

Golden Jubilee

Assumption
College.



1870

1920

ASSUMPTION

1870-1920

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Golden Jubilee

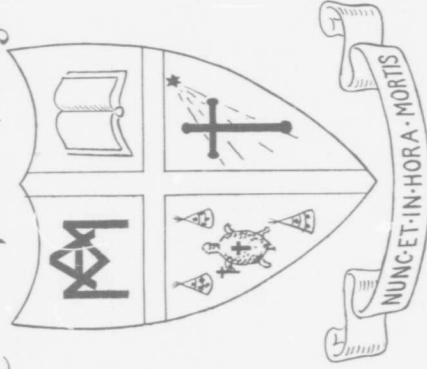
Assumption
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Assumption College.



Sandwich, Ont.



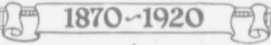
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Dedication

To the honor of the Heavenly Patroness of Assumption College, who for fifty years has bountifully favored her clients within its walls; and to the memory of the great men who devoted their lives to the noble cause of Catholic education, this Jubilee Book is gratefully Dedicated



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THE ASSUMPTION



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"And thou shalt sanctify the fiftieth year. . . for it is the year of the Jubilee."

Foreword

The prime essential of a Jubilee Volume is that it be truly reminiscent of the past; not in a general way, but in the actual revival of facts that lie in the remote cabinets of memory and need but the touch of some associated suggestion to open them to the full light of recollection. It is not necessary that the incidents of the past be depicted in accurate detail, but merely that some passing allusion suggest to the mind the path to complete remembrance. "*Forsan et haec olim meminisse iuvabit.*" So said Aeneas, by way of encouraging his companions, and who has not found how eternally true are his words? How inexpressibly dear to us these early days remain, but they must be given back, all bright and blooming, in a steady, cheerful light, as if they happened but yesterday. If this volume proves an Open Sesame to the past, the highest aim of the editors will have been achieved. They have had in view the former students of the College, whose memories will evoke their delightful stores of recollections, and enable them to live over again the scenes, of which each one may say, "*Magna pars fui.*"

Besides, this volume is offered as a tribute to the memory of the men who for fifty years have guided the destinies of the College, and as an acknowledgment of the excellence of the work accomplished in spite of almost insuperable difficulties. The highest meed of praise should undoubtedly be paid to the names of the Founders, but others deserve a high place in our esteem by their success in maintaining the lofty standard established by their predecessors.

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POPE BENEDICT XV

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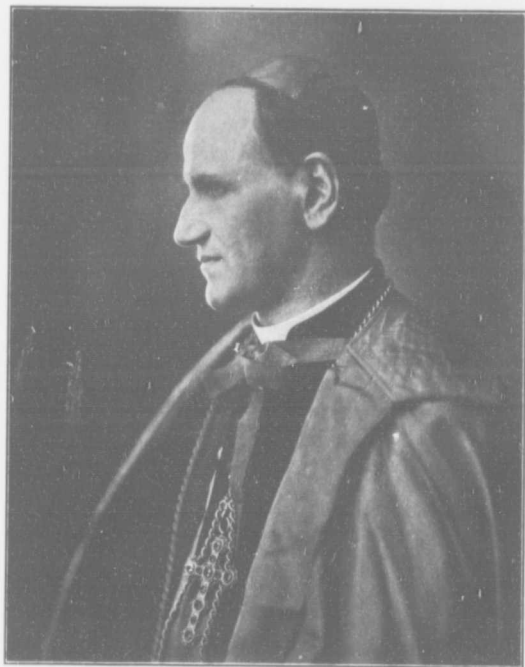


To the kindness of Bishop Fallon we are indebted for the following cablegram from Pope Benedict XV., transmitted by Cardinal Gaspari, Secretary of State:—

"On the happy occasion of the fiftieth anniversary of the foundation of Assumption College, Sandwich, Ontario, the Holy Father, with congratulations and best wishes for the increasing success of this institution of Catholic education, sends, with all his heart and as a pledge of divine favor, his Apostolic benediction for its superior, its staff, professors and students."

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HIS EXCELLENCY, MOST REVEREND PETER DI MARIA, D. D.
APOSTOLIC DELEGATE

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APOSTOLIC DELEGATION
OF CANADA AND NEWFOUNDLAND

Ottawa, April 23d, 1920,
520 Government Driveway West.

*The Reverend Father P. J. Howard, C.S.B., M.A.,
Assumption College, Sandwich, Ont.*

REVEREND AND DEAR FATHER: You are going to publish a Jubilee Volume to commemorate the Golden Jubilee of the founding of Assumption College, and by your letter of the 14th inst. you solicit my blessing on the work.

It affords me much pleasure to comply with your request, trusting that this blessing on the contemplated work shall at the same time be a pledge of God's choicest graces for the Directors and pupils of Assumption College.

I am mailing under separate cover my photograph, which you also applied for with a view to the proposed volume.

With best wishes and sincere sentiments of esteem,
I am, Reverend and dear Father,

Yours very truly in Christ,

+ P. A. Maria

Arch. of Toronto

Ap. Del.

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J. M. J.
ADDRESS OF WELCOME
TO THE
MOST REVEREND PETER DI MARIA, D. D.
APOSTOLIC DELEGATE TO CANADA
ON THE OCCASION OF
THE GOLDEN JUBILEE OF ASSUMPTION COLLEGE
SANDWICH, ONT., CANADA

May It Please Your Excellency:—

The present occasion has a double significance for the Priests and Faculty of this institution, as well as for the pupils entrusted to their care. Not only do they rejoice over the fact that this is the Fiftieth Anniversary of the day when the Basilian Fathers first came to Assumption College, but their hearts are filled with a deeper gladness because they have also the opportunity of welcoming to their house the Representative of the Spiritual Father of the entire world.

