

Holy Cross History

U.S. Province
Archives, P.O. Box
568, Notre Dame,
IN 46556-0568

41ST ANNUAL
HOLY CROSS HISTORY CONFERENCE
KING'S COLLEGE, WILKES-BARRE, PENNSYLVANIA
JUNE 2 - JUNE 5, 2021



Views of King's College



The 41st Holy Cross History Conference will be held in person at King's College in Wilkes-Barre Pennsylvania, and virtually, via ZOOM, on Thursday, June 2nd through Sunday, June 5th. Registration will be on Thursday afternoon from 4:00 p.m. to 6:00 p.m. at O'Hara Hall where those attending the conference will find their accommodations. The conference will end on Sunday morning, June 5th, following breakfast. Father Thomas Looney, CSC, president, will host the conference assisted by vice-president Brother Philip Smith, CSC. This year will mark the 75th anniversary of King's College, but the theme of the 2022 Conference is wide open to include any topic you may wish to write about.



REGISTRATION FEES

Complete: \$175. includes presentations with all meals, socials, tour, banquet.

Commuter: no charge for presentations with no meals, nor banquet.

Banquet fee: \$TBD.

SUBMISSION OF PAPERS

Papers on any Holy Cross institution, ministry or religious will be considered. A prospectus for papers/presentations is due by January 15, 2022 and is to be sent to thomaslooney@kings.edu.

ACCOMMODATIONS

Our out-of-town participants will be housed at O'Hara Hall. King's will provide linens & towels, etc. There is a 24 hour Swipe Card Access. A remote is needed for access to the O'Hare parking lot.

MASSES

On Friday, June 3rd, Mass will be offered in the Chapel of Christ the King. On Saturday, June 4th, the Sunday Vigil Mass will be offered in the Chapel of Christ King.

Members of the local community will join us.

MEALS AND BANQUET

On Thursday, June 2nd, a Dinner Buffet will be available on the third floor of the Campus Center. Prices range from \$7.00 for a vegetarian entrée to \$15.99 for the chicken entrée, about \$23.00 per person.

All of our meals will be provided in the King's Court on the third floor of the Campus Center. The annual banquet will be held on Saturday, June 4th.

TRANSPORTATION

The local airport is designated as AVP if someone needs to book a flight. The college can arrange a pick-up at the local airport. Car rentals are nearly impossible to make these days.

Holy 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 / CAN \$6.25 per calendar year (January to December.) Contact regarding membership: Treasurer, Brother Donald Stabrowski, CSC, 124 Corby Hall, Notre Dame, IN 46556-5680, D.Stabrowski@holycrossusa.org.

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In Memoriam



✠ SISTER MARY DAVID HECKER, CSC ✠

*I have found David, my faithful servant,
with my holy oil I have anointed him and my arm has made him strong.”
(Psalm 89:21)*

More than 96 years ago, Sister Mary David Hecker, MSC was found and chosen by God. She was born September 23, 1924 and she died at Our Lady of Prompt Succor Nursing Home in Opelousas, Louisiana on December 20, 2020 at 3:55 p.m.. Sister was preceded in death by her father, Urban Joseph Hecker, and her mother, Marie Louise Sullivan Hecker; and her siblings: Joe, Louise, John Navin, David and Florence Gravois. She is survived and missed by her sister, Frances Hecker, and her devoted nieces, nephews, students and co-workers.

Sister entered the Marianites of Holy Cross on September 31, 1941 and pronounced her perpetual vows on August 11, 1946. She received her college education at Holy Angels Academy and Loyola University in New Orleans. She earned a Master's degree in education from Our Lady of the Lake University in San Antonio, Texas.

Early in her ministry, Sister was involved in education in New Orleans at Holy Angels Academy, St. Cecilia, St. Agnes, Holy Name of Mary, St. Rita, and St. Andrew. She served as director of novices for the Marianites from 1963 to 1969. From 1984 to 1992, she ministered with several other Marianites in Talagante, Chile at the Hogar de Ninos San Jose Orphanage. She spoke fondly of her time in Chile and her work with the Holy Cross priests who were in charge of the orphanage. Upon her return from Chile, she ministered at St. Mary's in Cottonport and at St. Joseph School in Plaucheville. She moved to Prompt Succor Convent in Opelousas in 2011 and due to health issues, she became a resident of Prompt Succor Nursing Home on December 19, 2011. Throughout these 9 years, her consistent simplicity, gratitude, and prayerfulness endeared her to the staff who cared for her and the residents on her hall.

