

# Holy Cross History

*101 Bertrand Hall*

*Saint Mary's*

*Notre Dame*

*Indiana 46556*

36TH ANNUAL HOLY CROSS HISTORY CONFERENCE

HOLY CROSS COLLEGE, NOTRE DAME, INDIANA

JUNE 1 - JUNE 4, 2017



*Holy Cross College*

The Holy Cross History Association will hold its 36th conference at Holy Cross College on the weekend of June 1 to June 4, 2017. Registration will be in the main entrance of the Holy Cross College. The conference will end on Sunday morning, June 4, after breakfast. Brother George Klawitter, CSC, president, and Father Jim Connelly, CSC, co-president, are the hosts for the conference. The theme of the 2017 conference is *"Life in Holy Cross."*

#### ACCOMMODATIONS, MEALS AND BANQUET

There will be two options for those attending, those needing rooms and those who will be commuting to the conference. The total cost is \$250 for those needing accommodations and meals at the residence. This includes the room, eight meals, snacks, refreshments, tours and the banquet. The commuter fee for those not needing accommodations is \$100. This fee includes meals for Thursday dinner through Saturday lunch. The commuter fee without meals will be \$50.00. The banquet fee is \$30.00.

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## TOURS

Tours are being planned to visit historic landmarks on the campus of Notre Dame such as Sacred Heart Basilica and museum, the Presbytery (room in which Sorin died,) the Log Chapel, Old College, Cedar Grove Cemetery chapel (Alexis Coquillard grave) and the University Archives on the Library's 6th floor. There will also be tours of historic sites of the Sisters of the Holy Cross. The first Loretto Chapel, community cemetery and the sisters' original property in Bertrand, Michigan will be featured.

## TRANSPORTATION

For those flying to the conference through the South Bend Regional airport, the ride to Holy Cross College is about 15 minutes. Local taxi service is available for the 5-mile trip to Holy Cross College.



*Holy Cross College*

**H**oly Cross History is the publication of the Holy Cross History Association, INC., a nonprofit corporation in the State of Indiana. It appears twice a year, in the autumn and the spring, and reports on the activities of the association, publications concerning the Holy Cross sisters, brothers and priests, current research and archival holdings. It is sent to all members of the association. Dues: US \$5.00 per calendar year (January to December). Contact regarding membership: Treasurer Brother Lawrence Stewart, CSC, Midwest Brothers Archives, P.O. Box 460, Notre Dame, IN 46556-0460; [archives@brothersofholycross.com](mailto:archives@brothersofholycross.com); (574) 631-8972. Editor: Father Chris Kuhn, CSC, archivist, United States Province Archives, P.O. Box 568, Notre Dame, IN 46556-0568; [ckuhn@nd.edu](mailto:ckuhn@nd.edu); (574) 631-5371. Proofreader: Mrs. Deborah Buzzard.



## CALL FOR PRESENTATIONS

Announcing: The 36th Holy Cross History Conference  
at Holy Cross College, Notre Dame, Indiana

The conference is scheduled from Thursday afternoon, June 1st to Sunday morning,  
June 4th, 2017, to be held at Holy Cross College, Notre Dame, Indiana.

All interested presenters are requested to submit a 1-2 page outline  
or summary of their paper to:

Brother Larry Stewart (archives@brothersofholycross) for evaluation  
by the Conference Planning Committee by December 1, 2016.

The Conference Planning Committee  
will evaluate the papers before Christmas  
to select those for presentation at the Conference.

Your hosts:

George Klawitter, President  
Larry Stewart, CSC, Treasurer  
James Connelly, CSC, Secretary

The Holy Cross History Association would be remiss if it did not thank Brother Larry Stewart, CSC, who has served the past six years as our conference organizer. He has been tireless in working to provide outstanding conferences for our members. This has involved traveling to inspect the venues, planning the myriad details of the program, printing the excellent and beautiful program guide, maintaining continued communication with his contacts at the conference site and providing the membership with email updates on the details of the conference. There are many aspects of your work as conference organizer which we will never know, but we deeply appreciate your service to us.



## SUSTAINING MEMBERS 2016

Rev. Jean-Pierre Aumont, CSC  
Provincial Superior  
Province Canadienne  
Montreal, Quebec, Canada

Rev. John F. Denning, CSC  
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Sisters of the Holy Cross  
Notre Dame, IN

Br. William Zaydak, CSC  
Provincial Superior  
Moreau Province  
Austin, TX

Mr. Donald A. Ziliak  
5135 Portland St.  
Columbus, OH



## *Holy Cross History Association Board Meeting*

Brother Lawrence Stewart convened the board for a breakfast meeting at the Oblate Renewal Center at 7:20 a.m. on Saturday, May 28, 2016. Present were Brothers Stewart and Klawitter, Sisters Clarita Bourke, MSC., and Linda Kors, Fathers William Blum, Christopher Kuhn and James Connelly. Sister Jeanette Fettig was absent and had sent word that she was resigning from the Board because of a new assignment from her congregation.

