



Holy Cross Brothers at the University of Portland 1902-2012



Brother Vitale Cahill at Work

*The Congregation of Holy Cross Priests and Brothers has declared a **Year of the Brother** beginning October 17, 2011 – October 17, 2012 to honor Saint Brother Andre Bessette, CSC.*

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By

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Holy Cross Brothers at the University of Portland: 1902-2012

The Congregation of Holy Cross for 175 years has provided the Church with a unique model of religious life that incorporated a society of priests and a society of brothers into a single congregation which has become the particular hallmark of our religious community. Distinctive apostolic works have been the major focus of each society over its history, and whether it has been in parishes or in various levels of education, both priests and brothers have collaborated in the many different apostolates of the congregation. The Congregation of Holy Cross came into existence in 1837 when Father Basil Moreau assumed leadership of the Brothers of St. Joseph and united these men with a group of auxiliary priests he had organized two years earlier to assist with missions in the Diocese of LeMans¹ Fr. Jacques Dujarie founded the Brothers of St. Joseph in 1820 to provide teachers for post-Revolutionary France. By 1837 when the Fundamental Act was signed by Fr. Dujarie and Fr. Moreau joining the brothers and the auxiliary priests there were about 50 brothers and 10 priests comprising this new community that would take for its name The Congregation of Holy Cross.

Fr. Moreau's vision for this new community was indeed unique for the time in that he believed that these brothers and priests could work collaboratively. In his vision, he also included a group of religious sisters working with the two groups of men and initially modeled his congregation after the Holy Family which was not approved by

19th century Rome. His vision of a Brother of Holy Cross was different in that it was not exactly the model of the newly founded Christian Brothers who had no clerical membership, nor was it that of lay brothers who served primarily as assistants to priests. Fr. Moreau's envisioned these men working collaboratively—each responding to his unique vocation and lending his unique talents to the Church and to Holy Cross. Gerard Dionne, C.S.C. states that Fr. Moreau saw Holy Cross as:

*a religious family where complementarities are called into play so that the unity of the people of God in the diversity of the gifts of the Spirit might be made evident. Holy Cross appears thus as a figure of the Church.*²

Despite the Founder's vision of his new congregation, tensions between the two societies existed over finances and leadership almost from the very beginning, but in no way deterred the missionary spirit of this new community. From the first mission to Algeria in 1840, to the United States in 1841, to Canada in 1847, and to Bengal in 1852, brothers and priests would work side-by-side in these new ventures despite these tensions that at times were sometimes serious. It wasn't until the General Chapter in 1945, when the Congregation created separate provinces for priests and brothers, that a "solution" to these tensions between societies appeared to be resolved. The Vatican gave its blessing to this separation into provinces of priests and brothers in 1946.³

¹ "A Brief History of Holy Cross Brothers," *Pillars*, Spring, 2012, page 2.

² Gerard Dionne, C.S.C., 1994 as quoted in "A Brief History of Holy Cross Brothers," *Pillars*, Spring, 2012, page 3.

³ "A Brief History, page 3.

Between 1946 and 1962 both societies experienced tremendous growth in United States in 1946, there would eventually be six provinces—three of priests and three of brothers. There were over 1,500 members in the United States by 1962, United States, and other works under the sponsorship of a province of priests or brothers.⁴ In each of these institutions in the six separate provinces there were priests and brothers assigned by their respective provincials to work together in a common apostolate. Fifty years later, in 2012, there is only half the membership that existed in 1962, and there remains only one province of priests and brothers, and two provinces of brothers. There are now five institutions of higher learning, but fewer high schools, parishes and other works of the American Congregation.⁵

The focus of this paper is to look at one of these Holy Cross institutions—the University of Portland—where since the spring of 1902 priests and brothers have worked side-by-side in what had been initially an apostolate of the then single United States Province of Priests and Brothers, then from 1946 to 2011 an apostolate of the Indiana Province, and since July 1, 2011 an apostolate of the United States Province of Priests and Brothers. Over these 110 years approximately 100 brothers have been assigned to this apostolate even though much of its history has been under the jurisdiction of a province of priests. For the purpose of this study the nearly 100 Brothers of Holy Cross will be categorized into three areas of the apostolate: the University of Portland; Columbia Prep that existed distinctly from

membership and apostolic works. From a single province of priests and brothers in approximately half priests and half-brothers. There were five institutions of higher learning, over twenty five high schools, parishes throughout the 1935 until 1955, and the farm that existed from the arrival of Holy Cross until the early 1930s. While not exclusive categorizes in the sense that once assigned individual religious worked only in those categories, there are many examples of individuals who taught at both the University and at the same time Columbia Prep. Many of the individuals assigned to the farm eventually worked on grounds and in other areas where there talents were needed such as the mail room and the bookstore, and prefecting study halls and dorms.