Regardless of where she was geographically, the threads that were most evident in the tapestry of her life were the history and heritage of the Congregation of Holy Cross. She was deeply devoted to Fr. Basil Moreau, the founder of Holy Cross, and Mother Mary of the Seven Dolors, the first superior general of the Marianites. She was an active member of the Holy Cross History Conference and was deeply involved in promoting the cause for the Beatification of Father Moreau. She presented a paper in 1996 to the annual conference titled "When the Marianites were in Chile, 1985 – 1992." In 2003 she presented another paper, "Marianites first move from New Orleans and Plaquemine, Louisiana." She served on the Board of Directors 2007 – 2011. Years ago, she implemented the annual Decade of Days in January to celebrate the days that connected the death of Father Moreau on January 20th and the death of Mother Mary on January 29th. This became a special time for Holy Cross members to gather, to pray, and to remember and celebrate the religious women and men central to the foundation of Holy Cross.



MINUTES OF THE MEETING OF THE BOARD APRIL 24, 2021

The board met via Zoom virtual conferencing at the conclusion of the April 23-24, 2021 annual Conference of the Holy Cross History Association.

Members of the board participating were: Father James Connelly [*President*], Father Tom Looney [*Vice-President*], Sister Linda Kors, Lisa Loughran, Father Chris Kuhn, Brother Richard Critz [*Secretary*], and Brother Donald Stabrowski [*Treasurer*]. Sister Jean Goulet was unable to participate due to a schedule conflict. Attending the virtual meeting also were Brother Philip Smith [nominee for incoming *Vice-President*] and Brother Ben Rossi [*conference technician*].

Father Jim called the meeting to order. The first agenda item was “the future of the annual conference.” He noted that it is becoming more difficult to organize the annual conference and to enlist presenters. However, the success of the virtual conference just completed opens up new possibilities.

In the ensuing discussion, Brother Phil asked who are the younger persons coming up? Among his suggestions: a year of active recruitment of younger members; using accumulated HCHA funds to pay people to present papers. Father Jim responded that middle-aged persons coming off other careers were more likely to get involved in Holy Cross archives and history and serve as future organizers, as is true with current board members.

Several members noted the benefit of gathering physically for the conference, meeting and making friends and visiting Holy Cross sites. There is hope that such assemblies will again be possible after the pandemic subsides. Father Chris pointed out that the burden of organizing a meeting need not fall on one person; responsibilities can be delegated or shared in a planning committee.

The next agenda item was the election of members and officers of the Board. Although this usually occurs at a business meeting of the conference, that process did not seem practical for this conference. Article II Section 5 of the bylaws allows for the board to fill vacancies.

The persons presented by the Nominations Committee were elected by unanimous vote of the Board. Sister Jean voted by email. The Board members and officers are:

Father Tom Looney, CSC	President (2021-2022)
Brother Philip Smith, CSC	Vice-President (2021-2022), and President (2022-2023)
Father Jim Connelly, CSC	Secretary (2021-2023)
Brother Donald Stabrowski, CSC	Treasurer (2021-2023)
Sister Linda Kors, CSC	Board Member (2020-2022)
Lisa Loughran	Board Member (2020-2022)
Sister Jean Goulet, CSC	Board Member (2021-2023)
Father Chris Kuhn, CSC	Board Member (2021-2023)



Next, the treasurer, Brother Donald Stabrowski, presented the financial report. He expressed gratitude for the \$1,575 contributed to the HCHA so far this year by the sustaining and regular members. The main expenses this year were the maintenance of the <https://holycrosshistory.com> website and the publication and mailing of the Newsletter. The HCHA Treasury amounted to \$41,542 as of this meeting.

Father Jim thanked Brother Donald for his report and his work throughout the year.

As a way of broadening participation, Father Chris suggested that the HCHA set aside about \$1,000 for one or two scholarships to subsidize travel to the conference for presenters coming from outside of North America. There could be an application process, in a timely manner. Father Jim suggested that this type of subsidy might best benefit Holy Cross persons already visiting or studying in the US and Canada.

The next topic of discussion was the corporate status of the Holy Cross History Association in the State of Indiana. Founded in 1984, the HCHA incorporated in 2002 to facilitate tax-free donations and provide some legal protection against liability claims. However, over the years the corporate status lapsed when the duty of submitting annual reports to the State was neglected. Should the Association seek the reinstatement of corporate status? While a final decision was not reached, the trend of the discussion was against a return to corporate status.

In 2022, the Holy Cross History Conference will be hosted by Father Tom Looney at King's College, Wilkes-Barre, PA. Father Tom discussed possible dates in June for the conference. These will be confirmed and published later.

Father Jim extended thanks to: outgoing secretary Brother Richard for his four years of service; Brother Ben for his technological expertise in facilitating this first virtual conference of the HCHA.

