessed those gifts of mind and heart which make men loved by students. He was affable, learned, kind, sympathetic, and above all he had a deep knowledge of human nature as it exists in college boys. He loved them and was kind to them always. And when the waywardness of some youngster seemed to merit the full penalty of the law, Father Shea, like a skilful physician, found some secret in the depths of his big heart to correct the diseased member rather than cut it off. He was not one of those men whose humor changed with the hour of the day or with the atmospheric disturbances; and it was not necessary to approach him at one time rather than another in order to obtain a favor, for he was uniformly kind and ever ready to receive us."
REVEREND FREDERICK W. GOCKELN.
Rector, June 25, 1874 - July 13, 1882.

This appreciation of Father Shea is given from a student's point of view; but his successor, Father Gockeln, held a different opinion about conducting a college. It is now generally conceded that Father Shea had been over indulgent; he introduced the lax methods that prevail at secular institutions, and discipline suffered in consequence. Father Gockeln was not long in grasping the situation. He saw there was need for prompt and vigorous action, and he was not the man to employ half measures. His first official act was to restore the former strict discipline, and to give timely warning to law-breakers. Though the change was sudden, it must be said, to the honor of Fordham boys, that they acquiesced in the new order of things with a good grace. Within six months all trace of recent laxity had passed away, and the reputation of the College rapidly rose once more.

In spite of his severity, the new Rector soon won all hearts. Indeed he was a man well calculated to gain the respect and love of all who came in contact with him. He was large in body and perhaps larger yet in soul. He was about 6 feet 2 inches in height, and weighed over 300 pounds. In his younger days he was considered one of the finest looking men in New York City. He might have been called one of Nature's noblemen. He had splendid natural gifts and these were still further enhanced by his supernatural virtues and his varied accomplishments. He had a wonderful facility for acquiring languages. Though German by birth he spoke English without a trace of foreign accent or the shadow of a foreign idiom. He could also converse fluently and even elegantly in French and Spanish. In a word, he was just the man to make a good impression on those nationalities most represented at Fordham. He was a born ruler of men, and instinctively men did him homage and acknowledged his superiority. Yet he never seemed to court fame or popularity. On
the contrary, he sank himself in his calling, and there was no sacrifice which he was not ready to make in order to further the institution committed to his charge.

The following sketch of his life is drawn from that storehouse of varied and reliable information, The Woodstock Letters.

"Frederick William Gockeln was born at Grossenader, in the diocese of Muenster, Westphalia, November 8, 1820. At the age of thirteen he came to America with his elder brother. He engaged in business for some time in New York, but he aspired to better things, and after three years or so he entered the Sulpician College in Montreal at the age of sixteen. His studious and edifying deportment soon won for him the esteem and affection of the College faculty. There was one member in particular who took more than an ordinary interest in this promising young man, and he was Father Larkin. An intimacy sprang up between them which lasted until death came to sever them. Five years had elapsed since Frederick entered the college, when his spiritual director informed him that he had determined to enter the Society of Jesus. The news was a severe shock to the young man, but the feeling of disappointment was only momentary. With the approval of his spiritual guide, he resolved to go and do likewise. He had just finished the class of Philosophy, and was very popular with his fellow students, and was the leader of the college musical band. Without delay he and Father Larkin set out for the distant Jesuit mission of Kentucky. They might have joined the Society nearer home, but Father Larkin had his reasons for doing otherwise, and his young friend would not consent to a separation, which would be exceedingly painful to both. And so by stages and canal boats and other means of conveyance in vogue in those early days, they made their way slowly to St. Mary's College, Marion Co., Kentucky. The journey, tedious and
painful as it undoubtedly was was rendered far less irksome by the kind attentions they received from their friends along the route. In New York, Philadelphia, Baltimore and other places, they were treated with marked courtesy by Bishops and priests, and it required no little constancy on their part to reject the tempting offers that were made in order to induce them to enter the fields of labor cultivated by their generous hosts.

"After a preliminary probation, Mr. Gockeln was admitted to the Novitiate February 16, 1841, some four months later than his companion, Father Larkin. He was received by Reverend William Murphy, who has already been mentioned in this sketch, and who was then superior of St. Mary's College. St. Stanislaus' Novitiate was near the College, and there Mr. Gockeln remained until the month of May in the following year. Father Larkin, having been commissioned at that time to open a new college at Louisville, took his friend along with him, and for some time the two constituted the whole personnel of the newly established Loyola College. In 1844, three others were added to the staff; Father Dumerle and two Scholastic novices, John Ryan and Michael Nash. About that time Father Larkin wrote for the benefit of the orphans of Louisville a story entitled "Mantelli", which was published in the "Orphans' Casket". Being anomymous, it was attributed to Mr. Gockeln, who was severely criticised by Dr. Spalding, late Archbishop of Baltimore, and by Dr. McGill, late Bishop of Richmond. The criticisms evoked some unpleasant feelings, and there were not wanting friends on either side who took up and continued the controversy.

Loyola College was short lived and the little community returned to St. Mary's, where Mr. Gockeln was assigned to teach one of the higher classes. In 1846 Mr. Gockeln came with the other Kentucky Jesuits to Fordham, where he studied Philosophy for about a year and a half. In
1847, he was sent to finish his Philosophy at Bruges, Belgium. The following year he began his Theology at Laval. Here he received Tonsure and Minor Orders during the ember days of September; but the Major Orders he did not receive until the end of his fourth year of Theology, in the early part of 1852. The next year he made his Tertianship in the house of Our Lady of Lourdes at Laon. On his return to America in 1853, he became prefect of Discipline in Montreal, and in 1854 he was sent back to Fordham, where he remained as Prefect or teacher for several years. Then followed a seven years' experience of parish work at Guelph and Chatham, Canada. In 1868 -'69 he was again at Fordham as Prefect of Studies and Discipline. Next year he was Minister at Woodstock, and the following year at St. Lawrence's, New York. He became Superior there August 1, 1871, and after another three years was made Rector of St. John's From Fordham Father Gockelm was sent as Prefect of Schools to Holy Cross. He was then for a short time at St. Peter's, Jersey City, in parish work, and finally on the death of Father Cleary, he was appointed Superior of St. Joseph's residence, Providence, where he died November 26, 1886.

In an obituary notice of Father Gockelm, which appeared in the Fordham Monthly for January, 1887, Father Halpin writes of his as follows: "From the day he became Rector of St. John's until the day of his death, I enjoyed his confidence. I got to understand him better every day. I became acquainted with his aspirations and aims and projects. As his assistant, I never had reason to regret his decisions in matters of extreme moment. His vast experience in College matters rendered him prophetic at times, especially regarding new measures and the future vocations of students. He was a big hearted man. His sympathy was boundless. He gave ear to every tale of distress, and rendered every assistance at his command. He was loyal and devoted to his Order. I have
seen tears in his eyes when he spoke of the Society of Jesus. How he resented any calumny against it! He was a true child of obedience, as all his superiors attest”. As President of St. John's he had to achieve the difficult task or reforming lax discipline, but he did his duty well, and he left to his successor, Father Dealy, the fruit of his labor.

REVEREND PATRICK F. DEALY.

Rector, July 13, 1882 - August 20, 1885.

Father Dealy was born in Galway, Ireland, April 7, 1827. He received his early education in the grammar schools of New York City. In 1843, two years after the opening of Rose Hill College, he entered that institution and pursued his studies until he entered the Novitiate October 31, 1846. After six years of regency at Montreal and Fordham, he studied Philosophy at St. Mary's College, Montreal, and after another year of teaching he was sent to Lawal for his Theology. Returning to Fordham in 1862, he made his Tertiarianship at the old seminary with Father George Schneider as instructor. In 1864 he was appointed professor of Belles-Lettres at Fordham. From that post he was transferred to St. Francis Xavier's New York, where he spent many years at parish work. He was highly esteemed by the late Cardinal McCloskey, and was chosen by his Eminence to take charge of the first pilgrimage that ever went from the United States to Rome. On behalf of the pilgrims he presented Pope Pius IX with a handsome American flag. The Holy Father was so pleased with the gift and the manner of its presentation that he gave Father Dealy a superb gold chalice set with precious stones, and a valuable missal incased in massive metal covers.

In 1871 Father Dealy founded the Xavier Union, which is now the
Catholic Club, and was for many years its spiritual director. He also took a prominent part in the organization of the Catholic Union, a body of prominent Catholics, which watches over the interests of Catholics in New York State. He was appointed spiritual director by Cardinal M. Closkey, and was the medium of communication between the Society and his Eminence.

In 1882 he became Rector of St. John's. During his term of office he made many improvements at Fordham. He laid macadamized roads from the gate house to the College and parish church, and bordered each of the avenues with a flagged sidewalk. He also beautified the lawn, materially improved the outward appearance of the College, and had the little church entirely refitted and handsomely frescoed. The next step was the repairing of the old seminary, which had been going to ruin for years. It was used at the time only for the science classes, and had been allowed slowly to fall into decay. The drainage had been neglected, the adjoining ground had become overgrown with weeds, and was strewn with decaying vegetation, and everything about the old building showed evidence of neglect. Yet even in the midst of its wretched surroundings, it stood out as the most picturesque piece of architecture on the College property.