The first Brother of Holy Cross to arrive in Portland was Brother Wilfred Schrieber who arrived in August, 1902 with Fr. John Thillman who joined Fr. Michael Quinlin—the second President of Columbia University—Fr. William J. Marr, and Fr. Patrick Carroll who had arrived in May of the same year. These five men, four priests and one brother were the first Holy Cross to staff this new apostolate. Br. Wilfred was to supervise maintenance of the plant, and much of his time was spent heating the few buildings that formed the campus at the time. Initially there was no steam plant, so West Hall (presently Waldschmidt Hall) was heated by individual stoves and a few fireplaces until a more suitable central system was developed. For the next 31 years Br. Wilfred presided over the steam plant that used wood for its major source of fuel until 1928 when oil was finally brought to campus, and he took great pride each year in burning as little fuel as possible much to the chagrin of shivering students.⁶ Br. Wilfred

⁴ For exact numbers of religious of Holy Cross and institutions sponsored by Holy Cross, consult the United States Catholic Directory for a particular year.

⁵ See Robert Epping, C.S.C. "Statistics on Congregational Membership in the United States," prepared for the Congregational Committee on Restructuring, September, 2009.

⁶ James T. Covert, *A Point of Pride, the University of Portland Story*, University of Portland Press, 1977, page 69.

was the longest surviving religious to stay in Portland of the original group of five who arrived in 1902 returning to Notre Dame in 1933.



Br. Wilfred Schreiber

From 1902 until the early 1930s, a farm existed on this campus that consisted of an orchard, several out buildings for chickens and milk cows, a plot that produced produce for the religious and borders, and enough potatoes to supply the kitchen for an entire year. The farm occupied the majority of the eighty acres the University had amassed by the time the farm ceased existence. All the land north of what is presently the main entrance on Willamette Blvd was the farm along with some land east of Christie and Kenna Halls that was planted in corn according to Jim Covert who wrote the history of the University for its 75th

Anniversary in 1977.⁷ When the farm closed there were about 20 milk cows, chickens cared for by the Presentation Sisters, fields of potatoes and seasonal produce that supplied the kitchen also under the supervision of the Presentation Sisters.

Br. Joseph Achatz was the first brother assigned to the farm. A temperamental individual with a heavy German accent, he succeeded a hired man who ran the farm in the very first days of the University. He arrived sometime in 1902 and intermittently went from the farm to what might be considered maintenance and supervisor of housekeeping. For two decades he served in Portland, and he was assisted by Br. Alpheus, Br. Ulrich, Br. Urban, Br. Jerome, and Br. Flavian. Depending on his run-ins with the Sisters in the Kitchen, or other workers on campus, he was either in charge of the farm or assigned another task away from the farm and the incidents that caused the discontent between fellow workers.

One of Br. Joseph's major run-ins involved an incident with the Sisters, his dogs and the chickens. In a paper delivered at this Conference in 1986, Mary Blanche Boland, a niece of Fr. John T. Boland, C.S.C. who had had been President of the University from 1914 until 1919 recalled the incident in the paper she delivered at that time. She quotes a letter of Fr. Boland to Fr. Morrissey, the Provincial, regarding the incident. Brother Joseph has given up the care of the farm and is now working in the main building sweeping, etc. The change came about in this way. He had three dogs which took a delight in chasing the chickens. In fact they killed a good number of them. Although I told Joseph to do away with two of the dogs, he was determined to keep them. One morning the Mother (Mother Theodore was the Superior of the Presentation Sisters) gave Br. Joseph a piece

⁷ Ibid, page 68,

of her mind about his dogs and chickens, etc., and at noon Joseph gave up the farm as he said for "two years," because in two years the farm would go to hell, and then everybody, including the Sisters,, would be begging him to return. I am writing to you about this matter now for Joseph may ask you to give him a change.⁸

For two years, then, Br. Joseph left the farm in other hands, and flirted with a change to Texas, but that never materialized. By September 1917 Br. Joseph had assumed direction once again in a little more than two years, just as he had predicted. However, by April, 1918 another incident occurred and is revealed in a letter of Fr. Boland to Fr. Morrissey. No doubt you have received Br. Joseph's letter. I do not know what he may have written so I think it best to give you the facts. Sister Martin left here on March 12 for Fargo, N.D., having requested a change of obedience as she was not happy in her work because of interference by Br. Joseph.