And as the meeting was adjourned, the role of the President of the Holy Cross History Association passed from Father Jim Connelly to Father Tom Looney.

Respectfully submitted,
Brother Richard Critz
Secretary



BROTHER COLUMBA O'NEILL, CSC (1848-1923)
SERVANT OF GOD: A LABOR OF KIND LOVE
by Brother Philip R. Smith, CSC, Ed. D.

In 2019, I retired from high school teaching and moved to South Bend to assist Brother Larry Stewart in the Midwest Province Archives. Shortly thereafter, I was appointed the archivist.

As I began to orient myself to the work and the archive holdings, I discovered three large boxes labeled “Brother Columba, Correspondence”. Knowing only that this early twentieth century Brother’s named honors Columba Hall and that he had a reputation for holiness, I pulled the boxes off the shelf and was overwhelmed with the sheer number of letters contained in them. Quite intrigued, I brought the boxes into the archive workroom for a first look. Little did I realize then that I would begin an eighteen-month odyssey that would convince me that Holy Cross, specifically the Brothers, has another saint.

Eventually, I learned that the letters had been arranged in loose chronological order by year beginning in 1912 by Brother Ernest Ryan, CSC (1897-1963) the author of *These Two Hearts* (1948), Brother Columba’s only biography. Ryan got hold of the letters when they were brought to his office in a trunk by Father Arthur Hope CSC in the late 1930s.

I am no longer certain what possessed me to “dig in”, yet I decided that I should take the letters and sort them into month and day. Six months later, the archive possessed 13,976 letters written to Brother Columba between 1912 and 1926 (three years after his death).

Daily, as I sorted letters, I also began my own research about John O’Neill who was born with a clubfoot in a Pennsylvania slate-mining camp—Machysburg—on November 5, 1848 and baptized sub conditione by a Father Malone. His Irish parents were both born in Kilkenny and immigrated to the States with two children in the 1830s. Along with John, three more children were born in Pennsylvania.

John left home when he was fourteen to apprentice himself to an itinerant shoe maker because his father left to join the Union fighters and there was little slate left to be mined. He would go to California where he tried to join the Franciscans who would not take him because he was “lame”.

Through happenstance, he met a man who had been trained by the Holy Cross Brothers at the Notre Dame Manual Labor school. He suggested that John go to South Bend and join the group. John eventually found his way to the University and in July 1874 was taken to see Father Edward Sorin by Father Augustin Louage. Shortly into the interview, Sorin had but a single question—what do you do? Because no gift was too small for Sorin as he built his “little bit of Renaissance Paris” in South Bend, when he realized that John could repair and make shoes, he was immediately welcomed into the congregation and in September 1874 received the habit and the name Columba.

From 1885 until his death Brother Columba worked as the university cobbler. He was so adept at his craft that he also designed and fabricated “special” footwear for those suffering from all manner of foot deformities.

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It was in the early 1890s that the “favors” began to be reported and were related to his devotion to the Sacred Heart of Jesus. I would learn that Columba had in a box in his cobber shop no less than 1,400 letters attesting to cures wrought through his prayers and intercessions. I have found about 300 of them.

It was in May of 2021, that I knew that I had enough evidence to prove that Brother Columba O’Neill, the Divine Healer and the Miracle Man of Notre Dame, should be canonized. I contacted Bishop Kevin Rhoades in late May and he made a personal visit to the archives on June 10. For nearly three hours the bishop asked insightful questions and examined some of Columba’s personal letters (there are sixty-three handwritten letters in Brother Columba’s bold penmanship in the collection returned to the Brothers in the mid-1940s by Father George Giglinger of Keokuk, Iowa).

Late into a very muggy Thursday afternoon, the bishop wanted to visit Columba’s grave. We drove to the community cemetery and after finding Columba’s grave marker, walked among the many graves of brothers and priests, he asking me about a Brother Willibrord or Sulpicius or a Father Burns or Haggerty. To say the least, the Bishop was enthralled with Columba’s life.

On June 14, Bishop Rhoades wrote a letter supporting my continuing Columba-research and his initial support for beginning the cause toward canonization. I was contacted on June 28 by diocesan canon lawyer Anne Therese Stephens who wanted some answers to basic questions about Brother Columba’s life: where he died and under what circumstances. Because Columba died in South Bend, she deemed that the reigning Bishop maintained the competence and the disposition to declare him Servant of God once the libellus (Petition) was presented to him.

On August 9th, the canon lawyer wrote: “I read through the letters [ten of them] from Brother Columba as well as the document you originally sent. In my opinion, it is worth initiating his cause for canonization. I base this opinion on the evidence which you have provided, namely, the innumerable success of Brother Columba’s intercessory prayer both during his lifetime and after his death.”