Father Dealy contemplated extensive changes and numerous improvements in the building and grounds, as soon as money was forthcoming. Fortunately the necessary funds were supplied by a donation from the estate of the Reverend F. X. McGovern, S.J., which amounted to $5,000. The building was remodelled, the drainage improved, the noxious weeds cleared away, gravel walks laid out, fences and hedges repaired, until the place became for visitor's the chief attraction of the College. Into the remodelled seminary he moved the dormitories and some of the class rooms of the Preparatory Department, and the building was henceforth to be known as
as St. John's Hall. The Study Hall, play-ground and recreation rooms still remained at the old place. Father Dealy next began to make arrangements for the transfer of the Scientific Department, in order to make room in the Seminary for the entire Preparatory School. With this end in view, a site for a new building was selected about eighty yards south of Senior Hall and plans were drawn up for a structure, which would furnish accommodations for Physics and Chemistry, for the library and the engine room. Then a tunnel was constructed through which the pipes from the boilers would pass to the various buildings. But it remained for Father Dealy's successor to complete both tunnel and building. Another achievement, the credit of which belongs to Father Dealy, but the fruit of which was not borne until after he had resigned his trust, was the introduction of military instruction into the curriculum of the College. To Father Dealy we are also indebted for the College paper, which was established in November 1882, under the title of the Fordham Monthly. Father Dealy went out of office in August 1885, and afterwards did parish work at St. Francis Xavier's, New York, in Boston, Philadelphia, and finally at St. Lawrence's, 84th Street, where he died of pneumonia, December 23, 1891. His tact and prudence and polished manners gained him many friends in and about New York. His wealthy friends had promised him substantial assistance in the work of improvement, and if he had not been removed from office so soon, it is probable that they would have erected some of the new buildings at their own expense. What they actually gave will be found in the list of donations at the end of the article.
REVEREND THOMAS J. CAMPBELL.

Rector, August 20, 1885 - May 21, 1888.

It may seem, at first, an advantage for the historian that all the Fordham Rectors since Father Dealy's time are still alive and may be consulted; but this is another case where things are not what they seem. When the chronicler consults these living Rectors, he finds that their modesty prevents them from telling the whole truth; they are inclined to belittle the part which they played in the history of St. John's. Neither will others speak freely about the living as Father Halpin did about the dead in the case of Father Stockeln. However, something must be said, else the story of Fordham will come to a premature end.

Mr. Taaffe, in his history of St. John's, says of Father Campbell: "It was a fortunate circumstance for the institution that, when Father Dealy resigned his post, his mantle fell on the shoulders of a man who, though much younger and less experienced, had the courage, energy and progressive spirit which promised rapid advancement for the College. The Reverend Thomas J. Campbell, his successor, is a man whose scholarly attainments and executive ability are conceded by all who know him. During his first term at Fordham the standard of scholarship rapidly advanced, and the tone of morality among the students was elevated under his influence."

Thomas J. Campbell was born in New York, April 29, 1848. He received his classical education at St. Francis Xavier's College, New York City, and he entered the Society July 13, 1867. He made his noviciate and juniorate in Montreal, his Philosophy at Woodstock and his Theology in Belgium. He taught Belles-Lettres and Rhetoric at St. John's Fordham, and in St. Francis Xavier's, New York. He was twice Rector of Fordham; the first term extending from 1885 to 1888, and the second from
1896 to 1899. He was Provincial of the New York-Maryland Province from 1888 to 1993. He is widely known as a preacher, lecturer and writer.

During his first term of office at Fordham, Father Campbell made many improvements. He completed in 1886 the Science Hall which had been begun under his predecessor. In the same year he moved Third Division to St. John's Hall, and in 1887 he terraced the grounds in the rear of what was once the old seminary, and is now the new Preparatory Department. In 1886-'87 he established the Scientific course with the surveying class, as also the classes of English Philosophy and Rhetoric. He remodelled the Debating Society after the plan of the British House of Commons. It had formerly been the custom to prepare set speeches and commit them to memory; under Father Campbell measures began to be debated in strict parliamentary form, and the students commended to acquire the habit of thinking on their feet. On February 2, 1887, a handsome statue of the Blessed Virgin was erected to commemorate the fiftieth anniversary of the Parthenian Sodality, which had first been founded at St. Mary's Kentucky. Athletics, Military Drill and Dramatics were unusually flourishing during Father Campbell's first term. In 1887-'88, the last year of his first term, he placed, in the basement of the Science Hall, a dynamo which supplies all the College buildings with electric lights. In May, 1888 he was appointed Provincial. His sudden appointment left a vacancy at Fordham, which was not filled until the following July, when Father Scully was made Rector.
REVEREND JOHN SCULLY.

Rector, July 6, 1888 - November 23, 1891.

Reverend John Scully was born in Brooklyn September 23, 1846, and was baptized by Bishop Bacon. He was the oldest of nine children. His father, Edward Scully was a merchant tailor of Albany and Sandy Hill, N. Y., and young John was brought up in Albany. He attended Moloney's Select School and the Burlingame Academy Night School. He was a clerk in the General Ticket Department of the N. Y. Central R. R. until 1886, when he came to New York as bookkeeper for Robert Graves & Co., wholesale dealers in and manufacturers of Wall paper. He was there six years as book-keeper, salesman and manager, until he was received by Father Bapst, who was then Superior of the New York and Canada Mission. During his last two years in New York, he took daily lessons in Latin and Greek from Mr. William Pardoe at St. Francis Xavier's College. He entered the Society in 1872, made his novitiate in Canada, his juniorate in Rochester, England, his Philosophy at Stonyhurst, and his Theology at Woodstock, Md. As a scholastic he taught at Fordham and Georgetown. After his ordination he was made Prefect of Studies at St. Peter's College, Jersey City, and the next year Rector of Fordham. After his rectorship at St. John's, Father Scully was Superior of St. Joseph's, Philadelphia, for about ten years. Then he became a member of the Missionary Band for a year or two; but his physician advised him to give up speaking for a time, on account of a weakness in his throat, which threatened to develop into cancer. Though his course of studies before entering the Society was rather irregular, still the force of native talent overcame that disadvantage, and he is now acknowledged to be a very scholarly man.

One of the first official acts recorded in Father Scully's reign at Fordham is the sale of the College property on the Bronx to the city of New York, for park lands. But this item, this briefly stated, is misleading, and calls for explanation. The sale of the property in
question had been completed under his predecessor, and all that Father Scully was to receive the stipulated sum. That amount was absurdly low, being only about $93,000 for about 30 acres. No doubt the college authorities held out for a better price, but the city was in a position to dictate its own terms. It looks to us now like a glaring piece of injustice. The money received for the property went to pay a note for $10,000 held by Eugene Kelly, and an $85,000 mortgage held by the Emigrants' Savings Bank.

About this time the question of raising a statue to Archbishop Hughes was mooted, and the occasion, selected as the most appropriate, was the Commencement Day of 1889, that year being the twenty-fifth anniversary of the Archbishop's death. But the necessary funds were not forthcoming, and the statue was postponed until the Jubilee year, 1891.

Ever since Father Scully became Rector, he had been planning new buildings, which had been sorely needed for many years. By the Autumn of 1889 his plans had received the proper approbation, and in December of that year ground was broken for the new Junior Hall. It was a much needed improvement; for the old Second Division Building, which had been standing for nearly fifty years, was fast becoming unfit for use, and the increasing attendance demanded better accommodation. The site of the Junior Hall is the old Third Division recreation ground. It was completed in 1890, and is the exact counterpart of Senior Hall, which was erected by Father Moylan. It contains a gymnasium, billiard and reading rooms on the third floor, the study hall and the Prefect's office on the second, class rooms on the third, a dormitory on the fourth, while the attic is occupied by those who have private rooms. It is a handsome structure and makes a fine addition to the College buildings.
Before this building was completed, Father Scully had begun the erection of another, in the form of an extension to the Senior Hall, at the point left unfinished for that purpose by Father Moylan. The New building was to form a T with Senior Hall, to be of the same blue stone and style of architecture, to be about 170 feet in length by 50 in width. The corner-stone was laid on Sunday, August 16, by Bishop Conroy. The sermon was preached by Reverend William A. Dunphy '75. On the first floor of this, the Faculty Building, the northern half is the students' chapel, and the southern is the students' dining hall. The chapel is two stories in height. Directly above the chapel, that is on the third story, are the rooms of the professors; and directly above that again is the Fathers' Library. Above the students' dining hall are the community refectory and recreation rooms; and above that again, on the third floor, is the domestic chapel. The rest of this spacious building is devoted to private rooms or small chapels. The Junior Hall and Faculty Building were erected by Mr. Miles Tierney. He is regarded as one of St. John's most generous benefactors, having given, in some unexplained way, a donation amounting to $10,000.

Father Scully, therefore, did much to improve Fordham in the way of material accommodations, for he erected during his term the two most important buildings on the premises. But he also advanced the interests of St. John's in other ways. The students increased from thirty to fifty each year of his rectorship. In the September of '91, no students were received for the English course, and yet, in spite of that, there were 287 boarders and 83 day scholars when he was removed from office on November 23, 1891. The unusual increase in boarders necessitated many changes to accommodate them. The class room floor of First Division was turned into dormitories, and fitted up even better than the large
one above them. The new dormitories were assigned to the staff officers, Captains and Lieutenants of the cadets.

Military drill was never more flourishing at Fordham than it was then. That success was largely due, of course, to the efficiency of the officer in charge, Lieutenant Herbert G. Squiers, U.S.A. About this time the Fordham cadets took part in a military procession in New York, and it was generally conceded that they ranked next to the cadets of West Point. They appeared to advantage again when the cornerstone of Dunwoodie Seminary was laid. They acted on that occasion as the Archbishop's body guard.

I had almost forgotten a beautiful and pious custom which is still observed at Fordham, and which dates from Father Scully's reign. I mean the way in which the Fordham boys honor our Lady during the month of May. They assemble about the statue in the yard after the evening recreation, and then one of the students in the upper classes pronounces a panegyric on some title of the Blessed Virgin. The exercises are begun and closed with a hymn. I believe the custom is due to the pious ingenuity of Mr. George A. Mulry, now deceased. It has since been taken up by many other colleges, and practised with good effect.