Br. Joseph Achatz

Mother, however, requested me not to, but hoped that Brother would be changed in the summer. Sister Martin was not replaced, and her work fell to one of the kitchen sisters who undertook the care of the

chickens and the work in the dairy in addition to her own work in the kitchen.

Last Wednesday Joseph threw some hard substance at a chicken and killed it, accidentally so at least he now claims. He took it into the kitchen and told the Sisters he intended to kill all the chickens. I had to remove him from his work, at least for a time, or until he would realize in some way the barbarity of his behavior. I spent two days in town looking for a man to do this work but could find none although I offered \$4.50 per day. This idiot Alpheus (Br. Alpheus apparently took charge of the farm in the absence of Joseph) can do nothing, I had to get a student to milk the few cows. If we don't get the planting done now the farm will be of no value to us next year and you know what that would mean.

In the same letter, Fr. Boland continues, Joseph returned to the farm today. I told him you had wired me that you could not change him until July. I explained to the Mother the difficulty of getting another man now, and she is satisfied to have matters remain as they are for the present.⁹

However, things did not improve on the farm under Br. Joseph's direction. By September 2, 1918 Fr. Boland informs Fr. Morrissey that the Sisters have given up care for the chickens, because they did not have a Sister to do this chore. The chickens then become the responsibility of the farm rather than the kitchen. Given the temperament and lack of talent of some of the farm personnel, it is perhaps the reason why the farm never lived up to the expectations that the community place on the farm.

Br. Christopher Bauer was assigned to the farm in the late 1920s just as the University was beginning to take shape as a four year institution with a separate prep school. The farm found it difficult to provide sufficient milk, eggs, and produce

⁸ Fr. Boland to Fr. Morrissey, March 16, 1915, as quoted in Mary Blanche Boland, "The Greening of the Memory of John T. Boland, C.S.C., 1867-1924, a paper presented at the Holy Cross History Conference, June 13-15, 1986 at St. Edward's University, Austin Texas, page 12.

⁹ Ibid, April 13, 1918, pages 13 and 14.

for the kitchen given the amounts need for young men who had healthy appetites. It soon became obvious that the days of the farm were limited. Br. Christopher recalls in an interview with Br. David Martin, the University Archivist in the early 1970s, that he came to Portland from St. Joseph Farm in Indiana, and he states that ¹⁰ "My going out there seemed to me to be a very easy job because of the size of the farm compared to St. Joseph Farm." Br. Christopher remained at the farm for about two years and was succeeded by Br. Louis Bertrand Leinmiester, who supervised the closing of the farm probably by the end of 1930. Thus the farm, its directors and brothers who assisted in this work would no longer be a part of the University. The decision to sell the bull used for breeding had been made earlier in 1926 according to Jim Covert, and the profit from that sale permitted the University to purchase a Studebaker, the first automobile the University owned. ¹¹

Another pioneer who arrived among the first Holy Cross religious in 1902 was Br. Charles Borromeo Harding who would leave his mark on this place for the next twenty years. Born in Ireland, the son of a carpenter, in 1838, he came to Holy Cross in 1862. He was a self-taught institutional builder and construction manager involved in almost every addition to the physical plant at Notre Dame from 1868 until coming to Portland sometime in 1902. Br. Charles along with Fr. Edward Sorin and Fr. Alexis Granger formed what Thomas Schlereth refers to as an *ad hoc* committee of Holy Cross religious who designed and redesigned Sacred Heart Church at Notre Dame which is today Sacred Heart

Basilica.¹² St. Edward's Hall at Notre Dame as well as Corby Hall and then Dujarie Hall (now Carroll Hall) were designed and the actual construction of these buildings was supervised by Br. Charles.



The Junior team during his days of coaching made a record for itself that will be remembered at the University for long years. George was modest and unassuming, and worked so silently that one scarcely knew he was doing things, but he got results in spite of the fact that we did not hear the machinery working; and the proof of a man's work lies in the things he accomplishes. While we regret that he has left us we are happy to know he is doing so well at Michigan and we wish him all possible success in his chosen profession.



BROTHER CHARLES, C. S. C.*

FOLD over him the shroud of death well done,
Nor at his lowly casket bend to weep;
The day is done and, like a weary child,
He lays him down to sleep.

So silently along life's way he went
We scarcely noticed the steep road he trod;
Until our eyes beheld his fragile form:
Enter the house of God.

Fold over him the shroud of peace and rest,
No more for him the burden and the heat;
Sweatily he did the task God bade him do—
His labors are complete.

Fold over him the shroud of love and hope,
And in the gathering twilight breathe a prayer
That his white winding sheet be at the last
The one that we shall wear.

*Died June 18.