Finally, on September 10, 2021, Bishops Rhoades accepted the two mandates I sent to him. He accepted the Congregation of Holy Cross, Midwest Province of Brothers as the petitioner and me as the postulator for the cause. The formal 19-page Petition with c. 500 pages of supportive evidence was personally driven to Fort Wayne in October.

It is my hope that Brother Columba will be declared Servant of God on November 20, 2021, the 98th anniversary of his death. ✠



THE 40TH CONFERENCE WAS THE FIRST VIRTUAL CONFERENCE ON ZOOM

THE 40TH ANNUAL Holy Cross History Conference was held virtually from the University of Notre Dame on Friday, April 23 and Saturday, April 24, 2021, in three sessions. The first session was at 1:00 p.m., on Friday, the second session was at 8:00 p.m. on Friday and the third session was at 11:00 a.m. on Saturday.

THE FIRST SESSION began with Brother Benjamin Rossi, CSC, introducing us to the first Virtual Holy Cross History Conference. After discussing the “nuts and bolts” of operating our ZOOM program he explained that the conference would be available on YouTube after the conference at specific times for about a week.

Father James Connelly, CSC, presented the **first conference paper: A Retrospective on Forty Years of Holy Cross History Conferences**. It described the forty year history of the annual history conference and the development of the Holy Cross History Association.

The first conference was the “brainchild” of three local archivists: Brother John Kuhn, CSC, of the Midwest Province of Brothers, Sister Campion Kuhn, CSC, of the Sisters of the Holy Cross and Father James Connelly, CSC, of the Indiana Province of Priests and Brothers. The three archivists wanted to encourage research into the history of the Congregation. They believed an annual conference would stimulate interest and give researchers of Holy Cross History a platform to present their work.

The expectation of the three archivists for the first Conference was small, with an attendance of ten to twelve. It was held at Moreau Seminary on March 18-20, 1982. More than sixty people from the U.S. and Canada attended, exceeding all expectations. A second conference was in March, 1983. Over fifty people attended the conference which was held

again at Moreau Seminary March 18-19. After the conference, the Holy Cross History Association was organized. A constitution and by-laws were adopted and officers were elected. Members also agreed to the publication of a Newsletter – Holy Cross History, to be published twice a year. The spring issue provided the schedule for the upcoming annual conference, while the autumn issue gave a report on the conference and summaries of the presentations. Both issues printed reviews of books and other publications as well as news pertaining to Holy Cross History.

Starting with the conference in 1984, it was decided to move the site of the conference yearly to a place where there was a concentration of Holy Cross religious. This would also allow those who lived some distance away from Notre Dame to attend at least occasionally when the conference was held at a site near them. The third conference was held at St. Mary’s College in 1984, the fourth at King’s College in Wilkes-Barre, Pennsylvania, in 1985, the fifth conference was held at St. Edward’s University in Austin, Texas, and the sixth was held at Notre Dame College in Manchester, New Hampshire in 1987. All of these conferences drew Holy Cross people from the local area. In the forty years since 1982 the conference has met in sixteen different locales from Oregon to Massachusetts, and from Canada to Louisiana and Texas, as well as some places in between. More than half the conferences have been held in the Notre Dame area.

To date, more than three hundred papers have been presented. Several have been published in academic journals after a trial run at a Holy Cross History Conference. All the papers are deposited in the Archives of the Sisters of the Holy Cross at St. Mary’s College. There they are available in printed form. They can also be downloaded from

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the History Association's website at holycrosshistory.com. You can access our digitized conference papers any time twenty-four/seven. You can also read papers from 30 or 40 years ago. The presentation concluded with some speculation about the future of the Association. The decline of the Holy Cross Congregation in North America has dramatically reduced the membership and the numbers attending the annual conference, at least in person. Distance, difficulty in travel and the age of most of our membership have also played a role in diminishing the attendance at in person conferences. The covid pandemic forced the cancellation of the 2020 annual conference. The format of the 2021 conference was changed to a ZOOM conference. The upcoming 2022 conference will be held in person, but also on ZOOM for those who are unable to attend.