There was some discussion about how to cope with the problem of presenters not having a written paper for the conference. The papers are stored in the Association's archives and therefore, are important.

Father Connelly, secretary, noted the offices to be filled by election at the business meeting later in the morning: vice president (and president in 2016-17) secretary, treasurer, and two board members. He and Brother Stewart both indicated their willingness to continue for another year as secretary and treasurer, respectively, and the board accepted their offer. It was decided to ask the business meeting to allow the board to recruit a vice-president when a site for the 2018 history conference has been determined. Sister Bourke agreed to serve a two-year term on the board. Father Connelly proposed asking the business meeting to let the board recruit a Canadian sister for the other open position on the Board and that was agreed.

It was noted that Sister Catherine Osima is the new archivist for the Sisters of the Holy Cross, replacing Sister Jeanette Fettig.

Brother Stewart went over the financial report that he would present at the business meeting. He was complimented for his management of the conference and the Association's funds. He announced that the 2017 history conference would meet at Holy Cross College, Notre Dame, Indiana, June 1-4, 2017. He also proposed that life membership in the Association be granted to Sisters Marie Anne Grennier and Georgia Costin for services rendered to the Association.

Respectfully submitted,

James T. Connelly, CSC  
Secretary  
May 28, 2016



## Holy Cross History Association Planning Committee Meeting

Columba Hall, Bessette House meeting room  
Wednesday, July 13, 2016, 11:30 a.m.

1. Meeting convened at noon (after lunch) with a prayer by James Connolly. Six members were present; one member absent. Members were apprized of up-and-running HCHC Website: <http://faculty.hcc-nd.edu/gklawitter/hchc.html>
2. Chris Kuhn will secure celebrants for Friday and Saturday Mass. George and Joe Fox will talk with Jacob at HCC and Patrick at Andre Place to finalize menus and prices for all meals at HCC and the banquet at Geenan Hall. George will reserve Geenan Hall for banquet. The *soiree* on Thursday evening will be catered in Anselm Lounge after the Friday evening 7 p.m. talk in the chapel.
3. The Notre Dame Alumni Office and the St. Mary's Alumni Office will be contacted to let them know about our papers Friday and Saturday mornings.
4. George will check with Bill McKenney about AV equipment being included in \$750.00 fee for Pfeil Center room. If technician is not included, committee voted approval of \$100.00 stipend for technician.
5. It was suggested that we reserve South Hall (instead of Pulte Hall) right away so the correct hall can be advertised in the Newsletter.
6. Sister Cecile Charette will be honored at the banquet (in absentia).
7. The committee voted that an abstract deadline for papers be December 1, 2016, and submission of full papers by May 1, 2017. Those in incompliance will be struck from the program.
8. The committee voted to abolish stipends for all talks except the invited lecturer at the banquet (\$100.00).
9. Committee approved fees:
  - \$250.00 (full with meals)
  - \$100.00 (commuter with meals)
  - \$50.00 (commuter with no meals)
  - \$30.00 (banquet fee for all)
10. Tour on Friday: George will secure permissions for presbytery (Tom Jones, CSC), Old College and Log Chapel (Brian, CSC), Cedar Grove Cemetery, and General Archives (Kevin Cawley).  
Tour on Saturday: Jeanette will secure permission for Old Loretto chapel, Sisters' paintings in dining room, cemetery for Angela and Madeleva. Hugh O'Donnell will secure permission for Bertrand sites. George will secure Village bus.

The meeting adjourned at 1:30 p.m. The next meeting will take place in mid-December.



Faces from the  
Holy Cross History  
Conference  
in San Antonio  
2016





## “LIFE IN HOLY CROSS” featured at the 2016 conference

The 35th annual conference of the Holy Cross History Association was held at the Oblate Retreat Center in San Antonio, Texas, on May 26-29th, 2016. The theme of the conference was “*Life in Holy Cross.*” Twenty-four members of the History Association attended the conference from all three branches of Holy Cross. Brother Larry Stewart, CSC, and Sister Clarita Bourke, MSC, were co-chairpersons of the 35th conference. The Oblate Retreat Center provided comfortable accommodations and excellent meals with a Southwestern flavor. Sister Susan Hosinski, the coordinator of the Oblate Retreat Center welcomed the conferees.