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Br. Charles Borromeo Harding

For twenty years Br. Charles served as carpenter, sometimes grounds worker and even a farm hand from time-to-time here in Portland. Not a young man upon arriving here at the age of 64, he would undertake major building projects. In 1908 he designed St. Mary's Hall, a four story wooden structure to house the Presentation

¹⁰ Br. Christopher Bauer, C.S.C. to Br. David Martin, C.S.C., University Archivist, date unknown.

¹¹ Covert, page 69.

¹² Thomas J. Schlereth, *A Spire of Faith: the University of Notre Dame's Sacred Heart Church*, page 17.

Sisters. After the Sisters left, it was used to house Holy Cross religious, bachelor members of the lay staff and maintenance crew.¹³ Later he would be instrumental in providing a comparable building named St. Joseph Hall, build a wooden addition to West Hall that would serve as a kitchen for the students and religious community, and when needed provide buildings for the farm, grounds, and maintenance crews. *The Columbia*, the University's paper, makes several mentions of Br. Charles' work. In 1916 he was shingling the roof of West Hall, and at the age of 78, he was seen on the roof actually doing the roofing.¹⁴ In 1919, mention is made of his building a wooden sidewalk from West Hall to the Infirmary that would serve as sort of a Noah's Ark when the rain comes and it floods.¹⁵ Finally in November, 1922, there is mention of his death calling to mind his friendly demeanor, holiness and generous spirit in all that he did.¹⁶

Like most Catholic colleges and universities, the University of Portland did not open its doors offering four-year degrees that have become the standard today. The four year University of Portland that we see today didn't take shape until the late 1920s. In the first two decades, what was then called Columbia University was primarily a prep school educating students from what today would be considered middle school and high school age boys to prepare them to go on to college and university level programs. During the 1920s the University awarded what was then a very popular two-year business degree, and there were several options in Portland where young men could study commerce for two years and then go

on to a professional career. In 1927, the decision was made to expand the academic program to a four year degree, and in 1929, the University graduated six men with four year degrees.

As the University moved toward a four year program, it was necessary that it receive regional accreditation. In 1934, the Northwest Association of Colleges and Universities gave regional accreditation to the University, and the following year, the name of the University was change from Columbia University to the University of Portland. By 1935 the University of Portland became an accredited four year institution; it had phased out the elementary school; modified the prep school with more professional courses and completely separated it from the University. It would be named Columbia Prep and eventually move off campus until it ceased operation in 1955. During its existence Columbia Prep was recognized as the best Catholic high school program in the area with a superb faculty—many of them teaching both in the high school program and in the University. From its first days until its closing in 1955, over thirty Brothers of Holy Cross were assigned to teach at Columbia Prep as well as at the University of Portland, and sometimes at both places at the same time.

Among this group of brothers teaching in the Prep, the largest number by far taught English. Eleven Brothers including Isidore Alderton, Augustus Banville, Adrian Bauer, Finbarr Buckley, Aloysius Dempsey, Leon Gnewuch, Tobias Heider, Tobias O'Brien, Owen O'Connor, Tomas O'Keefe, and Ernest Ryan are identified as mainstay English faculty during the existence of the prep school. Each contributed to the reputation of the school known for its quality education for young men in the Portland area.

Br. Ernest Ryan who taught English in the prep school from 1938 until 1943 left

¹³ *The University of Portland*, Alumni Edition, August, 1959, page 3.

¹⁴ *Columbiad*, November, 1916, Volume XV, No. 2, page 56.

¹⁵ *Ibid*, November, 1919, Volume XVIII, No. 2, page 54

¹⁶ *Ibid*, October, 1922 Volume XXI, No. 1, page 25.

a very strong impression on his students during his five year stay in Portland. Br. Gerald Muller, who wrote a paper for this conference on Brother Ernest in 1999, relates his experience,

“He arrived at 9 a.m. after three days and two nights on a train. ‘ I had to go into class and teach at one o’clock that same day so one of the Fathers could go out and play golf that afternoon, he complained. Father Michael Early was superior in Portland at the time I was sent there to teach. This was my first experience of living and working directly with the priests of our Community. After I got acquainted with the place and accustomed to the climate, I liked Portland very much.....Father Early would never be taken for a mental giant...but he treated me well. I found him very generous in every way and I know he appreciated the work I did among the boys while I was there. Father had been a novice with me.”¹⁷

Coming from Cathedral High School in Indianapolis, a Holy Cross Brothers High School, he was not impressed with the order in the school that was considered the best in the city. I never got into any school where there was less order and discipline. I had to be my toughest for the first month; but after that the boys knew that I was the only one who insisted on order and so they cooperated. After that, they began to tame down in some of the other rooms also. Mothers and Dads attending regular meetings once a month at the school all wanted to meet me for they said, “You are the one talked about at home. My son said I just had to meet Br. Ernest.” My next four and $\frac{3}{4}$ years in Portland were delightful.¹⁸

¹⁷ Br. Gerald Muller, C.S.C., *A Man of his Word, a Biography of Brother Ernest Ryan, C.S.C.*, an unpublished manuscript, 1999, page 19.