The most striking feature of Father Scully's reign is perhaps, the celebration of the Golden Jubilee. The College was fifty years old in 1891, and the 24th of June was selected for the double object of celebration and commencement. The following is a mere outline of the exercises. At 10 o'clock, Archbishop Corrigan celebrated Pontifical Military Mass under a tent on the lawn. Reverend John Scully was deacon, and Reverend P. F. Dealy sub-deacon. The Deacons of Honor were Dean McNulty of Paterson and very Rev. James Hughes of Hartford. The Masters of Ceremonies were Mgr. O'Donnell, D.D., and Rev. W. H. Murphy, LL.D. At one p.m. the cadets formed on the campus, and, under the direction of
Lieutenant Edwards, U.S.A., went through the usual military evolutions with a precision which astonished and delighted the beholders. The drill was succeeded by the unveiling exercises under the tent. On a raised platform sat Archbishop Corrigan and Archbishop Ryan, clad in their archiepiscopal robes. Then Mr. James A. Dunn, the honor man of '91, delivered an address of welcome. After that the Jubilee poem was read by Dr. James N. Butler, A.M., '84. The next speaker was Judge Morgan J. O'Brien of the New York Supreme Court, who presented the statue of Archbishop Hughes to the College in the name of the subscribers. At the conclusion of Judge O'Brien's speech, Father Scully spoke and formally accepted the statue in the name of the Faculty. When the Rector had concluded, the sculptor, Mr. William Rudolf O'Donovan, passed to Archbishop Corrigan the end of a cord, which, being pulled, unveiled the statue. The applause which followed was loud and long. Then Michael J. A. McCaffery, '61, read a beautiful poem on the founder of the College, Archbishop Hughes. The oration of the day was now delivered by Archbishop Ryan. When the cheering had ceased and quiet reigned, the Valedictory was spoken by David Arellano of Nicaragua. After the exercises on the lawn, a dinner was given by the Alumni Executive Committee to the invited guests and donors of the Hughes statue, who numbered three hundred and twenty two. Father Scully responded to the toast "Our Holy Father", General James R. O'Brien spoke eloquently on "Our Country", Mr. Peter Hendricks on "Alma Mater", Congressman Fellows on "Our Sister Universities and Colleges" and Dean Mooney on "Our Alumni, Living and Dead.

For a detailed report of the ceremonies and addresses, those who are specially interested in the matter will do well to consult the Fordham Monthly for October, 1891.
REVEREND THOMAS J. GANNON.


November 23, 1891, Father Gannon was installed as President of St. John's. He was born in Cambridge, Mass, July 14, 1853. He was educated first in the public schools of Cambridge and afterwards at Boston College. He joined the Society August 3, 1872. He made his novitiate at Frederick, his Philosophy and Theology at Woodstock, Md. As a scholastic he was teacher and chief disciplinarian at Holy Cross College, Worcester, Mass. He taught Philosophy first at Boston College and afterwards at Woodstock. He was Socius to the Provincial two or three times, and he has been Provincial himself since January 8, 1901. He ranks high as a theologian and preacher, and perhaps higher still as a man of sterling qualities.

When Father Gannon entered upon his duties as Rector of Fordham, two new and costly buildings had just been erected, and all he could do was to diminish the debt, which was necessarily large in spite of the energy and business ability of the man who erected them. Though Father Gannon put up no new buildings, he repaired and improved the old ones. He abolished the English course completely, raised the standard of studies and dismissed several students who fell below the average in application and conduct. The natural consequence was that the number of students diminished during his time; but what was lost in quantity was gained in quality. The College lost in money but gained in reputation. Father Gannon has been severely censured by barren critics for his severity in dealing with the students of St. John's. Criticism of that nature does him scanty justice. In the first place he was acting under orders from the Provincial when he abolished the English course; and in the next place those who were degraded or expelled deserved their fate. This is not my own personal opinion unsupported by testimony of others. A Jesuit,
whose judgment I value highly, and who was a scholastic under Father Gannon, writes as follows: "The opening of the scholastic year following the Golden Jubilee, marked a big increase in the number of students, but the increase was more in quantity than in quality. As a consequence, failure to attain proper class standing in many cases and misconduct in others led to the withdrawal or expulsion of a considerable number. The blame for this falling off fell upon the new Rector; but it is only fair to say that of the boys thus dropped from the rolls, few if any deserved a better fate. The abolition of the English course by the direction of Father Provincial decreased still further the number of students, and gave rise to the wrong impression that the College had run down under Father Gannon. But the truth is that those who remained were a splendid lot of fellows, of whom any college might well be proud."

"Father Gannon's occasional talks to the boys at monthly marks or at Christmas or at the annual academy in honor of our Blessed Lady, produced a wonderful effect. While the students found him strict, they were obliged to acknowledge that he was always fair and just. He shrank from unnecessary intercourse with externs, and devoted himself to his community. He trusted his prefects and gave them words of encouragement amid the trials of the office. When he found them doing their duty he seldom or never interfered with them". Such is the judgment of a man who knew Father Gannon intimately. For my part, I am a firm believer in the old Roman proverb: "Audi alteram partem".

In the year 1891 - 92, Father Fagan succeeded the veteran Father Halpin in the combined office of Prefect of Studies and Discipline; but his health proving unequal to the task, Father Hart in the course of the year became Prefect of Discipline, and was succeeded in the office of Treasurer by Father McQuillan. The following year Father Read Mullan
became Prefect of Studies and Discipline, and again reunited the double office which had been accidentally divided. In latter years the Prefect of Studies and the Prefect of Discipline at Fordham are two different men, and the division of labor works well.

During the year 1892 new life was infused into the Alumni Association. They had a banquet in the early Spring, a good dinner at the College in April, and on Commencement Day they turned out in large numbers, including men who had not been seen since the day of their own graduation, many years before. Towards the end of the year a solemn requiem Mass was celebrated for deceased students, and the pious custom then inaugurated has been continued ever since. Not only the Alumni Association but also the other College societies acquired new life under Father Gannon, as far as we can judge from the number of exhibitions, and the enthusiasm of the celebrations. The public debate, which had been omitted for several years, was revived in 1892.

In June, 1892, notice was served that the parish had been transferred to a secular priest, named Father Rigney, but he did not take active charge until the following December. In the meantime he was providing accommodations for his congregation, because the parish church belonged to him by direct purchase from Archbishop Hughes. The historian of the time does not explain the reason for the transfer, but merely says: "The Church belonged to us, and we did not wish to have the people use it, for obvious reasons". The reasons may have been obvious then, but they are not so obvious now. It was Father Campbell that arranged the whole affair with the Archbishop, and he knows why he was so anxious to give up the parish. No doubt he had reasons. People coming to service on our grounds invaded the privacy of our premises to some extent. It may be also, that they began to feel as though they owned the Church, and
not pay sufficiently for its use or contribute to the support of their pastors. But it only just to them to say that they were seldom or never asked for money; and when they were asked by Father Finnegan, they contributed so generously that a fair, which lasted only a fortnight, netted $7,000. But apart from direct revenues, whatever they may have been, giving up the parish church means a financial loss for other reasons. If politicians imagined that we exercised among the people a certain influence which might be used politically in their favor, they would not assess us as heavily as they have done in the past ten years. While neighboring parishes have their assessments reduced or altogether annulled, we are assessed enormously, and our appeals for redress have been ignored. We have had to give about $60,000 for improvements in the neighborhood in the last dozen years. When the city pays us for a piece of land, it generally takes back with one hand what it gave with the other.

Whether giving up the parish be a loss financially or not, it is certainly to be regretted from a spiritual point of view. The people outside regret it, the Fathers inside regret it. At present we have absolutely no influence in the district around us. Time was when the Fordham parish extended to Highbridge and Kingsbridge on the west to Morrisiania on the south, and to Westchester on the East; now our parish extends to the gate. Fordham has become a central place of travel, where suburban people change from the surface cars to the elevated. If we only had a church in the vicinity, how many of the people, in going to and from the city, would be glad to profit by the opportunity of confessing in a Jesuit Church! See how many people for miles around New York pass from the shop, where they make their purchases, to the Church of St. Francis Xavier, where they cleanse their souls! In a few years, Fordham would have a similar influx of penitents, and old Fathers
who are unfit for college work, would be busy all day long in the confes- 
sional. But the past cannot be undone, and wailing will not improve 
matters, but we have lost our opportunity, but not through any fault of 
him who was Rector of the College when the parish was taken away. 

The large debt entailed by the new buildings left Father Gannon 
no opportunity for expensive improvements; nevertheless his reign is marred 
by some which are worth recording. In March, 1892, stained glass windows 
were inserted in the students' chapel at a cost of $5,000. Fire escapes 
were placed on all the buildings, and the Faculty Building was protected 
from the northwestern blasts of winter by double windows. But the prin-
cipal improvements were in and about St. John's Hall. The billiard 
room and reading room were fitted up, and a bowling alley put in the base-
ment for the little fellows. Father Lamb says that he was enabled to 
make these improvements by the money which came from a production of the 
"Mikado" under Father Walsh. Much work was done in levelling the play-
ground of Third Division, thanks to the generosity of a benefactor, Mr. 
Rogers, who had a son in the College at the time, sent gratis eight men 
and three teams for four days to assist in the work of levelling. Ano-
ther generous donor of that year was Col. Gaynor. He presented the 
College with a flagpole one hundred feet high above ground, and also with 
a large flag. The flag-raising took place on Decoration Day. The 
ceremonies included a Military Mass in Church, marching of the cadets 
through Pelham Avenue, mock skirmish and battle on the lawn, blessing of 
the flag by Father Rector, a salvo of twenty one guns while the flag was 
being raised, and finally a speech by General O'Bierne and a poem by Mr. 
McCaffery. 

These improvements were all public and spoke for themselves. 
But there was another improvement going on private which I must not pass 
over impossibly; I mean the work which Father Zwinge did in classifying 
(47)
and cataloguing the library. That was a gigantic task. When the books were brought from the old to the new library, they were thrown in one confused mass, and there they remained until Father Zwinge undertook to classify them. He labored day and night for two years before he had completed his work. That was a self-imposed task for which all future generations ought to be grateful. He has also done another service by clearing up misty points in the history of the College. Father Zwinge is himself a graduate of St. John's; but as he has been Rector of St. Peter's, Jersey City, a fuller sketch of him should be given in connection with that institution.