THE THIRD CONFERENCE PAPER of the Friday morning session was presented by Brother George Klawiter. It was entitled **MATERIALS NEEDED FOR A DEFINITIVE BIOGRAPHY OF BROTHER ANDRE MOTTAIS**. Brother George began with a brief biographical sketch of Brother Andre Mottais. When he arrived in October 1820 at the Holy Cross residence in Ruille, Andre Mottais was the answer to Father Jacques Dujarie's prayers. Andre quickly became Dujarie's right hand man in the new community of the Brothers of St. Joseph. Andre was sent to LeMans for five months of religious training and six months for teacher training. Once back in Ruille, Andre became the novice master for the growing Brothers of St. Joseph. He was also director of the scholastic brothers and supervisor of all the men teaching in village schools of the diocese. He continued in these roles until the Brothers of St. Joseph were put under the direction of Father Basil Moreau in 1835. In 1840, Andre was sent to Algeria in the first mission outreach. Andre worked as a teacher for two years. He was isolated from other Holy Cross brothers, and his health began to break down. He returned to LeMans, but died two years later.

Brother George then discusses the lack of a definitive biography of Brother Andre Mottais. While Andre is certainly mentioned in other biographies of the early men of Holy Cross, they typically are focused on the priests of Holy Cross. The two-volume biography of *Father Basil Moreau* written by the Catta brothers, the two volume *Life of Basil Moreau* written by his nephew Charles Moreau or the biography of *Jacques Dujarie* written by Tony Catta would fall into this category of clerical leaning works. The best biography of *Jacques Dujarie* was written by Phileas Vanier. It contains the most information on Andre Mottais which has ever been translated into English. Thus it has been rather limited in its influence on the Congregation's history. Brother George says that we are limited to Vanier's book on Dujarie and Catto's book on Dujarie. But these are secondary sources. Brother Charles Smith's *Casebook on Dujarie* lists all the documents written by Dujarie. Unfortunately, much of Smith's *Casebook* is focused on Dujarie's work with the leaders of the Sisters of Providence.

Brother George gives a brief description of his initial work on Andre Mottais. He acknowledges his debt to Brother Thomas Maddix who was one of the first to take on the clericalism of the Catta brothers in their approach to Andre Mottais in his own dissertation in 1989, *A Study of the Mission of the Brothers of Holy Cross During a Period of Comfort and Discomfort*. In 2001, Brother George undertook writing the *Casebook of Andre Mottais*. He sought to translate and print all that Andre wrote, not only his thirty-five letters, but memos and his two mini-biographies of Father Lamare and Father Dujarie. He also included: extracts from *Holy Cross Chronicles*, Moreau's circular on Andre's death and Vanier's 1945 memo to Albert Cousineau, a 1952 piece by Brother Raymond Lapras, and a 1974 monograph by Brother Joseph Santo. Finally, he included the chapter of Brother Thomas Maddix's 1989 dissertation and the book review of it by Bernard Dionne, CSC.

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To create a definitive biography of Andre Mottais, a researcher should go back to the original Mottais writings (in French.) Many of these letters are available at the General Archives at the University of Notre Dame. The biographer needs to be “superb” in reading French and will need to possess paleographic skill to decipher handwriting now and then. There were fifteen letters discovered by the Mottais family just two years ago in 2018, and are held in the motherhouse church in LeMans. Photocopies of these original letters are on-line at the shrine’s website. The letters which are at the General Archives at Notre Dame have typed transcripts. A Mottais biographer should insist on reviewing the original manuscripts of the letters, so as not to be at the mercy of the typed transcripts.

Brother George reviews his three different versions of Andre Mottais’s biography. The first was in the introductory chapters of *After Holy Cross, Only Notre Dame* (pages 11 to 37.) The second biographical sketch was in his 2016 book, *Early Men of Holy Cross* (pages 1 to 46) There is much Andre material in his 2019 book, *The Brothers of St. Joseph*.

At the second session on Friday evening there were two papers given. Brother Philip Smith gave the **4th paper on THE AMERICAN HOLY CROSS BROTHERS’ TRANSITION TO STREET DRESS OTHER THAN THEIR HABIT.** Originally it had been proposed by Brother James Kozak. Brother Philip extended it to both the brothers’ and priests’ garb.

The cassock and cape worn by Holy Cross priests was not always worn in the early days of the community. It is very difficult to find a photo of Blessed Basile Moreau (1799-1873) or Superior General Gilbert Francais (1893-1926) wearing a cape. On the other hand, it is rare to find Edward Sorin (1814-1893) and other Superior Generals such as Christopher O’Toole (1906-1986) not wearing the cassock and cape. Beginning with Germain LaLande (1911-1996) and all the subsequent Superior Generals,

the modern era begins with black clerical shirts with modified white plastic tabs in slits in the black wrap around collar.