¹⁸ Br. Gerald Muller, C.S.C., *A Man of His Word, a Biography of Brother Ernest Ryan, C.S.C.* an unpublished manuscript, 1999, page 20.

Br. Ernest in addition to teaching English and religion in the prep school also taught courses in education at Marylhurst College in Portland, library science courses at the University of Portland, and had spent four summers teaching library science courses at the Catholic University of America. A very productive individual, he began writing books for young people, perhaps the most popular was *Captain Johnny Ford* based on his years spent teaching at Cathedral High School in Indianapolis. He eventually returned to Central Catholic High School in South Bend, and then went on to become the editor of the Dujarie Press that published hundreds of books authored by Brothers of Holy Cross on the lives of saints that were written for elementary and high school students until his death in 1963.

Other brothers who taught mathematics and science, commerce classes and music were assigned to Columbia Prep. Brother Norbert Henske, a math and science teacher by training relates an interesting explanation of his days at Columbia Prep that were not that different from brothers teaching anywhere, and almost anything, depending on the need for faculty at any given time. He recalls that when he got to Portland in 1934, he expected to teach mathematics. However, Fr. Early, the principal, called him in and asked him to teach classes in English, Latin, Economics and government for at least a year.



Br. Norbert Henske

He did that for two years, and never taught mathematics which was his major area of

preparation. In a later stint, Fr. Miltner noted that he was working on a master's degree in Spanish during the summers at the University of Portland and asked him to teach sisters attending summer school Spanish. He did this, and the next year was given five Spanish classes at the University from introductory level to the intermediate level. This serves as an example of the resilience of many religious of those days. With little preparation they were frequently asked to fill in wherever needed, and much of what was needed for course preparation was done on their own.¹⁹ By far the greatest legacy left by Brothers of Holy Cross has been within the context of the University of Portland over many years and in many different capacities.

President Br. Raphael Wilson



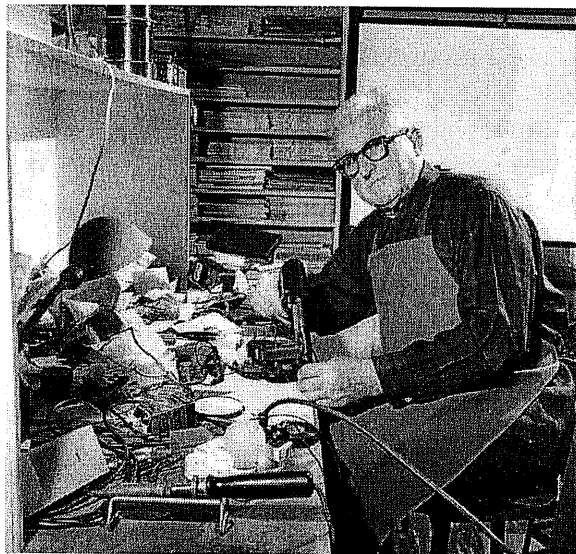
A listing of notable brothers over the years would include men like former president Br. Raphael Wilson , Br. Godfrey Vassal, teacher and builder; Br. David Martin, University librarian and archivist; Br.

Ferdinand Moser, mathematician, engineering and gardener who planted the beautiful sequoias and camellias on campus; Br. Malcolm O'Neil, head of the financial aid office; reference librarian Br. Frank Drury; and Br. Fulgence Dougherty who spent over thirty years here at the University, and fourteen of them as director of foreign students. The list goes on to include University postmaster Br. Austin Guenther; sacristan Br. Pius Leising who in his spare time organized the University's bowling tournaments; bookstore managers Br. Dennis Waterson, Br. Meinrad Secard and Br. Paul Loos; veterans liaison Br. Andrew Corsini Fowler, and carpenter Br. Remy Aydt whose altars he built are still in use in Christie Hall and the Chapel in Holy Cross Court. These men working with the hundreds of priests assigned to this place made innumerable contributions to the unique Holy Cross tenor of the University since 1902.