At the end of the school year 1893 the English course was completely abolished, and laymen were no longer employed as teachers or prefects. In October, 1894, the seal of the College was changed from St. John the Evangelist to St. John the Baptist, who is the real patron of our institution.

REVEREND THOMAS J. CAMPELL.
Rector, August 21, 1896 - August 20, 1900.

Father Campbell was appointed a second time Rector of St. John's in August, 1896, in place of Father Gannon, who soon afterwards became Socius of the Provincial. That Summer there was more than the average amount of repairs done in the various old buildings. The Parish church in particular was in a dilapidated condition, before it was overhauled and frescoed. From about the middle of September it was used by the students for daily Mass and for Vespers also, whenever the weather permitted. St. John's Hall was also much improved. The rooms in the fifth story of the First Division were thoroughly renovated and were used by the Rhetoricians. The third story of the same building was turned into private
rooms for the students, and all the rooms were occupied. The old Infirmary building, known as "Washington's Headquarters", had to be demolished on account of its unsound condition. It had been used lately only by the workingmen. A good part of the lumber, which was still sound, was used to build an ice-house between First Division and the Science Building. The ice-house was built directly over the old eastern. The carpenter shop and other buildings were also extensively repaired. In the summer of '98 three new class rooms were constructed on the south side of First Division study hall. The students' chapel was much improved by enlarging the sanctuary and laying a beautiful carpet, the gift of Mrs. Moore of Albany; by painting the interior, and placing on the altar six huge brass candlesticks, the gift of an alumnus, Reverend Thomas A. Halpin, '86. A sleeping room was built for the Vice-President adjoining his office, and the various buildings were connected by telephone.

Nor was there less activity in the intellectual order. There were several lectures given by outsiders, while the students themselves gave philosophical disputations, public debates, dramatic performances and glee-club entertainments. During Father Campbell's second term the number of students increased; but this increase was largely if not wholly due to the fact that the English course was re-introduced. Father Scully during his last year received no new students for the English course, and Father Cannon abolished it altogether. It looks as if they were acting under orders from a higher superior; and yet when that higher superior became Rector himself he revived the very thing which had been previously abolished, either at his suggestion or at his approbation. But consistency does not mean that a man may not change his opinion in the course of time if maturer experience so dictates; it only means that the views held by a man simultaneously should be compatible. Besides, as the
proverb has it, "A wise man changes his mind".

As the ice-crop of 1900 was very poor, Father Campbell made arrangements with the Holden Co. of Philadelphia to erect a cold storage and ice-making machine, which was to cost $6,000 exclusive of the building in which it was to be placed. Though the scheme had the blessing and the approbation of our scientific men there at Fordham, it proved eventually a dead failure and a loss, not only in money but in peace of mind. We had to invoke the aid of the law to settle the matter, and a compromise was effected. At present we use the cold storage part, while the ice-making portion of the machinery is going to rust.

REVEREND GEORGE A. PETTIT.

Rector, August 20, 1900 - April 4, 1904.

Father Pettit was born in Dunmore, Ireland, September 25, 1858. He belonged to a Protestant family, and, as his name implies, is probably of Norman descent. He came to New York at an early age, and was educated at the public schools and by private tutors. He spent some years in the employ of A. T. Stewart, and possibly his acknowledged business ability may be traceable to that early training. He worshipped in Grace Church before he became a Catholic. After renouncing the heresy of his fathers, his thoughts turned towards the priesthood, and with that end in view he studied Latin and Greek by night, while he worked at his business by day. In July, 1880, he entered the Jesuit novitiate at West Park, N. Y., and after two years he made his first vows, and then went to Frederick to review his classical studies. He spent two years more at Frederick in the classes of Belles-Lettres and Rhetoric, and three years at Woodstock in the study of Philosophy and the Sciences. After his Philosophy, he
taught at Gonzaga College, Washington, from '87 to '90, and at Fordham from '90 to '92. Then he went to Woodstock for his Theology, and there he was ordained by Archbishop Satolli in June 1895. After completing a four year course in Theology, he returned to Fordham where he became Prefect of Discipline and Vice-President for two years. In 1899 he was re-appointed Vice-President and Prefect of Studies at Fordham, and in August 1900 he succeeded Father Campbell as Rector. He filled that responsible post until April, 1904, when he was promoted to a still higher position, as Master of Novices for the Province. That promotion speaks volumes for the character and piety and general ability of Father Pettit. If he can only turn out men like himself, the province will be trebly blessed.

Under Father Pettit's regime, St. John's prospered as never before in her history. The number of students increased from 261, when he became President, to 442 when he left Fordham, and that increase was in spite of the fact that the rates had been considerably advanced both for boarders and day scholars. Owing to the facilities for reaching the College afforded by the extension of the Third Avenue elevated, the day scholars about trebled during his time. But the institution prospered in other ways as well. Scholarships were founded by Mrs. Sarah A. Moore, Mr. Andrew Heide, Mr. Grace and Mr. Doherty. The exact figures will be found in the list of donations appended to this sketch. The Reverend N. Hanrahan purse was also in great part founded. The Alumni essay purse was likewise permanently established and Mr. Herman Ridder promised the annual German purse. "Our Clerical Benefactors" during these three years, contributed about $2,000 in cash to the College. The Manhattan Elevated Railway gave about $100,000 for about 24 acres of land extending along the western border of our property from Pelham Avenue to Bronx Park.
Negotiations were also begun for the sale of a site for the new Fordham Hospital, but they were not completed until Father Collins became Rector. Father Pettit also added ten lots to the College grounds by the purchase of the Reddin property near Pelham Avenue.

Many improvements were made during these three years. New heating apparatus was installed in Senior Hall and Manor House; the chapels and parlors were decorated; and the construction of College Hall was begun. It is hardly credible how so many important events could be crowded into so short a space of time. Father Pettit's promotion deprived Fordham of a good man, but Providence sent us another. Besides it is a consolation to think that our loss means a gain for somebody else. I have known a great many conscientious men in my day; and yet I deem it no exaggeration to say that I have never met a man more conscientious in the performance of duty than our present Master of Novices.

REVEREND JOHN JOSEPH COLLINS.

Rector, April 4, 1904 –

Father Collins was born November 15, 1856, in Maysville, Ky. He entered Mount St. Mary's College, Cincinnati, Ohio, in 1871, and two years later he became a student of Mount St. Mary's, Emmitsburg, Md. On December 6, 1876, he left the "Mountain" for the Jesuit novitiate at Frederick, Md. In 1880 he began his Philosophy at Woodstock. In 1883 he was sent to St. John's College, Fordham, where he spent five years as prefect and teacher. In 1888 he returned to Woodstock for Theology. After ordination he was sent to Holy Cross College, Worcester, to be Chief Disciplinarian. In 1892 he was appointed Minister of St. Francis Xavier's College, New York. The next year he made his third probation at Frederick. In 1894 he was ordered to Jamaica, B. W. I., where he spent the
next eight years as Minister of the Jesuit house at Kingston and engaged in parish work. In 1902 he was recalled from Jamaica and put on the Mission Band, and he continued as a missionary until he was appointed Rector of St. John's, April 4, 1904.

The appointment was a surprise to himself, but to nobody else. Though the Fordham community were much attached to Father Pettit, they are already quite reconciled to the new appointment, not only on supernatural but also on natural grounds. Everybody says he is just the man for the place. Having been here five years as scholastic, he is no stranger to Fordham customs. His reign, though just begun, promises to be very prosperous. We have this year in the College a larger number of students than ever before. It will probably reach 500 before next Spring. Some of the good old customs have been revived, and some new ones introduced, in order to promote application. For instance, the detailed marks in the various branches are again sent home every month, so that the parents may know exactly what their sons are doing in the line of study. Father Hollohan, the Prefect of Studies, has been working hard the past two years to grade and elevate the English Course. At present there are two years of Philosophy in the English as well as in the Latin Course. Not only intellectually, but also financially, the College is advancing. College Hall which was begun under Father Pettit is all but complete. A large piece of land was sold last Spring for a hospital site, and the work of building is far advanced. This will be convenient for us when we open our medical school. The fact that Fordham is a University has done much to advertise the institution. May it continue to prosper!
Presidents
of
St. John's College, Fordham.

First President,

Second " Rev. John B. Harley, " the year 1841.

Third " Rev. J. Roosevelt Bayley, " 1844.

Fourth " Rev. Augustus J. Thebaud, " August 15, 1846

Fifth " Rev. John Larkin, " July 31, 1851.

Sixth " Rev. Remigius Tellier " August 15, 1854.


Eighth " Rev. Edward Doucet, " July 31, 1863.

Ninth " Rev. William Moylan " July 31, 1865.

" " " V. Rector, " December 15, 1866.

Tenth " Rev. Joseph Shea " January 17, 1869.

Eleventh " Rev. Frederick W. Gockeln " June 25, 1874.


Thirteenth " Rev. Thomas J. Campbell " August 20, 1885.

Fourteenth " Rëv. John Scully " July 6, 1888.


Seventeenth" Rev. George A. Pettit " August 20, 1900.

II.

F O R D H A M C O M M U N I T Y.

In looking over the past history of the Fordham Community, I have often had occasion to regret that so many Jesuits who have helped to make the College what it is to-day, have been allowed to pass away with scarcely a line to commemorate their grand achievements or their still grander lives of self-sacrifice. It will not do to say that they worked only for that reward which awaited them in a better life, and which must have been all the greater because they had little or none in this; it will not mend matters or excuse us to say that these humble men preached the *ama nesciri* of the Imitation, and that we must give them what they preached: no, we want to know more about our forefathers and their saintly lives, and the more we know and appreciate them the better for ourselves. I have gleaned what I could from musty records; but it is a very difficult, not to say a bootless, task to extract live information from dead catalogues. At best we learn in this way, what men did but not *how* they did it. The contemporary chronicler should have put that upon record. The spirit that animates a man is everything; and on that principle I have given a sketch of some of our lay brothers at Fordham, whose lives were "songs of silent praise" to their Creator.
REVEREND WILLIAM STACK MURPHY, V.P.