The brothers’ religious garb evolved more slowly. Basil Moreau wrote in his sketch of the *Life and Works of M.L’Abbe JacquesFrancois Dujarie, Pastor of Ruille-Sur-Loir* sometime after 1857. Dujarie felt compelled to choosing religious garb to show that they belonged to the Holy Cross community. But, when he passed out the habit to the brother postulants, he gave then only a *soutane*. In 1935, writing his first circular letter at LeMans, Moreau directs that the brother postulants will be charged for taking the habit. In 1858, writing his 92nd circular letter Moreau tries to standardize the habit because of the variety he witnessed among the brothers. He tries to reestablish the house cap, instead of the skullcap, as the common headdress. But, he allows people to wear what they actually have. They will adopt the new prescriptions only when they need new supplies. There was not much said about the habit in the United States, in fact little written about habits until the General Chapter of 1920.

When Father William Corby died in 1897, Superior General Gilbert Francais appointed John Zahm, “which sent shivers up and down the spines of almost every brother in the US, Canada and Bengal – throughout the civilized and no-so civilized world!” In 1901, a group of eleven brothers sent a petition to Father Francais stating their grievances about the choice of Father Zahm. Among the grievances was Zahm’s toxic penchant for humiliating the brothers. Zahm and like-minded clerics criticized what the brothers could and should wear. There was an effort in the 1906 General Chapter to redesign the brother’s habit such that it would not be confused with the priest’s habit. There was a strong feeling that the brothers needed to be put in their place, “and that place was no place at the table. . . “

The Chapter of 1920, was very preoccupied with fears of the brothers “going out and traveling in

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dress entirely civilian.” In his paper of 1995, Brother Walter Davenport describes the dangers endured by the brothers who were called “Our Ladies Beggars” or “the Ave Maria Canvassers.” Their garb confused the police who thought they were bogus priests. The General Chapter observed that “the habit does not, of course, make the religious, but at least points him out as a religious to the eyes of the public, and constrains him to exemplary conduct.” The committee set out to determine a specific kind of collar to be worn by our brothers so that they may be distinguished from ordinary citizens.

Provincial Charles O’Donnell (1884-1934) writes a Circular Letter without date or number informing all the clerics in Holy Cross about the Vatican’s concern about laxity in clerical dress in the U.S. He requires that the clerical uniform must be worn at all times (working at youth camps could be an exception) and the clerical uniform is always black. All worldly colors must be dyed black immediately or thrown out. Provincial permission must be sought for any exceptions.

The General Chapter of 1951 now really sets down in minute details the regulations on the habit. There are very specific requirements for collars, cors, cuffs, habit lengths, spaces between buttons, and which ones show and which ones do not, and how many are to be under the capes. The wearing of pocket watches, fobs, chains are forbidden. What is to be worn in the house and on the street is spelled out. Finally, regulations conclude, “All religious are to wear the habit in the house.”

The last word on the habit comes in the Constitutions and Statutes on September 15, 1988. “Our consecration is a public one, for we are called to stand forth in service and witness. It is desirable therefore that we ordinarily be known and seen as members of the congregation. In conformity with the customs in the local church and decision of our provincial chapters, we wear attire appropriate for religious. The symbol of the congregation, the cross

and anchor is worn to identify us as members of Holy Cross.”

THE 5TH PAPER given at the evening session on Friday was given by Brother Philip Smith entitled **HOLY CROSS BROTHERS WHO SERVED IN THE CIVIL WAR.** Although there has been much written about the eight priests who served as chaplains in the Union Army and a good deal more written about the eighty Holy Cross sisters who served as military nurses during the American Civil War, little has been written about the Holy Cross brothers who served in the Civil War. They became members of the Grand Old Army of Notre Dame, the G.A.R., Post 569 created in 1897. It was the only G.A.R. post composed of exclusively Catholic religious brothers and priests. All but one was a member of the Congregation of Holy Cross. Reverend General William Olmsted was a diocesan priest. Father William Corby and Father Peter Cooney were both Holy Cross priests. The other eight religious men were Holy Cross brothers.

Three of the brother veterans were from Pennsylvania – John Chrysostom, Leander and Raphael. Brother John Chrysostom was born Mark Will in Chess Springs, Pennsylvania, on April 25, 1839. He served in the 54th Pennsylvania Volunteers. He entered Holy Cross in 1867, and was professed as a Brother in 1869. He was Assistant Master of Novices, “a teacher and an excellent religious.” One of his hobbies was beekeeping. He wrote articles for apriary journals. His other hobby was doing research on Russian Prince, Father Gallitzen who became a missionary in Pennsylvania. He died in 1919.

Brother Leander was born James McLain in Pottsville, Pennsylvania, on August 11, 1842. He served as a corporal in the 15th U.S. Infantry. He entered Holy Cross in 1872, and was professed as a brother in 1874. He was the *Aid de Camp* of G.A.R. Post 569. He served as a prefect and teacher at Notre Dame. He spent two years taching at St. Pius School in Chicago. He died April 4, 1911.