Br. Godfrey is one of these many dozens of Holy Cross Brothers who devoted many years to the University and have left an impressive list of accomplishments. Br. Godfrey is best remembered for his development of the University's School of Engineering. He received his bachelor's degree in mathematics and a master's degree in physics before being assigned to Portland in 1929. For the next forty- five years B.G. as he was known on campus taught mathematics and physics, and within a few years after his arrival he was head of the physics department. He recalled years later in an interview that when he came to the University there was no physics class or lab. Fr. Louis Kelley, then President of the University, asked him to proceed with classes in physics and to build a lab, and provided him \$100 to fund the project. He found a vacant room in the basement of Christie Hall, cleaned it out and added another room to provide the first physics

¹⁹ Br. Norbert Henske, C.S.C., interview with Br. David Martin, C.S.C., no date given, page 40 and 42.

classroom and lab in a matter of weeks before the semester began.²⁰ Disinclined to pursue his doctorate (He claimed he never had the time to study, and that “everybody knows everything today except the Ph.D.’s.) he got one anyway when the University presented him with an honorary Doctor of Science degree on the fiftieth anniversary of his religious profession in 1963.



Brother Godfrey Vassalo

B.G. was a respected scholar in atomic and nuclear physics and in radioactive medicine. In 1947 he was invited to the Federal Atomic Energy Laboratory in Oak Ridge, Tennessee to study the possible application of radioactive isotopes to medicine, a project which led him to start teaching a course in the physics of radiation to Portland physicians, to offer similar courses and workshops to physicians and nurses on the East Coast every summer, and to co-found the Society of Nuclear Medicine in 1954.²¹

²⁰ Br. Godfrey Vassalo, C.S.C. interview with Br. David Martin, no date provided, page 309.

²¹ For a more lengthy sketch of Br. Godfrey’s life at Portland see, Br. Donald Stabrowski, C.S.C., “Brother Godfrey and His Brothers,” *Portland*, Autumn, 1992, Vol 11, No.3, pages 7 & 8.

His reputation as a teacher is what made him a legend on campus. Careful, generous, and respectful of his charges, he took time to know his students, never embarrassing them in class because of their lack of preparation or inattention—although he seized every opportunity to admonish students in private. He believed students came to the University to be challenged and encouraged and didn’t expect them to have “too much background” when they came to his classes. John Beckman, a former student and life-long friend of Brother Godfrey commented In the classroom B.G. was an unparalleled master. He always reached each of us as individuals. He showed a continuity of interest in each of us and all of us. His irrepressible good humor burst out often and in frequent anecdotes and an imaginative pun could drop without warning—turning his class into one loud groan. His pleasure was measured by the intensity of the groan. Moments later B.G. would change pace and get down to business. He had the rare gift of awareness of an individual’s problems, even in a large class. He could help those who were having difficulties while challenging those who were quick and bright. He was a pro—but most of all a rich and inspiring personality with abundant vitality. On occasion he turned his talents to fund raising for the University and with considerable success.²²

Occasionally he found it necessary to fund students on the verge of dropping out of school because they couldn’t find money to pay their tuition. He always managed to find someone who could support these causes, and eventually he gained the reputation of being able to help when students had nowhere else to turn. He was fortunate to live long enough to see the establishment of a memorial to himself to carry on this work: John C. Beckman of the

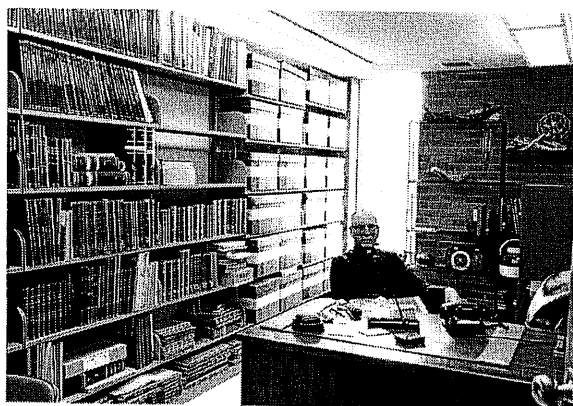
²² John Coyle Beckman, *Friendship and Faith*, 2012, page 95.

class of 1942 instituted the Brother Godfrey Student Aid Fund in 1970 to honor his former teacher, and today Zia Yamayee, former Dean of Engineering, holds the Br. Godfrey Vassalo Professorship in Engineering.