Father Murphy was one of the most prominent figures among the pioneer Jesuits. He was born in Ireland April 29, 1803. He belonged to a distinguished Catholic family, and one of his uncles was Bishop Murphy of Cork. He was sent to France for his studies, and there he entered the Society August 27, 1823. Never again did he set foot on his native land. On his way to America he had permission to visit his mother; but, like some of his brethren, he denied himself the coveted privilege, and all through his life afterwards he looked forward to a happy reunion with her in a better land.

Father Murphy was ordained in the Roman College about 1833. He made his third year of probation at St. Acheul 1834 - 5, and had Father de Ravignan for Minister. He came to Kentucky the following year, and from 1836 to 1840 he was prefect of Studies at St. Mary's. June 29, 1840, he became Rector of St. Mary's and Superior of the Mission. He continued to hold both offices until Father Thebaud took his place November 1, 1845. In April 1846, he and Father Thebaud came to Fordham.

When Father Murphy first appeared as professor in Rose Hill College, his hair was prematurely white; his form was thin and spare, and the thoughtful expression of his face was heightened by a pair of glasses. According to the reminiscences published from time to time in the Fordham Monthly, he must have been a fascinating teacher. He had a fund of stories, from which he could draw at pleasure whenever he wished to while away a dreary hour in class. He was a fine English scholar and an excellent critic, though somewhat of a purist in taste. He was not exactly an orator like Father Larkin, yet he was a very effective speaker and, what is more, he could make speakers out of the students. He was Vice-President in Fordham altogether six years. Nobody else in the history of Fordham held that office as long as he did, except Father Halpin, who was Vice-
president for seven.

On the feast of the Assumption, 1850, he made his solemn profession, and then went to Missouri, first as Visitor and afterwards as Vice Provincial. He returned in 1856 and became again Vice-President and Prefect of Studies. Though he was a constant sufferer from dyspepsia, yet his presence diffused sunshine wherever he went. His failing health compelled him ultimately to seek a remedy in the balmy breezes of the South. He died at New Orleans about the time of the Civil War. I trust his work at St. John's has added a pearl to his crown.

REVEREND THOMAS LEGONAIS.

Father Legonaïs was born in Bretagne, France, April 26, 1793. Owing to the disturbed state of the time he was twenty seven years old before he was baptized. His health was always frail and his stature small, yet he lived to the advanced age of eighty three. He received a good education; he excelled in all his studies, and carried off many prizes. When about twenty he began to study Law, and took a Bachelor's degree at Paris, November 9, 1815. On August 13 of the following year, he won his Licentiate and received the degree of Doctor of Laws May 8, 1818. He did not remain long at law, for he entered the seminary of St. Sulpice in the early part of 1819. After two years in the seminary he became a Jesuit novice October 31, 1821. After his noviceship he studied Theology and was ordained at Paris in September, 1825. Later he taught Philosophy at Billon, Theology at St. Acheul, and again Philosophy in Spain. In 1832 he was one of the three priests sent on the Kentucky Mission. He spent fourteen years at St. Mary's College as teacher or Master of Novices. He came to Fordham in 1846 and was again Novice Master for about ten years. He was then sent to France in the hope that
his native air might restore his failing health. On his return to America he went back to Fordham, where he acted as Spiritual Father to the Community and chaplain to the students for several years. In 1869 he was sent to St. Francis Xavier's, New York, where he died in 1876. His influence in the confessional was altogether extraordinary. Though a pigmy in stature he was a giant in spirituality. (Cf. Woodstock Letters vol.xix).

Mr. T. R. Connery, '53, writes in the Fordham Monthly as follows: "One of your contributors observed that nearly all of the boys preferred to go to confession on to Father Legonais. That was certainly true in my time. He was the favorite also on excursions; for though his gentle nature would never allow him to rebuke harshly, all the boys respected and loved him so deeply that none would take a mean advantage of him in or out of bounds. For him and Father Bernard O'Reilly, who was my Rhetoric teacher, I have preserved through all the years the strongest filial affection. They were like fathers to me — fathers to whom I could go with every youthful grievance, sure of comfort and sympathy. Yet they were wholly unlike each other. O'Reilly was of the militant order, quick-tempered, impulsive, but warmhearted and true to his friendships. He was tall and dashing looking. Legonais, on the other hand, was meekness personified. His voice almost had a note of apology, as if craving your permission to be heard. He could not "orate", but he could speak well and to the point if required, especially in religious matters. He was one of the tiniest little men I have ever seen, though there was nothing about him of the dwarfish development, which so often adds to breadth what has been taken from height. He was symmetrically built, every part of his tiny frame being perfectly proportioned to his size."
"Quite a number of us were out with him on one of the play days, walking to High Bridge, when a very unpleasant thing occurred. Our dear Father Legonais was insulted, or so at least we deemed, by the remark of a great gawk of a countryman, who was gathering fruit in an orchard as we passed. 'Gosh! Look at Tom Thumb!' exclaimed the fellow with an insulting grin. There was in our party a strong lad whom I shall merely designate as Ted; for if he still lives he might not ware to be reminded of the incident. He was expert with his fists and feared no one. Quick as a flash Ted leaped the fence and knocked the countryman senseless by a blow of his fist. Father Legonais was Horrified; so were we all, and so much confused that we did not at once notice that Pere Legonais had climbed the fence and gone to the assistance of the prostrate man. Ted himself no doubt was troubled too, though he tried to wear a bold front while saying to Father Legonais: 'Oh, it's nothing, Father. He's only stunned. He'll come all right in a moment. Never fear!"

"How could you do such a thing, my son?" asked Father Legonais.

"He insulted you", was Ted's answer.

"Me! insulted me! how?"

Evidently Father Legonais had not heard the remark about Tom Thumb; and fortunately before Ted could explain, the prostrate bumpkin began to revive and finally got up. An unpleasant few minutes of explanation and apology by Father Legonais followed, and the fellow was either so touched by the father's gentle speech, or so cowed by the vigorous lesson administered by Ted' fist, or perhaps by both, that he showed no fight, and we all got away more easily than we had any reason to expect".
BROTHER WILLIAM HENNEN.

Brother Hennen was a man with a very remarkable career, at least remarkable enough to entitle him to special mention in the history of Fordham. He was born in Bamberg, Bavaria, November 25, 1800. At the age of twenty he was drafted and compelled to do military service until he was thirty. When, after ten long years he was discharged, he began to look around for his "place in creation", as he himself expressed it. As a preliminary step in that direction he went to Belgium and devoted eight more years to the study of the Classics and Philosophy. He must have had thoughts of the priesthood when he undertook a long classical course at such an advanced age. When he finished his Philosophy he was thirty eight, and still he had not found his place in creation. He took to praying and fasting for a time, and in 1839 he saw in a vision his place in a distant country, but nothing to indicate where that country was. He could tell the dimensions and shape of the house, the number of rooms, the relative position of church and house, but the country he could not tell.

To find his destined home he crossed over to France, searching everywhere for the house of his vision. After weary wanderings up and down the country, he finally drifted into Havre, and proceeded forthwith to search the town for his mystic dwelling. All of a sudden he came upon the docks, where his attention was attracted by the bustle of emigrants embarking for the Unites States on the good ship Baltimore. A sudden impulse seized him to throw in his lot with theirs, and he found himself on board before he fully realized what he was doing. After a long and tiresome voyage he reached the port of New York in July, 1839. He had scarcely set foot on American soil when he started again in search of the mysterious house. It did not take him long to explore New York City, for it was comparatively small in those days. But his search proved vain
Then he wended his way southward and westward, searching successively Philadelphia, Baltimore, Cincinnati, Louisville, Nashville and St. Louis, and still his search was vain. He returned to Louisville, visited the church and college at Bardstown, but these did not tally with the buildings he had in view. He began to lose heart and thought that he had made a sad mistake in crossing the ocean at all, and had about made up his mind to return, when he was accosted by an old man who said: "Stranger, you are looking for your place in creation, and you have sought it long and well. Follow me and I will show it to you". The words of the old man had a mysterious influence over the Bavarian soldier, and the latter could not resist. After travelling about five miles they reached St. Mary's College, Kentucky, and called for the President, who was at that time Father Chazelle. The old man introduced the young man and explained his mission. Then Father Chazelle put some questions in French to the soldier — for through all his wanderings he had worn his military garb — and when Mr. Hennen turned about to thank his guide, the guide had disappeared and was never seen again.

Though St. Mary's was not the house he sought, still something prompted him to cease his search and remain there for the present. The superior admitted him on probation, and after a few months he began his regular novitiate November 9, 1839. He must have been received as indifferent, for we find him first as a brother and next as a scholastic, and afterwards as a brother again. After his noviceship, he began the study of Theology with Michael Driscoll and John Ryan, who were afterwards well known priests in Fordham and New York. In addition to his studies, Mr. Hennen had to act as prefect, but in that capacity he was a pronounced failure. The boys in those primitive days at St. Mary's were utterly unmanageable, and played all kinds of pranks on Mr. Hennen. He probably
did not succeed over well in his studies either, and so the superiors decided to change his grade. A few days later he appeared in his shirt sleeves glazing windows, to the utter astonishment of the students. In a good natured way he accused them of being the cause of his degradation. Wild and unruly as they were, they fell a prey to remorse and besought the superior to restore him to his former rank. But the superior was inexorable on that point. Three years after his entering the novitiate he became a coadjutor brother again, and a brother he remained until the end of his days.