The spot whereon you stand is holy ground. Practically ever since the year 1615, when the first white man set foot on what is now the site of the great city of Detroit, no other worship has been offered to God upon it but that of the Holy Sacrifice of the Mass, no other prayers but those of our Holy Mother the Church. The first name given to it, and to the village which grew up around it, was L'ASSOMPTION, and this name it proudly and reverently bears to this day. The Apostles who spread the gospel among the Indians of the district were the pious and indefatigable Jesuit Fathers who accompanied the French explorers to these shores; and as they themselves professed unqualified obedience to the Vicar of Christ, and taught their savage children the same doctrine of love and submission, so do we, Your Excellency, maintaining the sacred tradition begun by them, offer the Holy Father through you our homage and obedience.

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But it is not only as the representative of the Holy See that the Superior and Faculty of Assumption College greet your presence here today. We welcome you for yourself, and we invite you to become one of us on this happy occasion. For fifty years our Fathers have added their endeavors to the great work of Catholic Education; for fifty years have the young men of both sides of the International Boundary learned from us and our predecessors the Principles of our Holy Faith and the knowledge necessary for their chosen professions. The results are before you today. These labors have received the manifest Blessings of Heaven; for our College has been the Home of Vocations and the Nursery of the Holy Priesthood. For this we are deeply and humbly grateful to Almighty God, and to the Blessed Mother who is the Patron of the Institution; and if there is any feeling of pride in our hearts, it is not because of our own work, but because of that done by the Grand and Saintly Men who founded this College. Its tone and traditions are theirs, and all that we have done is to endeavor to keep them alive, in the hope that the same favors and blessings may reward us in turn.

We ask Your Excellency to share our joy today, to look upon this house and all within it as your own during your stay; we beg you to bless our pupils and our efforts, and to remember us at the Altar of God. In return, we pray that Our Sovereign Master may prosper your work in this land; that the Catholics of Canada may ever remain faithful in their obedience to the Common Father of All; and that when you are called on to leave us, your sojourn may be a happy memory both to yourself and to those who have been under your care.

THE SUPERIOR AND FACULTY OF ASSUMPTION COLLEGE.

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ADDRESS OF WELCOME TO
HIS EXCELLENCY, THE APOSTOLIC DELEGATE
MOST REVEREND PETER DI MARIA, D. D.
ON THE OCCASION OF
THE GOLDEN JUBILEE OF ASSUMPTION COLLEGE

May It Please Your Excellency:—

We, the Student Body of Assumption College, ask the privilege of extending to Your Excellency a welcome of our own on this solemn and momentous occasion. We do this for many reasons, but principally because of the great inspiration it is to us to see with our own eyes and to greet with our own voices so immediate a representative of the most august power on earth. Many of us hope that God, in His infinite goodness, will grant us the wonderful privilege of some day rising to the dignity of the Catholic Priesthood, and of offering with our own hands the same Holy Sacrifice at which Your Excellency officiated in our presence today. Others will take upon themselves an earthly career; but hope, by their example and faithful observance of the precepts of our Holy Religion, to carry on a lay apostolate almost as important. Need we say that the presence of Your Excellency, together with that of the Right Reverend Bishops who have honored us, and the long array of Priests who were our predecessors in these halls, is something that we shall never forget, an encouragement to all, no matter to what career we shall be called. At the present moment we are young and inexperienced, receiving at the hands of our beloved Professors the impressions that we hope to carry with us through the trials and difficulties of life. We have a deep love and reverence for our Holy Religion and all that it implies. We are going out into a world torn by conflicting emotions and extravagant ideals; but we shall do so, trusting in the promise of Our Saviour that He will be with His Church all days, even to the consummation of the world. This trust we place also in the wisdom and energy of His Vicar on earth, and to him, through Your Excellency, we pledge our loving obedience. We hope that you will take away with you a pleasant memory of your stay among us; and that God will bless and prosper you in all your undertakings is the prayer of—

THE STUDENTS OF ASSUMPTION COLLEGE.

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THE OLD PALACE

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RIGHT REVEREND M. F. FALLON, D. D.
Bishop of London, Ontario

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*His F. Fallon,
Bp of London,*

We beg to express our sincere appreciation of His Lordship, Bishop Fallon's kindness in obtaining the Papal blessing on the College, its staff and students on the occasion of the Golden Jubilee, and also for his constant favor since he has been Bishop of London.

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Origin of Assumption Parish and Church Sandwich, Ont.

After the discovery of the New World, the various nations who attempted colonization occupied widely distinct territories. The English chose the coast line from New England to Georgia; the Spaniards went to the south; while the French seized upon the enormous system of waterways which begin with the St. Lawrence River, pass through the Great Lakes and follow the Valley of the Mississippi to the Gulf of

Mexico. This arrangement was no doubt accidental at first; but the wonderful activity of the French pioneers, especially the Jesuit missionaries, led them to push their way inland,—an undertaking rendered less difficult by the fact that they could travel most of the way by boat. Thus, while the English were content to build their towns and cultivate their plantations, the French rapidly made themselves masters of the magnificent river and lake country that make America



PARISH RESIDENCE

the envy of the world, and are such an important center of industry in our time.

It was not long before the English perceived the real value of this territory, and many were the battles and sieges which took place along what, for want of a better term, might be called the border. As soon as the French realized the danger, they proceeded to erect forts and stations upon the rivers which connect the Great Lakes. These fell into the hands now of one side and again of the other, until the capture of Quebec and Montreal rendered the position of the French in Canada untenable.

One of the most important of these links in the vast waterway between Lake Superior and the ocean is what is known as the Detroit River. It is difficult to say when the white man first set foot on the ground occupied by the city of Detroit; but it is certain that Samuel de Champlain passed over it with a large war party in his campaign against the Iroquois, which so embittered the tribe against the French that they kept them permanently out of the State of New York. As the French explorers seldom, if ever, travelled without the representatives of the Church, who were invariably Jesuit missionaries, it is probable that the Holy Sacrifice of the Mass was first offered there at the time.