He coached football and hockey in his younger years, umpired baseball games, skated beautifully (He learned the art as a boy in Nova Scotia.), and took photographs for the *Beacon* and the *Log*, and the campus directory, rigged sound systems, repaired students' radios, directed the Parents Club, and served as the University Marshall for many years. He tried retirement several times but it didn't take, and in his last years he taught a class or two every year and took up stamp and rock collecting. He never did really retire until September 12, 1974, the day he died. Fr. James Anderson, the eulogist at Brother Godfrey's funeral Mass put it very well, "He was the University. To think of the University was to think of him."²³

There was also a series of brothers assigned to Portland to work in the library from its earliest days until the 1990s. Br. Vital Cahill between 1918 and 1936 intermittently served as the librarian, and also worked on the farm and grounds as well. The wonderful picture of him in a Holy Cross Brother's habit, and with a fedora keeping the sun off his head, is seen pushing a lawnmower in front of West Hall with one of the students, most likely about middle-school age. Brother Camillus Lenahan was the librarian in the school year 1927 and 1928 and was succeeded by Brother David Martin whose contributions to the University were those of a founder and trailblazer. Brother Ernest Ryan and Brother Innocent Stacco also were part of the library staff under Brother David's tenure, and each

of them taught classes in the library science program offered by the University. John Beckman, an alumnus of the Prep and the University recalls an incident regarding Br. Innocent. A student had raised his hand in study hall one evening in West Hall to ask permission for something, but couldn't find any trace of Brother Innocent who was monitoring the study hall. However, despite the quiet of the study hall there was an audible sound coming from the monitor's desk that gradually attracted the attention of the other students because Brother Innocent had fallen asleep, but in good voice.²⁴



Brother David Martin

Brother David Martin came to the University in 1928 to serve as librarian then housed in the basement of Christie Hall alongside the bowling allies. He spent the next thirty-eight years developing the library to the growing needs of the University. When he arrived on campus, he did not have a college degree, and he completed his bachelors and masters degrees here at the University of Portland and then went on to receive a bachelors degree in library science at the University of Washington and a masters in library science from the University of Chicago.

In the early 1950s he inaugurated a graduate program in library science which in its first years was associated with Rosary

²³ Fr. James Anderson, C.S.C., as quoted in "Brother Godfrey and His Brothers," *Portland Magazine*, Autumn, 1992, page 8.

²⁴ Beckman, page 272.

College in Illinois. Several Dominican Sisters from Rosary would come to Portland to teach summer classes along with the library faculty to prepare librarians and over the years of its twenty-year existence awarded over two hundred graduate degrees in library science. His other major accomplishment was in designing and developing a new University Library. This new building was dedicated on November 30, 1958, and it reflected not only Brother David's understanding of the function of a modern university library, it incorporated his sense as an artist, as a student conscious of Catholic scholarly tradition, and, among other things, as a fancier of exotic fish.²⁵

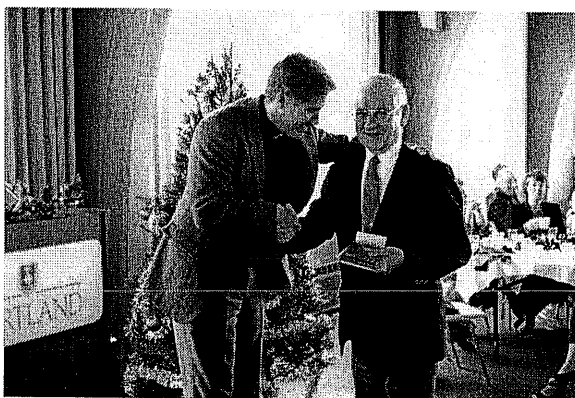
After retiring as Director of the Library, then Fr. Paul Waldschmidt appointed him the first University Archivist, a position he held and worked arduously to set up archives even after a debilitating stroke in 1981. In his last years he took up the guitar, and painted scores of various scenes that are still found in various offices and in the library. Br. David possessed robust health, a strong determination, and longevity, and his fifty-six years of service remain unparalleled in service at the University. This man, although comparatively unlettered in 1928, would profoundly affect the future of this institution.²⁶

Another long serving individual was Brother Ferdinand Moser who came to the University in 1933 to teach mathematics. Brother had received two bachelors degrees, one from the University of Illinois in engineering in 1912, and the second from the University of Notre Dame in 1921 in mathematics. He had taught math classes at

Cathedral High School in Indianapolis before coming to the University, and he



Brother Ferdinand Moser



Br. Fulgence Dougherty

²⁵ Fr. George Bernard, C.S.C. A memo to Members of the University on Br. David's death, August 18, 1986.