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Brother Raphael was born James Maloy in Homer, PA on October 28, 1841. He served in the 133rd Pennsylvania Volunteers. He entered Holy Cross in 1879, and was professed as a brother in 1881. He worked at Ave Maria Press as a pressman and machinist for many decades. He invented a mechanical clock that hung on the wall of the press office. He was a significant and singular mechanical talent. He died on May 21, 1921. Three Brothers were born in Ireland – Eustachius, Cosmas and Agatho.

Brother Eustachius was born John McNerny in June, 1835, in County Clare, Ireland. He served in 38th Ohio Infantry Volunteers. He entered Holy Cross in 1877 and was professed as a brother in 1899. He was the “steam-man.” There is nothing in the Archives indicating that he did anything else up to the time of his death. When he died in 1914, “he was a member of the G.A.R. and one of oldest members.”

Brother Cosmas was born Nicholas Bath in Galway, Ireland on August 6, 1917. He served in the 2nd U.S. Infantry. He worked as a printer for Ave Maria Press. He died August 6, 1917.

Brother Agatho was born William Parle in Wexford, Ireland in 1846. He entered Holy Cross in 1879 and was professed as a brother in 1881. A “Working Brother” he was a landscape gardener at Notre Dame and worked on the grounds around the Grotto. He also worked at St. Joseph Farm. He died in 1914.

Two Brothers were born in Wurttemberg, Germany.

Brother Ignatius was born Ignatz Mayer on March 5, 1828, in Aehingen Wurttemberg, Germany. He served in the 75th Pennsylvania Infantry Volunteers. He entered Holy Cross in 1867 and was professed as a brother in 1868. There is little biographical information about this brother. During the war “He participated in many hotly contested charges with the boys of the 157th Pennsylvania Regiment.” As a “Working Brother” he was a butcher and worked

on the Notre Dame Farm. For years he did all the slaughtering back in the woods by Juday Creek. He died on January 12, 1913.

Brother Benedict was born Conrad Mantele on November 26, 1839, in Eicholden Wurttemberg, Germany. He served in the 1st Pennsylvania Heavy Artillery. He entered Holy Cross in Austin, Texas in 1879. He was professed as a brother in 1881 at Notre Dame. “He spent 35 years at the University contributing to the needs of the Community in every way open to him.” His last assignment was assisting Father John Zahm in the Science Building, “caring for the equipment and the physical plant,” he died on June 10, 1914.

THE FINAL SESSION on Saturday morning had three presentations. Brother Benjamin Rossi gave the **6th paper** entitled **THE HISTORY OF THE VOICE OF MOREAU WEBSITE**. It began on September 15, 2018 by Brother Philip Smith and Benjamin Rossi at Archbishop Hoban High School in Akron, Ohio. It is visited by some 5,000 people from 52 countries.

Brother Phil and Ben began to have conversations throughout the school year of 2017-2018 on topics such as politics, philosophy, literature and education. Ben was in the midst of his own vocational soul-searching. He had considered pursuing a vocation in a monastery or a career as an academic working on a doctorate in catechetics. But then he decided to become a Holy Cross educator. By the summer of 2018, he chose to become a partner with his new friend Brother Phil in a project to work together on a website that spoke to Holy Cross educators. The focus would be Blessed Moreau’s vision of education. It would provide an opportunity to Holy Cross educators to share their experiences, challenges and vocational aspirations.

Other influences that Ben mentions are mystical theology, Zen meditation and Twelve Step Recovery. He and Brother Phil decided to use Father Moreau’s

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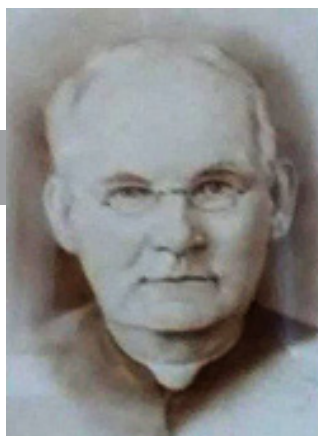


focus on the mystery of the Cross as the basis for their reflections. Brother Phil also began posting biographical profiles of figures in the Holy Cross tradition – sisters, priests and brothers. Their inspiring stories would serve to illustrate what it means to be an “educator in the faith.” On Saturdays the website would feature Father Moreau’s meditation. It would be connected to a profile of a Holy Cross Educator on the following Wednesday.

The website did include a couple of congregation-wide emails. Ben and Brother Phil decided to spend the winter break of 2018 mailing 1,500 hand-addressed envelopes with a personalized note to the faculty and administrators of the fifteen Holy Cross high schools. They did similar mailings (post cards) in the fall of 2019 and in the pandemic year of 2020. They also sent out 13,500 tiny paper crosses with the words “*Ave Crux, Spes Unica*” to every student at Holy Cross high schools around the country. They also produced a bound booklet of the Holy Cross religious profiles from the website for the young men in formation in the community.