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At the end of the seventeenth century, the Board of Indian Commissioners at New York recommended that a fort be built on this spot; for its importance as commanding the river and as a post for carrying on the fur trade was evident to them. It is likely that this gave the alarm to the French; for Cadillac hastened to anticipate them in 1701, and so founded the first permanent post and settlement. He brought about one hundred followers with him, and, according to the Encyclopedia Britannica, "built a fort two hundred feet square south of what is now Jefferson Avenue and between Griswold and Shelby streets, and named it Fort Ponchartrain in honor of the French colonial minister."

As both sides of the river were within the same jurisdiction and bore the same name, though what is now the Canadian side was occupied chiefly by Indian villages for some time afterward, there was considerable traffic between them. But white settlers gradually made their homes all over, and the name of La Pointe de Montreal was given to the bend of the river where Sandwich stands today, while the mission which was founded later was called l'Assomption du Detroit.

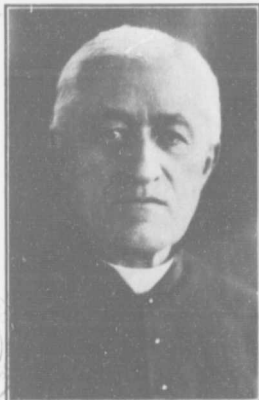
At first, of course, the whole region was dependent on Detroit proper for its spiritual needs; but in 1728, Father Armand de la Richardie, a Jesuit missionary, founded a mission on the Pointe de Montreal for the Wyandottes, or, as some called them, the Hurons. This was the actual beginning of the present parish of the Assumption. Father de la Richardie was a remarkable man in every respect, and so great was his influence over his savage flock that there were soon several hundred converts. In 1742 the village was moved to Bois Blanc Island, opposite the present town of Amherstburg, and it is probable that the mission was transferred with them, though there were many white settlers around the old station. It was during their stay on the island that the saintly missionary was compelled by ill health to leave his flock and return



ASSUMPTION CHURCH, SANDWICH

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to Montreal, in 1746. He left everything in the hands of Father Potier, who had been his assistant for some time. This zealous priest was not well known to the Indians, and had not yet earned the love and respect which they paid him later on. Indeed, when the Indians attempted a revolt against the French with the intention of putting all of them to death, the missionary had to flee to Detroit to save his life. This called for the return of Father de la Richardie, who was considered the only one with sufficient influence over the Hurons to settle the trouble.



REV. J. J. M. ABOULIN
Parish Priest 1870-1894

In spite of his growing infirmities, the intrepid Jesuit granted the request of the governor, de la Glassoniere, and made his home at l'Assomption in 1748, as the Indians were sent back to their old village during that year. Here he remained until 1751, when he went to Quebec, never to return to the scene of his first labors.

So greatly did the Indians appreciate the services rendered them by this good priest that they made him a present of a large tract of land, forty arpents in length; but his successor, Father Potier, was later compelled to sell it for the support of the mission. It appears that the latter overcame the first distrust of his people, and was loved and revered by them; for they presented him also with a tract of land, two arpents wide, the deed of which is still in possession of Assumption College. As the reader might find it interesting, we will quote it in full:—

"Nous, les Chefs de la Nation et Tribu des Vendottes, vulgairement nommés Hurons, apres nous être consulté entre les anciens de notre village, et voulant donner des marques de notre estime au R. Pere Potier, Jesuite, notre Missionnaire, nous ne pouvons luy temoigner quant luy donnant deux arpents de terre a prendre sur le bord de la Rivière du Detroit tenant du Coté de l'est nord est a Francois Gaudet et du Costé de l'ouest sud ouest a nos terres de notre village, et la profondeur jusqu'au Grand Marais. Nos intentions sont qu'il en jouisse luy et ses hoirs comme a luy appartenant suivant la donation que nous lu en faisons sans aucun retour de notre part. En foy de quoy nous luy avons donné le present au Detroit, le 22 Septembre, 1780."

This venerable document, now one hundred and forty years old, is signed by the chief of the Hurons, whose name the writer cannot decipher, but whom he believes to be Michel le Tortue; for his mark is apparently a turtle with a cross on its back, bearing another cross in its right flipper. It also contains the names of the Indian witnesses, and of Charles Reaume, the interpreter.

In 1767, the mission was raised to the dignity of a parish, under the same name of l'Assomption. Shortly after Father Potier's death, which occurred in 1781, the Bishop of Quebec appointed a successor in the person of Father Jean Francois Hubert. By this

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time the settlement had gained considerable importance; for in 1750 the French authorities had made large grants of land to retired soldiers, and practically the whole of the Canadian side of the river was occupied. These grants consisted of long, narrow strips of land, two hundred arpents in length by two wide, stretching straight back to the shore. Not only did the English refrain from interfering with this arrangement, but they even adopted it themselves when they occupied the country in 1760. The result might have been observed till quite recently in the long, narrow farms which came down to their owners from the first settlers. The colony was therefore well off, and Father Hubert thought it high time they should build a new church. In the words of the confrère, who some years ago wrote a short account of the origin of the parish, "It was situated on the south of the old church on the land given to Father Hubert. At the right of the new church was built the presbytery, which is still extant." Unfortunately, this old landmark has disappeared since the above was written, to the great regret of antiquarians; for though rather unsightly toward the end, it was associated with many traditions, and was perhaps the oldest building on this side of the river.

That Father Hubert was no ordinary man is proved by the fact that he was later on made Coadjutor Bishop of the Diocese of Quebec, and finally succeeded to that See in 1788. For a year after his departure, the parish had no priest of its own; but the



INTERIOR, ASSUMPTION CHURCH

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arrival of Father Dufaux at the end of that time made the parish independent once more. This good priest remained in charge till his death, ten years later, when another interregnum occurred. Finally, however, the appointment was given to Father Jean Baptiste Marchand, a Sulpician, who had previously been Superior of the College of Montreal. He ruled over the destinies of the parish for a period of twenty-eight years, departing this life in 1825. He was succeeded by his curate, Father Crevier,

who had been sent to assist him in 1816. This energetic priest saw the immediate need of supplying the children of the parish with a proper education, and his first care was to provide for a new school and to invite the Grey Nuns to take charge of it. He even started what he fondly hoped would in time become a college, and had several pupils whom he instructed in Latin and Mathematics.