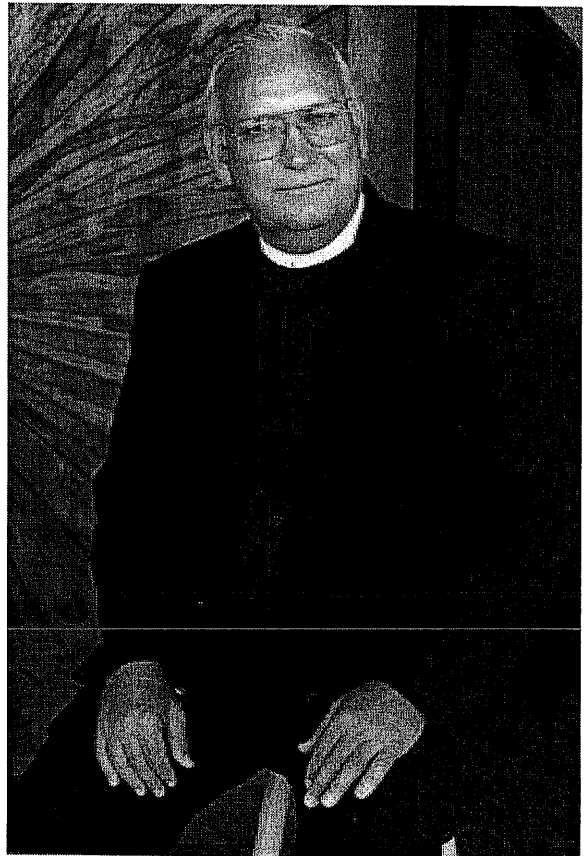
²⁶ Fr. Barry Hagan, C.S.C., *Brother David Martin, C.S.C., 1901-1986*, an unpublished manuscript, July 1993, page 1.

would spend the next thirty-one years teaching mathematics to University of Portland students, especially those studying engineering in later years. However, teaching was only part of what this man spent his days accomplishing. His real love was gardening, and when he wasn't in the classroom, he was to found somewhere on the campus planting, pruning, or sprucing up the grounds.

University historian Jim Covert describes Brother Ferdinand as "a gentle man with a green thumb, and is remembered principally for his interest in the grounds to which he subsequently devoted all of his time after retiring from teaching."²⁷ From his first days on campus he planted the many rhododendron and camellia bushes we enjoy today. But perhaps he is most remembered for the dozens of sequoia trees he planted from seeds and cuttings. Fr. Glenn Boarman in the Development Office remarked in the middle 1960s that "Brother Ferdinand worked without two nickels to rub together and with nothing more than a spade and a pocketknife."²⁸

The brothers assigned to the University in more recent years have also been major contributors to this institution. Br. Fulgence Dougherty after spending many years in Bangladesh and Africa came to the University in 1978 to work with foreign students. He eventually became the Director of the Foreign Students Program and developed a very effective program that reached out to over 200 foreign students each year during the 1980s and 1990s with a variety of activities that weekly provided various programs for students from the many different places studying at the University. After his retirement from the director's position he continued until 2010 with evaluating foreign student transcripts, especially for graduate admissions.

In more recent history, several Brothers were assigned to the University to teach and prefect in the residence halls. Br. William Collins taught sociology classes; Br. Frederick Williams served as Resident Director of Kenna Hall and also as the Director of Minority Programs; Br. William Fuller taught mathematics, and Br. Donald Stabrowski arrived in 1988 to teach history and political science, then became Dean of the College of Arts and Sciences in 1991, and Academic Vice President in 1996 later named Provost in. Br. Thomas Giumenta, the most recently assigned brother, works with students with disabilities and teaches Spanish.



Br. Donald Stabrowski

²⁷ Covert, page 69.

²⁸ Ibid, page 186.

The listing of individuals among almost 100 Brothers of Holy Cross could go on, but this has been an attempt to look at this group of individuals who have worked closely with their community members of the Priests Society to further one of its apostolates. Many of these men spent twenty, thirty, forty and even fifty plus years. It is here in Portland where the spirit of collaboration developed between two societies as our Founder Basil Moreau intended. Equality and fraternity, two hallmarks of the Congregation, continue to mark these experiences of lived religious life in the Congregation of Holy Cross. "Worthy of praise is this institute made up of priests and laymen so joined together in friendly alliance that, while the nature of each society is preserved, neither prevails over the other, but both cooperate in the best possible way in realizing their respective ends" wrote Thomas Barrosse, the Superior General of the Congregation of Holy Cross, in his report on the congregation to the 312st Meeting of the Union of Superiors General in 1985, a fitting summation to what has been the relationship of priests and brothers in the congregation here at the University of Portland.



"I know well the bluff on the Willamette River on which sits the University of Portland. We all have places that are seared forever into our hopes. Our hope must be that our lives and efforts there have helped to sanctify those very grounds for the people who will follow after us."

**Br. Donald Stabrowski,
C.S.C., Ph.D.**

**University Provost and
Professor of Political Science**

Served at UP from 1988 -2012