He came to Fordham in 1846 with the Kentucky community. As soon as he saw Rose Hill College, he recognized at once the house which he had seen in a vision many years before. The old mansion, the church, the style of architecture, the dimensions, the relative positions, all tallied exactly with the picture which had been indelibly stamped upon his imagination. At length he had found his place in creation and his destined home, and well did he serve that house for forty-four years as refectory or baker or porter or mender of cloaks and watches. Though he was thirty-nine years old when he entered, he lived to celebrate his golden jubilee as a Jesuit. When he died in 1890, he was the oldest Jesuit in the province. He is dead, but his memory and his influence still live. He was always a man of prayer and recollection, and died saying his beads. He was noted for his regular life, and was punctual at all community exercises. He never, even on his death bed, wished to give anybody trouble, and his end was fitting close to his peaceful life. Verily, God is wonderful in His Saints.
Father Blettner was born April 3, 1806, at Neunkirchen in the diocese of Metz. After six years of classical studies, and as many more devoted to Philosophy and Theology, he was ordained priest at Metz, September 24, 1831. Having spent a short time as curate in his native place, he was sent to St. Sulpice in Paris, where he remained for a year preparing for the chair of Theology which he filled during thirteen years at Metz. It was here that he conceived the idea of devoting himself to the Indian Missions, which finally led him to enter the Society September 13, 1846. He made his novitiate at Issenheim, and in 1849 was sent to the United States. Shortly after his arriving here, Archbishop Hughes asked that he be made Superior of the diocesan seminary at Fordham. For eight years he filled this office to the great satisfaction and edification of everybody. After that, from '57 to '65, he labored successfully and successfully at Guelph, Ont., Buffalo, N. Y., at Wilwemikong and Manitoulin Island. The following two years he was at Fordham again as Superior of Ours in the old seminary, and also as professor of Theology and Hebrew. After the Scholasticate was broken up at Fordham, he returned to the objects of his special love, the poor Indians. He died at Fort William Mission, January 30, 1882, regretted by all. For many a day after his death the Indians from that neighborhood used to come and scrape the snow from his grave in order to kneel there in prayer.

Father Blettner was a man of extraordinary talent and learning. He had an especial gift for languages. He spoke German, French and English fluently; he had a practical knowledge of several Indian dialects; but he had a peculiar taste for Hebrew, Sanscrit and the other oriental languages. As Superior, he was a strict disciplinarian, yet he was universally beloved. He was so gentle and kind that he was called by the Indians the "Pacific". For further details, see Woodstock Letters, Vol. XI, p. 206.
REVEREND CHARLES M. MALDANADO.

The first Jesuit professors of dogma in the seminary at Fordham were Father Daubresse and Father Maldanado; the former had morning dogma, the latter had evening. As they were both distinguished professors who left behind them a name that still lives, they should naturally find a place in a history of St. John's, however compendious it may be. Yet in order to avoid overlapping and repetition, we shall leave the story of Father Daubresse to the chronicler of West Park, where the old Fordham professor eventually became Rector and Master of Novices, and we shall give a brief sketch of Father Maldanado.

Charles Maldanado was born in Spain September 21, 1816. The training which he received from his pious parents was a good preparation for the religious life, nor is it surprising to find him entering the Jesuit novitiate at the early age of fifteen. He began his noviceship at Madrid, October 27, 1831. In 1834 he narrowly escaped the fate of some brother Jesuits, who were killed by the mob at Madrid during a revolutionary movement. When the Jesuits were subsequently expelled from the kingdom, young Maldanado was sent to Naples, where he studied Philosophy and Theology, and where he was ordained a priest in 1845.

About that time, 1846, the Jesuits arrived at Fordham, and forthwith applied to Europe for professors to teach Theology in the seminary. Father Maldanado was sent, in answer to that appeal, and he reached Fordham, December 14, 1846. In November 1854, he went to Mexico in the interest of the New York and Canada Mission, and on his return, January 6, 1852, he entered upon his third year of probation at Frederick, Md. The following August he resumed his duties as professor at Fordham. In June, 1853, the Society was allowed to re-enter the land of Ignatius, and Father Maldanado was recalled to teach Theology in the College of Loyola. Later we find him professor of our scholastics at Laval, and
still later at Salamanca, where he filled, for eleven years, the chair of Theology which Suarez and other distinguished Jesuits had filled before him. He was also Recteur of that famous institution during the greater part of the time he spent there. In 1869 he went to Rome as Procurator, and never returned to his native land. The Jesuits were again banished from the kingdom of Spain, and Father Maldonado, after many wanderings, found a home to his taste at Woodstock. There he again gave himself to his favorite study, Theology, until his death, which occurred rather suddenly, three years later, July, 1871. He was reputed one of the most learned theologians in Spain, and yet he was simple as a child. For a fuller sketch, see Woodstock Letters, Vol.I, p. 94.

REVEREND PAUL MIGNARD, V. P.

Father Mignard was born in France, August 5, 1808, and entered the Society at the age of nineteen. He made his novitiate at Avignon, and immediately afterwards went to Rome for Philosophy. While he was in Philosophy, Father Stack Murphy was in Theology at the Roman College. For several years he seems to have devoted himself to Moral Theology. He was ordained about 1835. The next year he was as Brugelette, Belgium, and the following year he came to America. The years between 1837 or 1847 he spent either in Louisiana or in the Missouri Mission. From '40 to '43 he was at St. Louis, and from '43 to '47 in Cincinnati. In 1847 he came to Fordham. Altogether he was eight years in Fordham, and nearly all that time he was Minister. He is still remembered for his fatherly kindness. He was Vice-President from '51 to '54. After leaving Fordham he was again Minister at St. Francis Xavier's, New York and in Montreal. During part of his time in Fordham he was in charge of the parish church. From '61 to '81 he did parish work in 16th Street. In 1881 he went to
West Park, and 1883 he dies in the hospital at New York, aged 75. He was a very saintly man and did untold good in a quiet way.

- o -

REVEREND HECTOR GLACKMEYER, V. P.

Father Glackmeyer was born in Montreal, September 29, 1827. He belonged to a distinguished family of Hessian origin. One of his brothers was city clerk for several years in Montreal. At the age of eighteen he entered the Society and made his novitiate in his native city. Father Archambault was a fellow novice of his, having entered a year after him. He came to Fordham in '47 and continued there for the next nine years, partly engaged in private study but chiefly in prefecting and teaching. In 1856 he went to Laval, where he spent four years in the study of Theology. In 1860 - 61 he was Prefect of Discipline and Professor of Philosophy at St. Francis Xavier's. The following year he made his Tertianship at Frederick, Md. After his third year of probation he taught humanities at Montreal. From '64 to '68 he was Vice-President of Fordham, and at the end of that time he was Minister and operarius in 84th Street for two years. From then until the end of his days, that is for about eleven years he was on the missionary band. All who knew him agree that he was a remarkably eloquent man. If he had prepared his sermons as lectures as others do, he would have probably have surpassed the immortal Tom Burke. He had a fine presence and a beautiful voice, and was generally connected with music in his college work. He died at St. Joseph's Philadephia, May 7, 1882, in the fifty-fifth year of his age.

Mr. T. B. Connery, '53, in one of the interesting articles he has written for the Fordham Monthly, speaks of Father Glackmeyer as follows: "That which I remember most distinctly about Father Glackmeyer was his
rare gift of charming young people. As prefect and teacher before his ordination, there was not a boy who did not love and respect him. And then afterwards, when he became a priest, and was pastor or curate of St. Lawrence's in 84th Street, I observed in him the same delightful facility of captivating the little ones, by his unstudied talks to them from the altar at the children's Masses, to which I was glad to go in order to share the pleasure which he conferred upon the boys and girls. I recall only one other priest who equalled Father Glackmeyer in this respect, and that was Father Keane, who is now Archbishop of Dubuque.

Sunday School at St. Patrick's Church, Washington, was a treat when Father Keane was instructing the young. It seems a small thing to dwell upon, this power of a priest or teacher to fascinate young pupils, so that they will listen with rapt attention to religious instruction. Yet it is one of the rarest qualities in teachers of any class."

REVEREND JOHN CUNNINGHAM.

Among those who taught long and well at Fordham, Father Cunningham must find a place. He was born at Mountrath, Queen's Co., Ireland, December 30, 1824. He came to Canada when very young, and at the age of fifteen he entered the Sulpitian College in Montreal to begin his classical studies. After completing his studies there, he went to the Grand Séminaire for Theology; but before receiving major orders he decided to enter the Society. He applied for admission and was received by Father George Schneider, who was then Master of Novices. As the Sulpitian Fathers needed him to conduct their English studies, he did not enter the noviceship until 1849. He took his first vows September 8, 1851. After his novitiate he came to Fordham, where he did no me prefecting and private study simultaneously until he was ordained by Archbishop
Hughes August 17, 1855. He taught at Fordham or St. Francis Xavier's for about eight years after ordination, and then in 1864 he began his tertianship under Father Perran at Sault au Recollet, Canada. From that time until 1880 his teaching was done either at Fordham or Sixteenth St. Then he did some work of a light character at St. Peter's, Jersey City, until 1883. After that he could no longer work. He died in a hospital near Montreal, December 20, 1889. He therefore spent about thirty years of his Jesuit life in the drudgery of the class-room. He was a very supernatural man, and consequently he kept steadily in view the moral as well as the intellectual advancement of the students.


BROTHER JULIUS MACÉ.

Brother Macé was born in Brittany, France, November 8, 1822. From his earliest years he displayed a remarkable talent for music; and his skill at the piano became so pronounced in the course of time that he was sent to the Conservatory at Paris to complete his musical education. While at Paris he attracted the attention of men like Bertini, Gottschalk and Thalberg, and for a while his future seemed to be assured. But a disappointment of some kind disgusted him with the world, and he with a fellow student determined to enter the Society of Jesus. The two presented themselves at St. Acheul and asked to be admitted as lay-brothers, but the superiors, knowing their extraordinary musical talent, offered to admit them as scholastics. His companion accepted the offer, but Brother Macé preferred a life of humble obscurity, and accordingly declined. He entered as a lay-brother May 27, 1847.