REV. FR. FAURE
Assistant Priest 1872-1886

We learn from a letter now in possession of the Essex Historical Society that the Church was in such a poor condition that it could not be expected to last more than eight or ten years, even with repairs. In 1827, Bishop MacDonnell, of Kingston, came to Sandwich and summoned a meeting of the trustees to consider the matter. It was decided that there must be a new church and a school. The former was to be "120 by 40 feet, 25 feet high, besides a vestry of 25 feet in length, the cost of the same to amount to \$2,673." The convent, or school for girls, was to have a length of fifty, and a width of thirty-five feet; while the boys' school was to be forty by thirty-five feet. It was also promised that sixty acres of land would be given to the church for the support of these institutions. The completion of the project was to be placed in the hands of "Rev. Mr. Crevier, Curé, Francois Baby, Esq., Member, and Mr. Christopher Phezat." But it seems that nothing much was done at the time, and the Grey Nuns left the parish soon afterward.

In 1831 Father Crevier was succeeded by Father Angus MacDonell, who came to Sandwich from Glengarry, and remained for twelve years. The condition of the church buildings was now ruinous, and the first thing to be done by the new parish priest was the erection of a new one. So great was his zeal and activity that when he left the parish, in 1843, the walls of the present building were almost completed.

Other changes, however, were taking place throughout the province. The Diocese of Kingston was divided in 1841, and Father Michael Power, who had been chosen Bishop of the western portion, had selected Toronto as his cathedral city. Almost as soon as he was consecrated, he restored the parish of l'Assomption to the Jesuits, whose faithful missionaries had founded it so long before. This was to be of immense advantage to the Catholics of the neighborhood; for the venerable Father Point, S. J.,

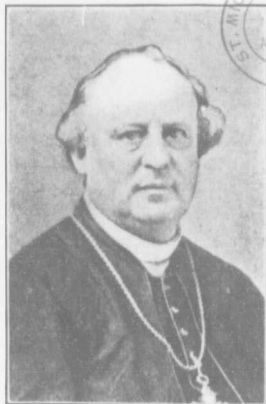
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who was at the head of the mission, brought with him seven assistants. They succeeded Father MacDonell in 1843, and their first work was the completion of the new church, which was finally ready for divine worship in 1846.

Like Father Crevier, the Jesuit Fathers soon understood that something had to be done for the children in their district. So great had been the apathy of the parishioners in this respect that Bishop MacDonnell, of Kingston, had bitterly reproached them in one of his letters. The sons of Loyola did not need any spur, and, as soon as the building of the church left them free to take the matter up, they opened elementary schools in various parts of the parish. In 1857 they decided to build an institution for higher studies, and so laid the foundation of the present Assumption College. They also brought in the Ladies of the Sacred Heart in the hope of founding a higher school for girls; but they were unable to carry out their plan, and the sisters left after a short stay of seven years.

The growing Catholic population of Ontario called for still further divisions of the ecclesiastical provinces. In 1855 the Diocese of Toronto was divided, and Sandwich fell within the newly created Diocese of London. The first Bishop was the Right Reverend Pierre Adolphe Pinsonnault, who was consecrated in 1856. In 1859 he obtained permission from Rome to remove the title of his See to Sandwich, and took up his residence there immediately. Though this was a great honor for Assumption Parish, it was tempered by the departure of the Jesuits, who gave up their charge on the arrival of the Bishop.

The good prelate at once set about rendering the place worthy of its new dignity.



RIGHT REVEREND
PIERRE ADOLPHE PINSONNAULT
First Bishop of London, Ontario

It cannot be said that his taste was very good, for he leaned rather toward the extravagant, and the wonderful residence that he built by changing the old structure and making additions was so unsubstantial that it had to be torn down only thirty years later. Most of his improvements were on the same elaborate and perishable scale, so that little now remains to remind one that Sandwich was once a cathedral city. During his episcopate, the Grey Nuns were once more called in to teach in the schools; but the result was only another failure, and they soon left, leaving the parish as it was before.

When Bishop Pinsonnault resigned, in 1866, he was succeeded by the Right Reverend John Walsh, later Archbishop of Toronto. The new Bishop did not remain in Sandwich more than a month or two, and secured another decree from Rome which restored the See to London in 1869. This left Assumption Church a simple parish once more, and someone had to be

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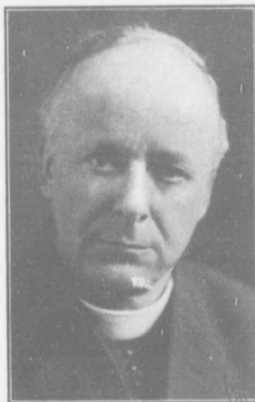


REV. FR. SEMANDE
Parish Priest 1894-1905

found to take the place relinquished by the Jesuits. There was, moreover, the College which these Fathers had founded. Bishop Walsh was well aware of the value of this school; for educational institutions were few and far between in those days. He thought it would be for the benefit of both parish and College if both were under the care of a religious congregation, and accordingly entered into negotiations with the Basilian Fathers of Toronto, who accepted his offer. They took over the parish in September, 1870, and opened the College under the direction of Father Dennis O'Connor. The new head of the institution was a man of remarkable character and ability, and it was not long before the name of Assumption College became well known throughout Ontario and Michigan. He was to some extent also director of the parish, and it was under his administration that the tower and the present sanctuary were added to the church. The actual parish priest, however, was Father J. J. M. Aboulin, who, together with his assistants, attended to the spiritual wants of the neighborhood, and it was owing to their untiring efforts that the improvements already mentioned were made possible. He was succeeded by Father Semande, a native of the district, and one of the first pupils of Assumption College under the Basilians. During the first years of his administration, Father Semande tore down the palace erected by Bishop Pinsonnault, and replaced it with the residence now in use. He also installed the huge bell that daily

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REV. FR. A. COTE
Parish Priest 1905—



rings the summons to prayer throughout the parish; and before he was summoned away from his charge to become treasurer of the College, he had collected almost enough to build a chapel and a sacristy, two improvements which were badly needed. But by far the most important work of his administration was the establishment of three Separate Schools,—one in Sandwich, another at Sunnyside and the third at the Marais. In 1907 Father Semande was succeeded by Father Coté, the present incumbent. He, too, is a native of the district, and received his education at Assumption College. His first work was to erect the chapel and sacristy mentioned above; and this was later followed by the installation of electric light. During the past year, a magnificent new organ, the gift of Mr. W. McKee, was erected, to take the place of the one which had done such efficient service in the past.