1 After dinner Thursday evening, Father James Connelly, CSC, gave the first conference presentation on his sabbatical project. He has been working on a one-volume book on **The History of the Congregation of Holy Cross.** He handed out an outline of the fourteen chapters of his work. The chapters reveal the international scope of his work covering France, United States, Canada, Chile, Peru, Poland, Brazil, Haiti, India, Bangladesh, Ghana, Liberia, Uganda, Kenya, Tanzania, Chile, Peru. Holy Cross leaders will be discussed, including Fathers Moreau, DuJarie in France; and Sorin in the United States; Canada’s Fathers Verite, Reze and LeFebvre, Brother Andre and Mother Mary of the Seven Dolors; in India Bishops Dufal and Louage; Superiors General Francais, Donahue, Cousineau and O’Toole.

2 Friday after breakfast, Brother George Klawitter, CSC, presented the second paper of the conference entitled, “**Alexis Granger: Sorin’s Softer Self.**” Alexis Dominic Granger was born on June 19, 1817 in Daon (Mayenne) France, to Andre and Marie (Bordelet) Granger. He was home schooled until he was age 15. He attended the same secondary school in Chateau-Gontier, at which Basil Moreau

and Edward Sorin had been trained. After five years, Alexis went to the major seminary in LeMans and was ordained a diocesan priest by Bishop Bouvier on December 19, 1840.

Edward Sorin persuaded Alexis to join Basil Moreau’s Holy Cross Community which he entered in 1843. He was hesitant to take his vows because he did not want to leave his sister Marie who had planned to be his housekeeper. Sorin assured him that he would not be sent abroad while his relatives were still alive. Within a month of making his first vows, Sorin sent him to the mission in Indiana.

On September 10, 1844, Alexis and Brother Vincent Pieau set sail on the steamship Zurich. Their voyage took one month and was uneventful until they encountered a storm off the coast of Newfoundland. Damage to the ship prolonged their voyage eight days. They arrived at Notre Dame a week later.

Although Marvin O’Connell refers to Alexis Granger as a “diffident” or laid-back missionary, Brother George found examples of him showing leadership abilities in his many positions. Sorin obviously had great trust in Father Granger’s leadership abilities. He became Sorin’s right hand man. Sorin appointed Alexis as the assistant superior, pastor of the campus church and the vice-president of the college. It was said that he was the favorite confessor for most of the people on campus. Sorin also appointed him the master of novices in 1847, an office in which he served until 1867. His most lasting achievement is the new Sacred Heart Church which was built in 1871 after the Great Fire destroyed the first church.

Researching the letters of Father Granger, Brother George found examples of his leadership dealing with local problems and personnel in the Indiana



mission. He also discusses letters Granger wrote to Moreau regarding the rift which had grown between the General Administration in LeMans and the community at Notre Dame. He urges Moreau to “visit Notre Dame and see for himself the work going on there.” With great respect, he reminded the Superior General of the great differences in climate, customs and culture between France and Indiana. He also argued for Moreau to give Sorin greater freedom in starting new foundations and not to change the rules so often. This took real courage and is not indicative of a shy or indifferent religious. Ultimately, Moreau did follow Granger’s advice and visited Notre Dame in 1857. Although not as bombastic or as flamboyant as Sorin, Granger contributed a great deal to the development of Holy Cross and the foundation at Notre Dame.

3 The third conference paper, “**The Gift of Art as Ministry**” was presented by Sister Linda Kors, CSC. Four Holy Cross sisters spanning the history of the artist-sisters at Saint Mary’s were featured in Sister Linda’s presentation.

The first artist-sister was Sister Lioba who was brought by Mother Angela from Ireland to the Indiana Mission. She was sent to an art school to refine her artistic talents. She assisted the artist Grigori to help him “decorate” the original Sacred Heart Church at Notre Dame. Later she was appointed “artist in residence” at Saint Mary’s College. Some of her large Stations of the Cross hang in the original Loretto Chapel. She also painted the portrait of Father Sorin, the “Smiling Sorin” which hangs on the first floor corridor of the Sisters’ archives. Sister Lioba had a very fruitful career in art in the early days of Saint Mary’s College. She died on the same day as Mother Angela.

Sister Marietta (1871-1949) was a very quiet and humble person. No photo of her is extant. She was born in Baltimore. She spent twelve years serving in Austin, Texas which she dearly loved. She painted landscapes of her surroundings there. She painted two

murals for the lobby of the Driscoll Hotel in Austin. Some of her landscapes are exhibited in the dining room at Augusta Hall.