Towards the end of his first year, of noviceship, he was sent with three fathers and four brothers to New York, where our people had just
opened a novitiate. They sailed from Havre May 2, 1848, and reached
their destination June 1. For forty one years Brother Mace lived at
Fordham, and continued to teach music until a year before his death, which
occurred August 11, 1889. For many years he suffered from drawwiness,
and sometimes during a high Mass he would doze away while his fingers
wandered mechanically over the keys with a result that had not been
foreseen in the rehearsals. His duties as professor of music never made
an excuse to obtain exemptions from the humble offices of brothers. He
spent his spare time in the scullery or refectory or chapel; and latterly,
as the hot water stiffened his fingers, he used to shop wood for the
bake-shop. He suffered from a bodily ailment which almost doubled him
up, yet he never murmured. He was a model of patience, humility and
exact obedience, and he marked his examine book until within two days of
his death. He was rather eccentric in some ways, but his eccentricities
were never disedifying. To his fidelity and good example, Fordham
College owes an eternal debt of gratitude.


BROTHER FREDERICK DE POOTER.

Frederick De Pooter was born in Belgium, March 3, 1811, and
entered the Society April 18, 1842. From Belgium he came to Fordham
June 18, 1847. The following year he was sent to Pigeon River, belonging
to the Canada Mission, and there he remained until 1853. The next
year he spent at Sault Ste. Marie, and in 1854 he returned to Fordham.
From then until his death in 1891, he was gardener at St. John's. He was
a man of strong constitution and great mortification. He took a daily
discipline and slept on a bed made of corn stalks. Besides his self-
inflicted penances, Providence threw others in his path. Once when re-
turning from the Canada Missions he lost his money, and had to work for a time in the coal mines in order to procure enough to pay his way home. A year before his death he was sent to pick apples at Scarsdale, near White Plains, and being thoroughly drenched, he slept on a barn floor while his clothes were drying, with a broom for a pillow and a crust of bread for supper and breakfast. He returned home rejoicing in his heart that he had found an opportunity of imitating Him who was born in a stable to teach us patience and poverty. About a fortnight before he died he took a bad cold, which brought on an acute case of bronchitis. He often rose from bed during illness, and on one of these occasions he fell and died suddenly, not, however, without the last Sacraments. His good example was felt even by the students of the College, who had so little to do with him.

- o -

REVEREND NICHOLAS HANRAHAN.

Nicholas Hanrahan was born in Wexford, Ireland, October 31, 1831. He made his classical studies in Carlow College, and entered the novitiate at St. Acheul in France September 12, 1853. Though he was at first a scholastic, we find him as a coadjutor in 1856. While in that grade, he acted as infirmary for a short time in the Jesuit College at Poitiers. In the summer of 1857 he came to Fordham. His status was changed again from brother to scholastic, and in 1859 he studied Rhetoric in Montreal. In 1860 he began his philosophy in Canada, and in 1861 he went to the scholasticate in Boston. In 1863 he commenced the study of Theology in Fordham, and was ordained about 1865. After ordination he acted for a time as prefect or teacher, but his chief work at Fordham was as treasurer. He and his predecessor, Father Tissot, filled that office about thirty
years between them. He did much to improve the college grounds, and made many friends for the institution he served. In 1868 he went to Troy, and remained there for two years in parish work. He returned to Fordham in 1890, and died April 9, 1891. The office of bursar at a large institution is far from pleasant, especially when funds are low and expenses high, as they were during a good part of Father Hanrahan's time at Fordham. Yet he kept his troubles to himself, and was as generous as his rule and his means permitted. He deserves well of old St. John's.

- o -

REV. M. C.

Father Costin was born in Halifax, N.S., August 24, 1838. At an early age he was sent by his father to Clongowes, Ireland, where he remained until he finished his classical course. Soon after returning from Ireland, he entered the novitiate at Montreal April 23, 1854. At the end of his noviceship, he taught for a year at St. Francis Xavier's New York, and then two years at Fordham. In 1859 he began Philosophy at Montreal, and the following year, when the scholasticate was opened in Boston, he went there and remained until he had completed his philosophical studies. The next seven years he spent as teacher at Fordham. When the scholasticate was transferred to Woodstock in 1869, he went there for his Theology, and was ordained there June 29, 1872. During his time at Woodstock he founded the college printing press. After his Theology he spent a year at Paris in scientific studies, and then went to Belgium for his tertianship. After his tertianship he returned to Fordham, where he taught Mathematics and the natural Sciences. Altogether he spent about twenty years at Fordham. He took a very particular interest in the deaf and dumb, and could communicate freely with them. He suffered
from malarial troubles for years, and with a view to his health he went to Boston. The change of air seemed to do him good at first, but he soon grew worse and died of heart failure June 8, 1884. He was buried at Holy Cross, Worcester, Mass. (Woodstock Letters, Vol.XIII.)

REVEREND LOUIS JOUIN.

Father Jouin was a descendant of a French Hugenot family who were compelled to leave France at the revocation of the Edict of Nantes. He was born at Berlin, June 4, 1818, but he was sent to France for his education. At the age of eighteen he went to Prussian Poland in the service of a Polish nobleman. While in Poland he was thrown in with Catholics a good deal, and soon conceived the idea of becoming a Catholic himself. His aim was to become a Catholic missionary, and with that end in view he studied Latin for about a year. But in that single year he accomplished much on account of his great application and natural aptitude for acquiring languages. After being duly instructed in the Catholic faith, he was received into the Church. It is said that he was so sure of his first Baptism being valid, that he would not consent to be baptized again, even conditionally. In order to proceed to Rome for his ecclesiastical studies, he had to obtain permission from his guardian and a passport from the Prussian government, and in both cases he had to encounter many difficulties. Eventually he succeeded. The courts released him from his guardian, and the passport was granted on condition that he should never again set foot on Prussian soil. He walked a great part of the way to Rome, and arrived there August 18, 1841. He applied to Father Roothaan, and Father General referred him to the Provincial. Two days after his arrival in the Eternal City, he began his noviceship. After his novitiate he studied Philosophy for three years at the Roman
College. At the end of his philosophical studies he went to Reggio in Lombardy, where he taught Mathematics and Natural Philosophy for some years. As he apprehended trouble from a revolution which was brewing, he asked to be ordained before his time. His request was granted and he was ordained a priest April 30, 1848. That very year the revolution broke out and the Jesuits were expelled. After wandering through Switzerland, France and England, he came to America and reached New York in October, 1848. He was received by Father Larkin in Third Avenue, and forthwith began to study English. When the college was transferred from Third Avenue to Sixteenth street, 1849, Fr. Jouin moved too, and became the first Minister of St. Francis Xavier's.

In September, 1852 he went to Fordham for his Theology, and continued that study for four full years. Then he was prefect of discipline at St. John's for two years, from '57 to '59. In the year '59 to '60 he made his tertianship at Montreal under Father Saché. After his third year he returned to Fordham and became professor of Philosophy. It was then that he wrote and lithographed his "Mental Philosophy" In 1861 the second year of Philosophy was inaugurated in St. John's, and Father Jouin was its first professor. During that time he wrote his "Moral Philosophy" which was printed in France in 1865. In 1863 the Scholasticate in Boston was broken up, and the Scholastics sent to Fordham. Father Jouin taught the morning dogma in the seminary. While in that capacity he wrote two treatises, De Ecclesia and De Summo Pontifice, which have never been published, though they deserved to be if the proper publisher could be found. In 1866 the scholasticate at Fordham was broken up, and Father became professor of Philosophy for the students. Owing to delicate health, it was thought better to give him some employment where he could have more exercise and fresh air than he was likely to have.
in the class-room, and accordingly he was made parish priest at Fordham for two years, from '67 to '69. At the end of that time he went back to college work, as professor of Mathematics, Physics and Chemistry. In 1872 he was sent to England for the benefit of his health, but he did not remain long. He returned after a few months and went as operarius to Guelph. In '75 - '76 he taught Philosophy at Montreal. The next two years he taught Philosophy at St. Francis Xavier's, New York. It was during this time that he published his "Evidences of Religion". In 1879 he returned to Fordham and spent there the remaining twenty years of his life. He died January 10, 1899, aged eighty one. Father Jouin had many gifts. He was a good linguist, a fine Mathematician, a sound Philosopher and a deep Theologian. He had charge of the cases of conscience in the archdiocese for several years.

- o -

REVEREND MAURICE RONAYNE.

Father Ronayne was born in Castlemartyr, Ireland, April 2, 1828. He had been studying several years for the secular priesthood and had been ordained a Deacon at Maynooth College, when he made up his mind to become a Jesuit. He and Nicholas Hanrahan entered the novitiate at St. Acheul near Amiens on the same day, September 2, 1853. David Merrick had entered a few weeks previously. After his novitiate, Mr. Ronayne went to Laval and began his Theology forthwith. One of his professors the re was Father Maldonado, who had spent some years in America and had taught dogma in the Fordham seminary. While Ronayne went to Laval, Merrick and Hanrahan merely passed from one side of the house to the other, from the noviceship to the juniorate. The following year Nicholas Hanrahan was transformed into a lay-brother and was learning to be an infirmarian,
while Mr. Merrick was a second year Junior. In 1856 Mr. Ronayne, Mr. Fleck, Mr. Petitdemange and Brother Hanrahan sailed for the United States and arrived in Fordham November 8. Brother Hanrahan was at once restored to the rank from which he had been degraded, because, in the opinion of Superiors he had a sufficient knowledge of Latin and Greek. He donned a biretta and started in as prefect, studying privately the while.

Mr. Ronayne was now in his fourth year of Theology, together with Father Charau and Father Marechal. On July 14, 1857, the Bishop of Brooklyn ordained to the priesthood Ronayne, Graves, Doucet, Louis Schneider and Petitdemange, belonging to the New York Mission, along with Garesche and Thomas O'Neil belonging to the Vice Province of Missouri. After his ordination Father Ronayne taught Rhetoric at St. Francis Xavier's for three years, then the same class at Fordham for another year, then back again to 16th Street. For the remainder of his life he oscillated between the two sister colleges. In 1867 he went to Rome for his tertianship.