The founders of the Mission of l'Assomption would hardly recognize the scene of their labors today. The stately church, the many commodious college buildings, an almost continuous city from Lake St. Clair to the Canard River, and the vast city across the river are changes which they could never have imagined. One trace alone remains, and that is the continuation of the work which they began. We cannot take away from them their share in the glorious apostleship of spreading the light of faith throughout the land, and we owe it to them to pray that they may receive the reward of their labors in eternal peace and happiness.

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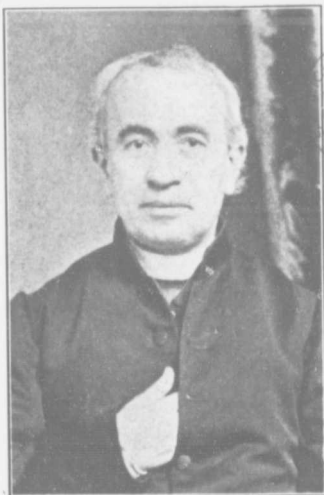


The Congregation of St. Basil

Experience teaches us that the sudden reversal of any established order of things almost invariably results in anarchy and destruction; for the reins of government fall into the hands of the reactionaries and extremists, whose particular instinct seems to lead them to tear up by the roots whatever stands for order, moderation and prudence. It is not surprising, therefore, that the Catholic Church, which rises like a rock out of the tempest of revolution, breaking the waves of extravagance and barbarism which beat in vain against its immovable strength, should at such times be singled out for special attack. Such has been the case in past ages, and such was the case during the Reign of Terror which swept over France when her people overthrew the remnants of the feudal system, and set up what they considered a more liberal form of government.

So terrible was the persecution that followed, and so many the priests who lost their lives on the scaffold or perished miserably in prison and exile, that the ranks of the clergy were soon depleted, and only a few were left to minister in secret to the dying, or to such of the faithful as were fortunate enough to live in the neighborhood of their hiding-places. Some means had to be adopted for filling the place of those who had perished; and as it was impossible to open seminaries in the more thickly populated portions of the country, the Bishops endeavored to find places where they could train such students as were courageous enough to risk the dangers of becoming known to the public authorities. There were still districts, especially in the mountains, where the madness and schism of the rest of the country had not yet penetrated, and where, on account of the difficulties of communication, the clergy could conceal themselves with comparative security.

A haven was found in the most inaccessible portion of the Vivarais, and it was here that Msgr. d'Aviau du Boys de Sanzay, the last Archbishop of Vienne, decided to found a school for the education of such young men as he could assemble. The little village of St. Symphorien de Mahun was selected, partly because of its remoteness, and partly because of the eminent virtues of Father Lapierre, the parish priest. Accord-



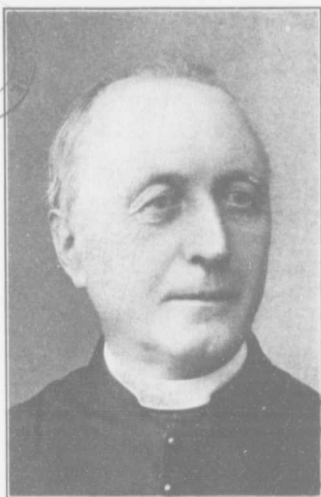
VERY REVEREND I. SOULERIN
First Superior of the American Province

ingly, on Nov. 1, 1800, some forty or fifty students were enrolled and divided into classes. A few resided with the parish priest; the rest were scattered among the people of the village, who were glad to offer their homes for dormitories or class rooms to the future priests of the district. So well did the school prosper that at the end of two years there were a large number of teachers and about one hundred and forty pupils.

By this time the violence of the persecution had moderated, and it was considered necessary, in the interests of the school, to move to Annonay, a town of some importance in Ardeche. Father Lapierre accordingly rented from the municipal authorities of that place what had formerly been a Franciscan monastery; and as soon as it had been remodelled sufficiently for the needs of the school, the institution was moved from St. Symphorien and became the College of Annonay. Before long, however, the monastery could not house the pupils and professors, and an extension, known as the College of St. Barbe, was opened in another part of the town, under the direction of Father Duret. This section was intended for ecclesiastical students only; for the college proper now had a number of pupils who were studying for the professions or for a business career. Thus St. Barbe's became a lesser seminary for the Diocese of Viviers, and was devoted to that purpose as long as it remained in existence.

It must not be supposed, however, that this large number of students was a sign

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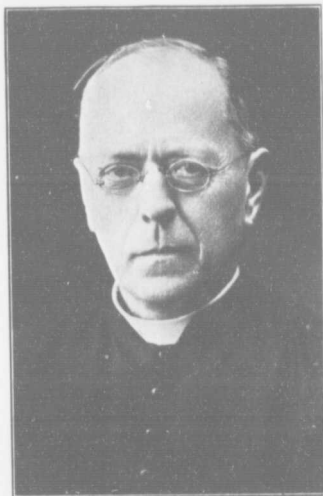
VERY REVEREND CHARLES VINCENT
Provincial Superior 1863-1890

of material prosperity. In spite of the spiritual blessings bestowed on the college and the wonderful work it was doing for the neighborhood dioceses, it was with great difficulty that the worthy priests in charge were able to provide for its support. Very few of the students were able to pay the full fee for tuition and board. In fact, at the College of St. Barbe, a large number paid nothing at all, a few gave next to nothing, and still fewer were able to contribute enough for their board and lodging. Besides this, the college was compelled to pay the university a tax on every pupil, and the city had to be compensated for the use of the buildings.