Sister Paraclita was a Blackfoot Indian from Idaho. Her motto was “Art is the expression of what is beautiful.” She started out a portrait artist. She is best known for her watercolor landscapes. Using bold colors, she captured the spirit in her work. In the last stage of her artistic career, she made cartoons which showed the lighter side of her life in Holy Cross. Sister Linda displayed several examples of her watercolor landscapes and cartoons in her power point presentation.

The fourth artist-sister was Sister Cecelia Ann Kelly (1927-2014) who grew up in Akron, Ohio. She had artistic talent and also loved teaching theology and philosophy. She learned to balance her talents. She was not an artist in a Romantic sense, starving while creating her art in an attic. She used her talents to enhance life. Drawing, for her, was a metaphor to live life. Sister Linda had brought some of her drawings to display with her presentation.

4 The fourth conference paper, “**A History of the Holy Cross Mission Band**” was written by Mister Josh Bathon and read by Father Chris Kuhn, CSC. The early efforts of the Holy Cross mission band grew out of the parish mission activity which had come from Europe in the 18th and 19th centuries. The Jesuits and Redemptorists had already worked on parish missions in the United States. Father William Mahoney, CSC, was the first to preach parish missions in the summers at Sacred Heart College in Watertown Wisconsin. Several Holy Cross priests (Father John Toohey, CSC, Father Peter Cooney, CSC, and Father Daniel Spillard, CSC) took on this part-time ministry according to the 1887 Provincial Chapter.

In 1892, two priests (Father Peter Klein, CSC, and Father Michael Lauth, CSC) formed a part-time band that served in several parts of the country. Their first

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mission was held at Notre Dame in November 1892. From 1892 to 1900, Klein and Lauth gave four parish missions in Beaumont, Gainesville and Liberty, Texas. Klein's final parish mission was held in March, 1900 at St. Mary of the Annunciation Parish in Chicago. One of the Holy Cross priests assisting him was Father James French, CSC, the future founder of the Holy Cross Mission Band.

The part-time mission band disappeared when Klein became ill. From 1900 until 1912, the younger priests were not interested in itinerant preaching. Veteran priests were focusing on academics. Priest-professors had neither the interest or time to preach missions as a hobby. Father French remained interested in parish missions and began to plan for a revival of this apostolate. In 1905, French who was a protégé of Father Andrew Morrissey, CSC, was exiled to St. Joseph's College in Cincinnati by the new Provincial John Zahm, CSC. When Morrissey was restored as the provincial, he asked French to establish a mission band.

The 1912 Provincial Chapter appointed French as the superior of an autonomous and self-supporting ministry. Three young priests moved into Old College where they began to prepare for their ministry. French laid down very strict rules for the young priests. They were to be men outstanding in piety, prayer, intelligence and gifted in writing and delivering sermons. French emphasized confession and was known for being a "rigorist." He gave them a code of conduct to follow on the mission. They were not to engage in gossip, drink alcohol or seek compliments.

The first men of the mission band faced opposition from those teaching at Notre Dame who considered them unfit to teach. The parish mission would last one or two weeks. Usually the first week of the parish mission would be for the women and the second week for the men. Every day there were two sermons preached, one in the morning and one in the evening. On the final Saturday night, people were enrolled in the scapular and various societies and

given the opportunity to take a pledge of abstinence from alcohol. The first missions were given in small parishes in Indiana, Michigan and Ohio. A very successful 1913 mission in Kalamazoo attracted the attention of many Detroit priests and the mission band's schedule began to fill up. New missionaries, Father Richard Collentine, CSC, and Father George Finnigan, CSC, were recruited. Father French served as superior until 1919 when the new code of canon law required that he step down. Father Boyle took his place. In 1923, French was reappointed but his poor health forced him to resign. Father Collentine took over. He and Father Patrick Dolan, CSC, served as superior until 1941.

University President Father John Cavanaugh, was impressed with the success of Father French's Mission Band. He asked that they provide a retreat master for a Laymen's Retreat on campus in 1918. Poor publicity resulted in a low turnout. The next year only one retreatant signed up and the retreat was cancelled. In 1920, the retreat planning was handed over to the Mission Band and it was a large success. By 1941 the Laymen's Retreat reached a record 2000 attendees.