His principal work in college was to give lectures in history. These lectures were carefully prepared and made a lasting impression on the students. Of course, there were some who could not appreciate the style or the research of the lecturer, and who preferred to have a little fun at his expense. How those thoughtless youngsters must have wounded the sensitiveness of dear Father Ronayne, particularly as he was afflicted all through with the palsy! That disease was for him a life long cross, yet he never complained. He was a very interior man, and was Spiritual Father for several years. His conferences were full of unction and really eloquent at times. He has written "God Knowable and Known", "Science and Revealed Religion". He died quietly at Fordham, March 4, 1904.
REVEREND JOHN H. FINNEGAN, V.P.

John Finnegan was born in Brooklyn, April 7, 1836. His education was confined exclusively to Catholic schools, and it is his boast that he never studied in a public school. He began his classical course with the Jesuits in Third Avenue, and afterwards finished in Sixteenth Street. After leaving College, he studied Law for a year, and then entered the Fordham seminary in 1859 for the diocese of Brooklyn. When the seminary at Fordham was broken up in 1860, some of the seminarians were sent to Rome, some to Columbus, Ohio, and the remainder, including Mr. Finnegan, to Montreal. While at Fordham he reviewed his Philosophy, and began Theology in Canada. When the time came for him to be ordained sub-deacon, he made a retreat of preparation at the Sault. The result of that retreat was that he declined sub-deaconship, and decided to become a Jesuit. He found difficulty in getting his exeat from the Bishop of Brooklyn, who, naturally enough, was loath to lose such a promising young man. As soon as he obtained his release, he was received by Father Tellier and entered the novitiate at Fordham March 11, 1863. The Civil War was then raging, and as there was danger of his being drafted, he and the other novices who were American citizens were ordered to Canada by the Superior of the Mission. After his novitiate he returned to Fordham and prepared privately for his final examination in the whole of Philosophy. Father Blettner was then Superior of Ours in the seminary. As a scholasticate Mr. Finnegan taught for some years in Montreal and reviewed Theology privately. Father Shea, who was then Rector at Fordham, wanted him as Vice-President. With this end in view, his ordination to the priesthood was advanced. As the Bishops of the country were then at the Vatican Council, he had to go to Burlington, Vt. to be ordained. He was Vice President at Fordham from 1869 to 1870, and afterwards was identified with St. John's for many years as teacher or prefect. Later he was again
Vice President at Grand Coteau and Spring Hill in the South, and later still he was Superior at Sault Ste. Marie, Canada. After returning from Canada he was Vice-President and Prefect of Studies at St. Peter's College Jersey City. He spent nine years on the Missionary Band, and four years as parish priest at Fordham. While there he made $7000. in a fair which lasted only two weeks. But most of his life has been devoted to College work, of which he never seems to tire.

- o -

REVEREND PATRICK A. HALPIN, V.P.

There are few Jesuits so well or so favorably remembered by old Fordham students as Father Halpin. His influence over college boys was something marvellous, and that explains while he has been Vice-President of St. John's longer than any other man in the history of the College. Father Stack Murphy held that office for six years. Father Halpin held it for seven. The influence of Father Halpin's occasional talks to the students in study-hall, seems to have rivalled that of Father Larkin's famous conferences on politeness. Father Halpin was a man of endless anecdote, and could always bring home a lesson by an apt illustration. His long and varied experience of college life must have added considerably to his stock; and, if rumor be true, he will one day entertain and instruct the magazine world by a series of interesting reminiscences. He is contributing to several periodicals at present, but he is engaged on other themes. For example, he is writing for the Homiletic Monthly a series of sermons on the Sundays and Festivals of the ecclesiastical year. And yet he does not neglect preaching in the meantime. Besides the ordinary sermons, he has a special course for Advent and Lent, and he always has the inspiration of addressing large audiences. So true is this that
his success in the pulpit equals, if it does not surpass, his success in college work, and both of these were surpassed in turn by his skill in giving the Spiritual Exercises. Though in exile for a time, he yearns for his old home, and his constant prayer is that he may yet lay his bones beside his brethren.

Patrick Halpin is an Irishman by birth, and he seems to glory in the fact by always writing his name in full. He was born at Bagnals-town, Co. Carlow, Ireland, April 25, 1847. He was educated first in the public Schools and afterwards by the Christian Brothers in Nineteenth street. He went to St. Francis Xavier's from '55 to '63, and then he entered the Society. He made his noviceship at the Sault, his Juniorate at Quebec, his Philosophy partly at Fordham and partly at Woodstock, and his Theology was begun at Woodstock and finished at Louvain, September 7, 1877. Though the larger part of his college life was spent in Fordham, still he has taught at other colleges of the Province, and he was Vice-President of St. Francis Xavier's for some years. Recently he visited the Philippines and after his return he wrote up his impressions in a series of articles, which appeared in an enterprising Catholic weekly.

- 0 -

REVEREND GEORGE E. QUIN, V.P.

George Quin was born in Watkins Glen, N.Y., November 28, 1851. When only two years old he moved to Utica and took his parents with him. His early education was obtained at Assumption Academy in Utica, which was conducted by the Christian Brothers. In 1868 he entered Manhattan College, and in 1870 he went to Fordham to visit a college friend. He fell in love with the place and decided to enter. He says himself that "it was a genuine case of love at first sight". He became a Fordham
student in the autumn of 1870, and he was graduated from there in 1873. The young friend who attracted him to Fordham is Mr. Matthew Neville, the Assemblyman. He is now a parishioner of Father Quin in St. Lawrence's and I understand that he claims for himself the credit of having given a vocation to his pastor.

Soon after graduating, Mr. Quin entered the Novitiate at Montreal on September 3, 1873. After his novitiate he returned to his Alma Mater to be prefect and teacher for three years. Then he went to Louvain for his Philosophy. While at Louvain he delivered a lecture on the Indians, which is still remembered. Mr. Fargis had prepared the slides, and a Belgian scholastic was to deliver the lecture. But at the last moment the lecturer fell ill or lost courage, I am not sure which, and Mr. George Quin stepped in to fill the gap. The entertainment was originally intended to be serious; but the impromptu speaker, with his native wit and broken French, gave an amusing lecture, such as his audience had never witnessed. After his Philosophy, we find him once more at Fordham. His Divinity course was made at Woodstock. In 1885 he was appointed Vice-President of St. John's, and he held that office for three years altogether, two years in succession and then one afterwards. Since that time he has been engaged at parish work either in Troy or at St. Lawrence's New York. Father Quin is remarkable, not only for the height of his stature, but also for the depth of his interest in young men, and the breadth of his experience in dealing with them. He has lectured and written on the difficult problem of dealing with the "small boy" in parish work. Father Quin is the scion of a large family. He is one of six brothers, all of whom are about six feet four inches, and five of whom have been educated at Fordham.
REVEREND JAMES P. FAGAN, V.P.

When Fordham is impertinently questioned about the number of men that she has sent to the Jesuit order, she replies in her classic way, "Non tam numerandi quam ponderandi"; and she points to Father Fagan as an instance. He and she have known each other for years. She knew him four years as a student, three as a teacher, one as Vice-President and one as Minister, and she may yet know him in a still higher capacity.

Father Fagan was born in New York February 20, 1856. He attended the public schools until he was thirteen, and then he began his classical studies at St. John's. In July, 1873, he entered the Society. He made his novitiate at Montreal, his Juniorate at Roehampton, his Philosophy at Louvain, and his Theology at Woodstock. He is therefore a travelled man, and travel alone means education for the observant. Father Fagan is acknowledged to be a man of fine literary taste, and the touch of his hand is traceable in our present curriculum. He has already held high offices and is probably destined for higher. He has been on the editorial staff of the Messenger; he has trained our Juniors; he has been Vice-President and Prefect of Studies not only at Fordham but also at Georgetown and St. Francis Xavier's; he has been Socius to the Provincial; and at present he is Vice-principal of Loyola School.

--o--

REVEREND HENRY P. CASTEN, V.P.

Father Casten was Vice-President at Fordham in 1898-99. He was born in New York City September 23, 1863, and made his classical studies at St. Francis Xavier's. He entered the Society July 29, 1882. He made his novitiate and Juniorate at Frederick, his Philosophy and Theology at Woodstock, and his tertianship at Florissant. As a scholastic
he taught at Boston College and as a priest he has been professor of Philosophy at Woodstock. This appointment alone is a sufficient proof of his unusual ability.

- o -

REVEREND JOHN O'HARA, V.P.

Father O'Hara was born in Buffalo September 21, 1858. He made his classical course at the Jesuit college in his native city, and entered the Society September 7, 1882. He made his novitiate at West Park, his Juniorate at Frederick, his Philosophy and Theology at Woodstock, and his Tertianship in Florrisant. He taught Rhetoric at Fordham and Holy Cross, and was Vice-President of St. John's from 1900 to 1902. Since then he has been Vice-President at Philadelphia and Washington. He is at present Minister of Woodstock, and he seems to enjoy the air of pietà and learning which pervades that sacred spot.

- o -

REVEREND MARTIN J. HOLLAHAN, V.P.

Father Hollahan was born in Washington, D.C., October 16, 1859. He received his early training at a parochial school and his classical instruction at Gonzaga College. He entered the Society September 5, 1876. He made his novitiate and Juniorate at Frederick, his Philosophy and Theology at Woodstock. He has taught in Boston, New York, Washington and Fordham. He has been Vice-President in Jersey City, Baltimore and Fordham. He is now in his third year as Vice-President of St. John's, and we hope he may continue as many more. During his time here he has done much to elevate and grade the English course.
In order to avoid repetition and overlapping, I have said nothing about several Vice-Presidents who attained higher dignities in other houses. I take it for granted that where a man has been Rector or Superior, there a sketch of his life should find a place. Accordingly I have passed over honored names like Charaux, Treanor, Racicot, Cassidy, Mullan and Quirk. But for complete reference I subjoin a complete list of the Vice-Presidents at Fordham.