So great did the strain finally become that in 1822 Father Lapierre and his assistant, Father Actorie, who had been associated with him from the beginning, decided that it was impossible to carry on the work any longer, and that the only thing for them to do was to abandon the enterprise to which they had devoted twenty-two years of their lives. But Father Picansel, the Vicar-General for that part of the diocese, was unwilling to lose an institution so valuable, and suggested that the priests who taught at the college should form a religious congregation and begin the work afresh. This was not the first time the idea had presented itself to these unselfish and devoted men; and they willingly took the matter under consideration. After a period of prayer and reflection, ten of them procured the approbation of the Bishop of Viviers, and

1870-1920

ASSUMPTION



VERY REVEREND VICTOR MARIJON
Provincial Superior 1890-1907

agreed to found a religious congregation, taking as their patron St. Basil the Great, whose church at St. Symphorien had been the scene of their first labors.

These ten holy and energetic men were Fathers Tourvielle, Duret, Lapierre, Valon, Payan, Polly, Fayolle, Pages, Martinesche and Tracol. The original society was disbanded, the interests of those who decided to retire were purchased, and the founders made over to the new association whatever rights they had in the institution. Father Tourvielle was chosen the first Superior, and on Nov. 21, 1822, the associates knelt before the Vicar-General, Father Picansel, and uttered the promises which bound them temporarily to their work and to one another. Though the Congregation cannot be said to have spread very widely at any time, it gradually but persistently increased in numbers and importance, and founded houses in the neighboring dioceses. Later on, houses were opened in Algeria, and one at Plymouth in England. Unfortunately, when the French Government decided to enforce the laws against religious communities at the end of the nineteenth century, the colleges in France and Algeria were confiscated, and the college in England, which depended on the French province, had to be closed.

In 1852, Father Actorie, the Superior General, received an invitation from Msgr. de Charbonnel, Archbishop of Toronto, an old pupil of the College of Annonay, to

1870-1920



VERY REVEREND FATHER GRAND
Provincial Superior 1907-1910

open a college in his cathedral city. After due consideration, the invitation was accepted, and in August of that year, Father Soulerin, who became Superior General in 1865, went to Canada for that purpose. His first assistants were Fathers Malbos, Malony, Vincent and Flannery. Fathers Malbos and Malony remained only a few years, and then returned to France, where both of them rendered faithful service to the Congregation to the end of their lives. Fathers Vincent and Flannery will be remembered by the older generation of priests in Ontario. The former became Superior of St. Michael's College and head of the Canadian province; while Father Flannery labored for many years in various parishes, his last charge being the church at St. Thomas.

Like most educational institutions of the day, the college at Toronto had a humble beginning. In fact, it was at first more a part of the Cathedral Parish of that city, from which it took its name. Its Superior became Vicar-General, and finally administrator of the diocese during the absence of the venerable Bishop, whose health compelled him to resign the direction of the vast territory committed to his care. Later on, a site was chosen in what was then the northern part of the city, and a section of the present St. Michael's College was erected. Such was the beginning of what is today the mother-house of the Congregation of St. Basil in Canada and the United States. Two of its first students were the late Archbishop O'Connor and Father Ferguson,

ASSUMPTION



VERY REVEREND N. ROCHE
Provincial Superior 1911-1916

who also were among the first to enter the Congregation in the New World.

The growth of the Basilians in Canada was not very rapid at first, a natural consequence of the scarcity of vocations at that time, and the lack of a separate institution for the training of novices. Indeed, the first young men to enter were compelled to spend a part of their novitiate in teaching in the colleges, and it was not until 1892 that the present St. Basil's Novitiate at Toronto was completed. It was a great day for the Congregation when seven young men took up their residence there under the direction of Father J. B. Collins, the Master of Novices, and his assistant, Father M. Christian; and from that time God has blessed the institution with a goodly number of vocations. Two years later, a regular scholasticate was established under Father R. McBrady, one of the earliest students of St. Michael's College, and later Superior successively of Assumption College and of his Alma Mater at Toronto.

From St. Michael's College the Congregation spread to other parts of Ontario, and into the United States. While the Basilians have remained one of the smaller societies which are promoting the work of education in the Catholic Church, and have endeavored to perform their duties in a humble spirit, they are justly proud of the distinguished prelates, priests and laymen who received their early training in the colleges of the Congregation, and earnestly hope and pray that God will bless their endeavors in the future as in the past.

1870-1920

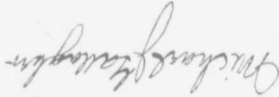
ASSUMPTION



RIGHT REVEREND M. J. GALLAGHER, D. D.
Bishop of Detroit, Michigan

1870~1920

1870-1920



Cordially,

With kindest personal regards, I remain,

still greater success in the years that are to come. grow and prosper and carry on its blessed mission with gain as well as to Ontario. I hope it will continue to high purpose of training youth in the paths of virtue and knowledge, and its work has been a benediction to Michigan. It has nobly fulfilled, during a half of a century, its splendid institution of learning.

Very Reverend and Dear Rector: Permit me to offer to yourself and Faculty of Assumption College my warmest congratulations on the Golden Jubilee of that

Sandwich, Ont.

Assumption College,

Very Reverend J. Muckle, C. S. B.,

June 5, 1920.

DETROIT, MICH.