Requests for the mission band increased beyond what the missionaries could handle. Missions were given from coast to coast. There were few cities in the U.S. yet untouched by the Holy Cross Mission Band. There were even several overseas mission in Europe and Japan during World War II. Most of the seminarians during the 1920's and 1930's heard of Holy Cross through a mission in their parish. The apostolate expanded so quickly that several satellite bands were formed. There was a mission band at St. Edward's University in Austin, TX and another at Stonehill College in North Easton, MA.

After World War II, the new mission band superior, Father Thomas Richard, CSC, took charge of an expansion of the apostolate in a new facility at Notre Dame. It was a two-story structure including a chapel, accommodations for 20 members of the mission band, and 100 rooms for a retreat house and a shrine



to Our Lady of Fatima. When construction of the new facility was delayed, a temporary home was purchased in Evanston, IL, in 1951. In 1952 this home was sold and the mission band moved into Notre Dame High School in Niles, IL. When construction of the new facility was completed in 1956, the band moved into “Fatima House.”

During the 1950’s the giving of retreats eclipsed the preaching of missions. Fewer younger priests chose to enter the mission band. Some veteran members of the band began to seek other apostolates. In the wake of Vatican II, the focus of parishes was the development of lay participation and leadership. Many laymen on parish councils were not as concerned about hosting parish missions. Instead of the mission’s focus on the Passion of Christ and moral instruction, the retreat’s new emphasis became the individual’s responsibility for resolving social problems. “By the mid 1980’s the mission band disintegrated. The preaching of parish missions returned to its infant state in Holy Cross as a hobby apostolate undertaken by a few retreat masters in their spare time.”

5 Brother Frank Ellis gave the fifth paper entitled “**The 1945 General Chapter of the Congregation of Holy Cross: Allocation of Assets**”, the final paper for Friday. Brother Frank began by giving a background on the 1945 General Chapter which split the Congregation of Holy Cross religious men into a society of priests and a society of brothers.

Tensions between Holy Cross priests and brothers can be traced back to the 1860’s. At that time, priests held all the executive positions and the brothers wanted more control over their own scholasticates, novitiate and schools. The 1863 General Chapter decided on a compromise. Priests would retain the important executive positions in the Congregation and the brothers would have full control in their scholasticates, novitiate and schools. There would be parity between the two societies in chapters and councils. This resolution was renewed by the 1898 Chapter. But the theory never worked well in practice.

The brothers believed that the education of seminarians had taken precedence over the education of brothers. They appealed unsuccessfully to Superior General Father Gilbert Francais in 1901. Again they appealed without success to the 1906 General Chapter. American brothers petitioned Rome in 1910 and received a polite rejection. In the 1932 General Chapter, Priests, mostly from Notre Dame University, petitioned Rome to totally separate the two societies. These priests saw the brothers as a financial drain on the congregation because of their small salaries in diocesan and parish schools. Provincial Father James Burns gave a very impassioned address against separation of the two societies. The motion to separate failed.

Brother Ephrem O’Dwyer, CSC, began to address the issue of access to higher education for the brothers during his sabbatical in 1924. He researched the brothers’ academic records at Notre Dame. Many brothers were finally awarded their bachelor’s degrees. In the roles of provincial treasurer and councilor, Ephrem addressed the issue of the brothers’ educational development. He was elected as a delegate to the General Chapters of 1926, 1932 and 1938.

In the 1938, Father Albert Cousineau, a Canadian and strong proponent of union, was elected Superior General. Brother Ephrem and the overwhelming majority of Chapter delegates were proponents of union. The General Chapter of 1945 created a committee of six members: 3 brothers (Bonaventure Foley, William Mang and Chrysostom Schaeffer (ND Treasurer) and 3 priests (Provincial Thomas Steiner, ND President Hugh O’Donnell and ND Vice President John Cavanaugh.) They were tasked to divide up the assets between the two societies of Holy Cross men.

Brother Frank gave an extensive survey of the allocation of the Congregation’s institutions and properties. Tables showing this division of assets were supplied by Brother Frank. He also included excerpts from the correspondence between Ephrem and the 3 brothers

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on the Committee. Ephrem advised them “Take farms and real estate first, then all the cash that can be had. Take money promises after.” No institutions were divided up. He also noted the good will evident in the process.