Future plans for the website are in the works, including a visit to each of the fifteen Holy Cross schools and passing out Holy-Cross themed bracelets, stickers, temporary tattoos to the students in the

Brother Columba
O’Neill, csc



The 7TH AND FINAL PAPER of the conference was presented by Brother Philip Smith entitled, **SO WE HAVE ANOTHER SAINT? BROTHER COLUMBA O’NEILL CSC (1848-1923)**. Brother Philip first gave a brief biographical sketch of Brother Columba O’Neill. He then turned to Brother Columba’s healing ministry up to the time of his death. He concludes with his Definitive Chronology of Columba’s life and the Cause of Brother Columba. I will cover the first two parts of his paper. I cannot cover the third part, the Definitive Chronology of Brother Columba’s, which runs 22 pages.

Brother Columba was born John O’Neill in Mackeysburg, Pennsylvania, in 1848. He entered the Holy Cross Congregation as a brother in 1874. For 42 years he worked as a humble cobbler repairing shoes and making shoes for people with foot and ankle problems. Columba himself had a very dramatic limp because he was born with a foot deformity. Brother Columba had a great devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. He corresponded with almost everyone who wrote to him. (Brother Phil estimates there are between 10,000 to 12,000 letters in the collection of the Midwest Province Archives.) Brother Columba was able to pray for favors and cures through the intercession of the Sacred Heart of Jesus.

Around 1900, he began making Sacred Heart badges, over 30,000 of them. He gave them to students when they came to pick up their shoes. He told some of them to pray a novena. They were to pray five times a day, for nine days (or more if not cured), offering their prayers through the Immaculate Heart of Mary and St. Joseph, “*Sacred Heart of Jesus cure me! St. Joseph, pray for me to the Sacred Heart.*” Cures began to be reported and news of these spread throughout South Bend and beyond. When Brother Columba



died in 1923, the letters to him continued to pour into the Notre Dame Post Office through the end of 1926.

There are many favors and cures which are mentioned in these letters – relief from chronic headaches, cures for blindness, deafness, cancer, polio, even bringing a 6 year old child back to life. There are also doctor’s reports that are included in these letters. On a 2 week stay in Joliet, Illinois, Brother Columba saw over 100 persons a day. He reported that there many cures each day. When his superior asked him to return to Notre Dame, he asked to stay just a while longer because many people begged to speak with him.

In November of 1923, Brother Columba died in the Community House, now Columba Hall, from the lingering effects of the Spanish Flu which he had contracted in 1920. Brother Isidore Alderton living at the Community House at the time wrote that “news of his death soon spread to the people of South Bend and dozens of members of the Community, Sisters and strangers were lining up to pass before his casket. For the past two days and nights, the parlor in the Community House has become a veritable shrine. People brought cards, medals and trinkets to touch to his hands and face. The high and low, the rich and poor, the learned and unlearned all became as little children in his presence.” Brother Phil concludes, “It is no wonder that during his life, he was referred to as the Divine Healer and the Miracle Man of Notre Dame.”

Brother Benjamin Rossi gave a very brief explanation of how to access YouTube. The conference was put on YouTube for several days. The conference ended at 12:00 noon, Saturday April 24th.





SUSTAINING MEMBERS

Generalate in Rome – Fr Epping, CSC

Provinces

United States Province – Fr William Lies, CSC

French Canadian Province – Fr Mario Lachappel, CSC

Midwest Province – Br Kenneth Haders, CSC

Moreau Province – Br Thomas Dziekan, CSC

Sisters of the Holy Cross – Sr Veronique Wiedower, CSC

Marianites of Holy Cross – Sr Ann Lacour, MSC

Sisters of Holy Cross, Montreal – Sr Raymonde Maisonneuve, CSC

Sisters of Holy Cross, New Hampshire – Sr Diane Dupere, CSC

Schools

University of Notre Dame – Office of Mission Engagement

University of Portland – Acting President, Herbert A Medina, PhD

Stonehill College – Fr John Denning, CSC

Holy Cross College, Notre Dame – Fr David Tyson, CSC

University of Holy Cross, New Orleans – Dr David Landry, PhD

St. Mary's College – Dr Katie Conboy, PhD

St. Edward's University – Dr George Martin, PhD

Archives

Moreau Province – Br Richard Critz, CSC

Individuals

Mr. Donald Ziliak

Br Robert Lavelle, CSC

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Holy Cross History

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