31 - 33 Washington Boulevard

EPISCOPAL RESIDENCE



ASSUMPTION

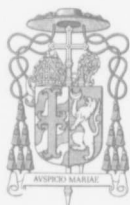
ASSUMPTION



RIGHT REVEREND E. D. KELLY, D. D.
Bishop of Grand Rapids, Michigan

1870-1920

ASSUMPTION

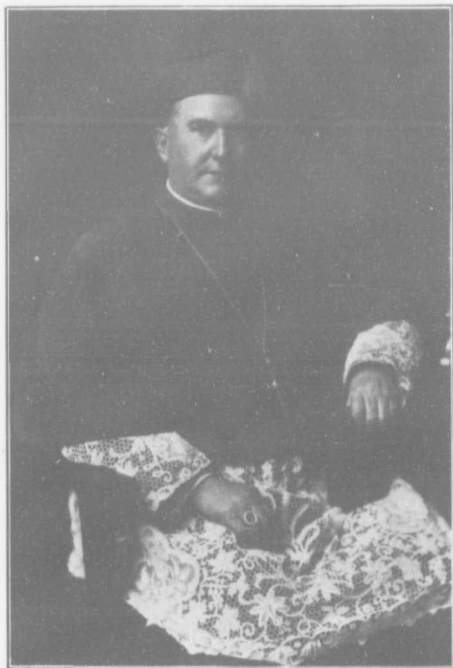


A. Conroy

We regret that His Lordship, Bishop Kelly, was unable to be present at our Jubilee exercises, knowing, as we do, how deeply interested he is in the success of Assumption College. Only the stress of official duties prevented him from adding the prestige of his presence to the happiness of the great occasion.

1870-1920

ASSUMPTION



RIGHT REVEREND JOHN WARD, D. D.
Bishop of Leavenworth, Kansas

1870-1920



BISHOP'S RESIDENCE
1228 Sandusky Ave.
KANSAS CITY, KANSAS

April 13th, 1920.

*Rev. J. T. Muckle,
Sandwich, Ont.*

REVEREND AND DEAR FATHER: Your very kind invitation to be present at the Golden Jubilee celebration of my Alma Mater has been received and is most thankfully appreciated. I will try to arrange my appointments so that I can be with you on that occasion.

Wishing yourself and Faculty and students every blessing, happiness and success, I am,

Yours sincerely in Christ,

*+ John Masch
Bp of Kansas City*

ASSUMPTION



REV. JOSEPH T. MUCKLE, C. S. B., M. A.
President of Assumption College

1870--1920

Rev. Joseph T. Muckle, C. S. B., M. A.

The present Superior of Assumption College is the Rev. Joseph T. Muckle. Father Muckle entered St. Michael's College as a student in the autumn of 1904. After having taken the Classics Course at the University of Toronto, he entered St. Basil's Novitiate, from which residence he was ordained. Later on, he obtained the degree of Master of Arts from the Catholic University of America.

Although the Reverend Superior has not been long a resident of Assumption, nevertheless he has already accomplished much good work. If the past is any criterion by which his future may be viewed, much will be expected from the successor of such men as the history of the College already claims as former presidents. These men built the foundations deep and firm; it will be the task of the Reverend Father Muckle to carry on the work of his able predecessors, and to build a structure in keeping with the foundation already laid.

Annus Aurarius

1

In white robes virginal,
Zoned with hopeful green,
Comes She from the Sanctuaried East,
Comes Mary, Mother, Queen.

2

Flashes far Her smile celestial;
Flings She wide her rainbow lights;
Strews She purple for the violets;
Gilds the streams and blues the sky,
From her throne assumed on high.

3

Who, in train triumphal coming,
Is this galaxy of Sprites?
Who these warriors?
Who their leaders?
Whom, in pomp with Thee descending,
Bringest Thou this festive day?

4

(Maria dicit)

"Lights darken;
Violets wither;
Gilded streams soon, soon must quiver
And freeze in Winter's stormy blast."

* * *

"But they whose Light and they whose fragrance
Were not of this World of Death;
They—'tis they who live forever,
After fifty years have passed."

5

(L'Envoi)

Blessed Warriors!
Sainted Leaders!
May the stream of Virtue flow!
May Assumption, Alma Mater,
Other Heroes like you know.

—*Chas. E. G.*

The Story of Assumption College

FIRST ATTEMPTS FAIL

On May 27th the Faculty and students celebrated the fiftieth anniversary of the coming of the Basilian Fathers to Assumption Parish and College. They were honored on that occasion by a visit of the Right Reverend Peter Di Maria, D. D., Apostolic Delegate to Canada, who presided over the ceremonies. He was assisted by a number of Bishops and priests, most of whom were old students of the venerable institution. As a matter of fact, Assumption College is more than fifty years



ORIGINAL PLAN OF ASSUMPTION COLLEGE

old, for the present school dates back to the year 1857, when it was founded by the Jesuits.

The first attempt at establishing a school at Sandwich is to be credited to Father Crevier, who came to the parish as curate to Father Marchand in 1816. On the death of this venerable pastor, he succeeded to the office, and having in consequence a freer hand in the matter, he established a school for higher education in which he had young men under his care. In 1837, Bishop MacDonnell, of Kingston, paid a visit to the parish and summoned the church wardens to discuss ways and means of building a new church and of establishing two schools,—one for boys, and the other for girls. Though a great deal was promised at the meeting, nothing much was done at the time. Mr. John Galt, in his "Autobiography," speaks of visiting Detroit at this time and of trying to meet the Bishop at Detroit. He was told on inquiry that the Bishop was across the river at the "Seminary." It is quite possible that this was a reference to

ASSUMPTION

Father Crevier's school. Very little is known of this attempt on the part of the good priest, and it probably failed, as did so many efforts to introduce the Catholic Sisters into the parish for the purpose of founding a higher school for girls.

When Bishop Power was appointed to the newly erected See of Toronto, one of his first acts was to hold a "Synod." Among the matters brought up on that occasion



ASSUMPTION COLLEGE, FRONT VIEW

was the project of founding a college at Sandwich which was to take care of the Indian Missions. It was too much to expect the secular clergy to undertake the matter, as not only had they all they could do in attending to the church at Sandwich and the various missions of the neighborhood, but there were not enough of them even to look after the parishes alone. It was therefore necessary for the Bishop to seek the aid of some religious order if the plan was to meet with any success.

It was with this end in view that Bishop Power wrote to the Superior General of the Jesuits to send him priests of that Society to help him in the mission and to found a new college. He intended to give them all the missions founded by them in the first part of the seventeenth century,—missions which had been reddened with the blood of brave Breboeuf and Lalement, not to speak of many others. The Superior General accepted the zealous Bishop's invitation, and it was in consequence of this agreement that the Jesuits came to Sandwich.