Friday afternoon conference members toured the San Antonio Missions National Historical Park. They visited San Jose, “the Queen of the Missions” built in 1721. It served as a model for other missions and was a major social center. Its imposing walls protected the Indian converts from attacks by the Apache and Comanche raids. It is the best known mission of the four missions in the historical park. The conferees also went to the Park Visitors’ center which showed a DVD on the Spanish Missions of Texas. The tour concluded with a visit to Nuestra Senora de la Purisima Concepcion built in 1731. It is famous for its original interior paintings which helped to catechize the native Americans. Returning to the Oblate Center, the conferees cooled off and rested. They gathered for Mass, led by Father Chris Kuhn with music provided by Sister Linda Kors. A delicious Texas barbecue supper followed. Later after sunset they enjoyed a *soiree*.

**6** Saturday morning, Mister Joseph Tobin gave the sixth paper entitled, “**Brother Harold Aloysius Rupplinger, CSC: Teacher and Artist.**” Joe first met Brother Harold in 1962 when he began his first year of teaching at Archbishop Hoban High School in Akron, OH. Brother Harold was a social studies teacher, artist, moderator of the yearbook and a fine photographer. In 1964, Joe and Brother Harold worked together for many hours proofreading and selecting photos for the yearbook. Brother Harold had many deadlines to meet. Not surprisingly, he lost his temper on occasion. He would cry “Eeeeeeeee!”

Brother Harold turned one of the unused bedrooms in the brothers’ residence into an art studio. There he painted four panels (each measuring 5 feet by 2 feet.) He created portraits of Pere Basil Moreau, founder of the Congregation; Pere Francois DuJarie, founder of

the Brothers of St. Joseph, Frere Andre Bessette, first member of Holy Cross to be a canonized saint and Brother Ephrem O’Dwyer, first Brother Provincial. Joe has searched unsuccessfully to find these panels.

Harold Aloysius Rupplinger was born in Milwaukee, WI, on August 4, 1918. His parents spoke German at home. He attended Catholic grammar and high school. He worked for a company which did commercial art until he was 19 years old. He entered Holy Cross in Watertown, WI and then novitiate in Rolling Prairie, IN, making his first vows in February 1949. He attended Notre Dame University, but did not receive a degree. There was such a demand for teachers that he was sent out before he had finished his studies.

He began his teaching career at St. Edward’s High School in Lakewood, OH. The next year he taught at Cathedral High School in Indianapolis, IN. In 1953, he was among the pioneer faculty at St. Joseph High School in South Bend, IN, where he taught for seven years. In 1954, he earned his bachelor’s degree, majoring in social studies with a minor in German, and in 1961 he received his Master’s Degree. After working in South Bend, he moved to Hoban where he served four years. There he taught social studies, painted scirms for the Musicale, moderated the newspaper and yearbook. In 1964, he was assigned to Holy Cross High School where he built a student art program and an evening adult drawing class.

Living for sixteen years in suburban Chicago, Brother Harold took advantage of events and classes at the American Academy of Art in the Loop. He honed his skills in figure painting and design. Brother Harold’s background in history and art enabled him to serve as a tour director for high school students in the Foreign Study League. Joe found six of his tour journals which meticulously described the flight, every meal, every detail of the trip. Several visits to Rome included a papal audience.

In 1979 at the age of 52, Brother Harold joined a

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band of three brothers who went to the Anchorage diocese of Alaska to set up a youth camp in Soldatna. The children were seven to fourteen years old. Harold collected stones along the seashore with a flat side. He painted images of Inuit people and gave them as gifts for every camp counselor. Brother Harold and his companions agreed to stay on in Alaska to conduct youth retreats in the parishes. He was elected the local superior.

He returned to Notre Dame after three years. At Holy Cross College he taught art for twenty years. In “retirement” in 2004, he volunteered to teach drawing and painting to senior citizens in the Forever Learning Institute founded by Father Louis Putz, CSC. When Brother Harold moved into DuJarie House, Joe would visit him. He would join him for an afternoon bottle of beer. “His eyes would light up.” He went to his eternal reward on February 29, 2009.

7 **“The Minims of Notre Dame: Underpinning of Sorin’s University, 1842-1929,”** was the seventh conference paper given by Marion T. Casey.

Her presentation was based on a 27page article which she wrote for *American Catholic Studies*, Vol. 127, No 1 (2016.) First, Marion explained that the term “Minim” is a French word for “minor.” Notre Dame was modeled on a French boarding school for boys ranging from age five through twelve years. At first, classes were free. In 1844 Notre Dame became a university and students paid the same tuition as those in the collegiate division. Until 1910, the minims were more numerous than the older students. “For more than eighty-five years, the minim program helped to sustain the university financially and would be a key part of Notre Dame’s success. Holy Cross brothers and sisters were supervisors for the minims.

Many parents of the boys wanted their daughters to be admitted. Father Sorin, who was influenced by the French model, did not think that co-education was the appropriate arrangement for the minim program. Sorin had visited schools on the east coast which were schools to train boys for power in American society.

Father Sorin was happy when the Holy Cross sisters opened a boarding school for girls in 1855. He was so impressed with the sisters’ academy at St. Mary’s, he asked Mother Angela to have the sisters take over the administration of the minim division at Notre Dame. She appointed Sister Aloysius Macaire who became an outstanding administrator of the minim program from the mid-1860’s until her death in 1916.

Even when Father Sorin who became American Provincial (1865-1868) and Superior General (1868-1893), he continued to be recognized as the nominal “President of the University.” Sister Aloysius recognized that he never relinquished his love for the minim program. “The boys remained his ‘Princes’ for life.” Although Father Sorin did not work as a teacher in the minim program, he was a substitute. He loved to play marbles with the minims. He would bring along his pet Kilkenny black cat Raminagobis to teach the boys about LaFontaines’s French Fables. In 1883, Father Sorin had St. Edward’s Hall built for the minims. It was considered a “palatial” residence for his “Princes” on which Sorin spared no expense.

Next Marion described the life of the minims at the university. Father Sorin wanted the minims to be formed in a strict French regimen. The brothers and sisters kept the boys under a watchful eye twenty-four hours a day. Father Sorin required the minims to write a weekly letter to their parents. Scholastic magazine which started publication in 1867 covered the minims in almost every issue. They were called the “merry minims, “small and sharp” and “well-behaved.” In an 1874 issue, they were referred to as “mischievous.” There were often humorous anecdotes about the minims in Scholastic. The magazine also listed the minim premiums (awards) along with the upperclassmen’s awards.

The minims academic program was rigorous. Marion assembled the subjects of the curriculum by looking through the premiums (awards) for academics: Catechism, Grammar, Penmanship, Reading, Arithmetic, Geography. Music, Latin, French, German and Spanish

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were added. Sorin created a science museum. Many teachers were Holy Cross sisters and brothers. Sometimes professors from the collegiate level would teach the minims. Father John Zahm taught them science. Minims participated in the collegiate programs such as drama, elocution, military cadets and band. The minims had their own band and their own military cadets called “Sorin’s Cadets.” Minims were involved in sports as fans and sometimes players. The minim “Quicksteps” baseball team held the record for the most wins.

Enrollment records were not kept in one place, so they needed to be pieced together. Archivists, using available records, have created a chart that illustrates the number of students enrolled from 1864 to 1918. There was a “colossal” increase in enrollment after 1851 when the railroads connected to South Bend. This made Notre Dame accessible to students from Chicago and Illinois. Most of the students came from the Midwest. But there were also students from Mexico. At the end of the Spanish-American War in 1898 there was an increase in Cuban students.

In the late 1910’s and early 1920’s, attitudes toward the minim program changed. Many thought that young children living on campus detracted from the collegiate program which was developing into a research institution. University President James A. Burns, CSC, felt this way as did a majority of the faculty. Father Burns closed the preparatory high school in 1922. Only the minims below college age remained. By this time many of the large feeder cities had developed good public and parochial grammar schools. A final ceremony was held on May 28, 1929, with a musical program by the St. Edward’s orchestra and chorus. The final eighth grade class of twenty-eight minims graduated with University President Charles L. O’Donnell, CSC, conferring the diplomas and many honors. Students promised to return for college.

The eighth and final paper of this conference, “**United States Brothers in Bengal, 1853 to 2003**” was written by the late Brother Thomas More Beere, CSC, and was presented by Brother Larry Stewart, CSC. Brother Thomas More was a missionary in

Bengal for 54 years. He served as a teacher, headmaster, community superior, and a director of formation. Before leaving Bangladesh in 2003, he completed a 56-page treatise on the contributions of U.S. Holy Cross brothers who served in Bengal. Much of the information provided by Thomas Moore was used by Richard Timm, CSC, in his 2004 book entitled, **150 years of Holy Cross in East Bengal Mission.**

The History of Bengal was the first subject which Brother Thomas More dealt with in his treatise. Marco Polo’s journeys in Asia opened Europeans’ awareness of India and China. But civilization began in the subcontinent much earlier with the Kingdom of Vanga in 1000 B.C. From the second to the ninth century empires of Hinduism and Buddhism rose and fell. By the tenth century Bengal was primarily Hindu, then in the thirteenth century Islam became dominant in Bengal.

The first Europeans to explore the subcontinent were the Portuguese in the late 1400’s. Soon the Dutch, French and Danish followed. Bengal was a trade center for products of the Far East such as silk, spices, precious metals, tea, sugar cane and jute. The British began trading in India in 1600. After the Battle of Plassey in 1757, they imposed devastating taxation on the Bengalis causing poverty and starvation killing over 10 million.

The British divided India into Hindu and Muslim sections in 1905. This would cause great conflict in decades to come. In the First World War 1.3 million Indians served in the British Imperial Army as soldiers and laborers. In the Second World War the Indians contributed to the British war effort. Following the war, the pressure for an end to British rule became overwhelming. The Indian National Congress pressed for Indian self-rule led by Mahatma Gandhi. Beginning in 1946, the fears of Moslems living in a predominantly Hindu India led to religious conflict in Calcutta.

On August 14, 1947, the subcontinent was partitioned by the British into a Republic of India in the middle and two Islamic Republics of East and West Pakistan. The

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two Islamic Republics shared a common religion but were separated by culture, language, history, physical features and 1000 miles of the Hindu Republic of India. When West Pakistan tried to impose its Urdu language on East Pakistan, which spoke Bengali, there were protests and violence. Ultimately these tensions led to the Bengali War of Independence in 1971.

Next the geography of the low-lying delta, which is Bangladesh, was discussed. Then the tropical monsoon climate was analyzed. Natural calamities such as floods, cyclones and tornadoes are commonplace in Bangladesh. It is one of the nations most susceptible to climate change. In 1998 Bangladesh suffered the most severe flooding in modern world history. Two-thirds of the nation flooded. Over one-thousand Bengalis died, thirty million were left homeless and one-hundred thirty-five thousand cattle drowned.

Brother Thomas More moved on to the history of Holy Cross in Bengal, which began in 1853. He explained that undertaking the Bengal mission was a key prerequisite for the Vatican to approve the Congregation's status. The first Holy Cross personnel to be sent to Bengal were three priests, three Brothers and three Sisters. They set sail from London on November 5, 1852 and arrived in Calcutta seven months later, on May 20, 1852. Little is known of those first three Brothers, except for Brother Benedict (Patrick) Fitzpatrick, an Irishman, who taught in Chittagong for two years, but died of malaria. The brothers had little education or preparation for working in Bengal. They usually learned on the job.

No more brothers were sent from the U.S. or Canada for many years. In 1878, the priests left. The 1872 Chapter sent a letter to the *Propaganda Fidei* in Rome asking that "the Congregation of Holy Cross be relieved from the Vicariate of East Bengal, because it cannot furnish subjects in sufficient numbers. Besides, sickness and death have not ceased to decimate the missionaries."

Ten years later in 1888, the Holy Cross priests returned. Brother Clement Dabat came with a priest in 1899 to teach English at St. Placid's School in Chittagong,

but he became ill and died in 1905. Brother Gabriel (John) Slager came in 1914 to teach at St. Gregory's, but after only nine months in Bengal, injured himself removing a post and died. Two blood brothers, Brothers Celestine and Ernest Heller, came to teach at St. Gregory's. Brother Celestine served for 14 years and Brother Ernest served for 12 years until 1926.

In the decade of the 1920's, American and Canadian provincials had sufficient manpower to staff the Bengal Mission works. Eleven American brothers came from the U.S. in the 1920's. In the 1940's eleven came, in the 1950's, fourteen came and in the 1960's fifteen came. By the 1970's Bengali Holy Cross brothers were taking over the mission work, and only three American brothers came to Bengal. Brother Thomas gave a brief history of the Bengali War of Independence in 1971 and the service, which American Holy Cross brothers gave to the suffering Bengali people. He was an eyewitness to many of the events the War and its aftermath.

Brother Thomas More gave a detailed description in his treatise of the seventy-nine brothers who came from the U.S. and Canada to the Bengal Mission. They served as teachers, headmasters, administrators, builders, formation directors, landscapers, authors, trade school teachers, and apostles to the needy. In the conference paper they are grouped under those headings. He gave the dates of their service and included brief biographical notes. While his focus was the American brothers who served in Bengal, he also mentions that there were one hundred-ten American priests, sixty-four CSC sisters, thirty-six Marianites, seventy Canadian priests, thirty-four Canadian brothers and sixty-seven Canadian sisters.

On Saturday afternoon, the conference concluded with a wonderful banquet with a southwestern menu. This was followed with a memorable evening enjoying a boat ride on San Antonio's famous Riverwalk. On Sunday morning after breakfast, members departed San Antonio to return to their homes.



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## Mission sites visited during the Holy Cross History Conference San Antonio 2016