In 1843 the venerable Father Point, S. J., came with seven companions to look after the spiritual needs of the Huron Indians and the French Canadians of the whole district. At first they found their time fully occupied with the completion of the handsome church of the Assumption, and the various needs of the parish and missions. Indeed, it was no small task in those days to raise a sum of money, when the people paid their pastoral dues in kind, and seldom saw much coin of the realm. It was late in '57 that they were able to complete their designs, and in that year they erected

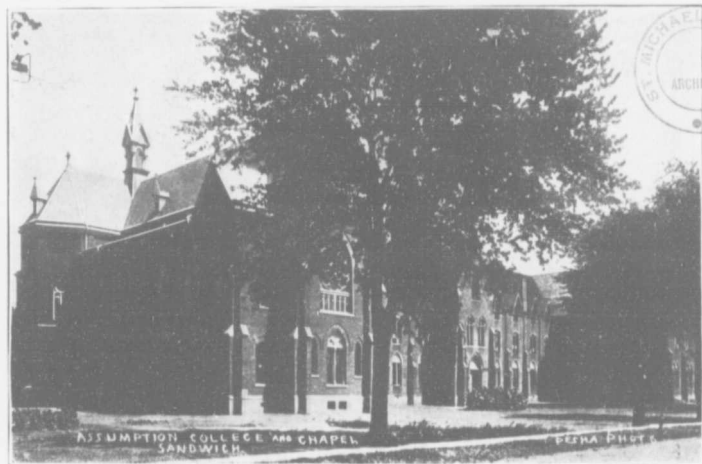
1870~1920

ASSUMPTION

the first building of Assumption College, which was named after the parish by Father de la Richardie, about 1728. This building stands to this day, and so splendid is its construction that not a crack appears in the walls and it is still a most useful portion of the College.

What might have been the success of the Jesuit Fathers in the new college it is impossible to tell, for they did not remain long enough to test their abilities. It is certain that if anyone could have succeeded in the undertaking, it would have been the sons of St. Ignatius, whose innumerable and flourishing colleges throughout the world are a sufficient indication of what their Brother Religious might have effected at Sandwich. The College had been in existence but two years, and the Right Reverend Bishop Pinsonnault, first Bishop of London, decided to remove his See to Sandwich, a project which was carried out with the approval of the Apostolic See in 1859. The coming of the Bishop to take up his residence at the Parish house meant the departure of the Jesuits, and the good Fathers went away with the blessing and regrets of the entire district.

It now became a question of finding successors to the Jesuits at Assumption College. For some reason or other, possibly because the College did not provide sufficient revenue for their support, the Benedictines and the Basilians, the two religious orders who succeeded the Jesuits, were unable to remain, so that the school was finally taken over by a layman, the late Theodule Girardot, who conducted the school for five years.



EXTERIOR OF CHAPEL

1870-1920

ASSUMPTION

After the resignation of Bishop Pinsonnault, the Right Reverend John Walsh, D. D., succeeded to the See of Sandwich. The new Bishop took steps at once to remove the Episcopal seat from Sandwich to London. This left Sandwich once more a simple parish, and while its needs were well attended to by the secular clergy, the question of Assumption College was foremost in the mind of the Bishop. He was acquainted with the educational work carried on by the priests of St. Basil in Toronto and he was eager to secure their services for the new undertaking. He approached them on the subject, and succeeded in gaining their consent to assume once more the administration of the College.



INTERIOR OF CHAPEL

1870-1920

The Story of Assumption College

THE FINAL ATTEMPT SUCCEEDS

There was no ringing of bells nor blare of trumpets at the opening of Assumption College, and yet the occasion proved to be of very great importance to the Catholic Church in more than one diocese. The old building in which a school had been conducted, first by the Jesuits, and later by Mr. Theodule Girardot, was again thrown open for occupation. Once more its corridors echoed to the eager shouts of the youthful voices and the measured tread of marching feet. In September, 1870, the priests of the Congregation of St. Basil assumed the direction of the College work under the Superiorship of Father Dennis O'Connor, C. S. B., later Bishop of London, and Archbishop of Toronto. He had with him Rev. R. McBrady, C. S. B., Mr. John Quinlan, Rev. Bart O'Connell, Rev. John Scanlan, Mr. St. Vincent, and James Mannix. Fifty-eight students were enrolled the first year. The school was very poorly furnished in the early years.

Of those days, Alumnus writes in the "Dionysion" as follows: "Withal we were a happy community. Strange to say, I never heard a complaint from any of the attending students, although we had none of the material comforts that the college



THE ALTAR

1870-1920

boy of today enjoys. My bed in the old dormitory was near one of the windows in that venerable pile of brick and mortar known as Assumption College in 1870, and it was no unusual thing to awaken in the morning to find a snowdrift on the top of one's bedclothes, and forming a carpet beneath to greet one's feet in the morning. We were lulled to sleep by the rattling of those big, loosely fitted window sashes, and the dulcet tones of our dormitory prefect's soporific snore. In these early days we had no waterworks, and so had to be very sparing of the measured amount of water put into our basins. There were no pitchers then, the house being too poor, I presume, to furnish such a luxury, and many a time we had to break through the ice that had formed in our basins during the night if we wanted to wash at all. I can still



THE GYMNASIUM

see that big box stove which stood in the centre of the dormitory with its hundred feet of stove pipe. It was usually piled full of long blocks of green elm and just before we went upstairs to retire, a shovelful of bright burning embers was placed beneath the pile. It looked cheerful enough as we entered the room, and somehow it seemed to cast a glow of warmth about us, but alas! for expectations, the sap oozed out of the green wood and sizzled down upon the cheery embers and brought them to a watery grave. However, we were all lusty, healthy lads, and tumbling into bed under a mountain of blankets and comfortables, we soon became oblivious to the nightly tragedy of the coals in the sound sleep of the tired college boy. If one awakened during the night, he was cheered by the sight of the flickering light of the old kerosene lamp that sent out a very compelling perfume all around it. I was often glad that my place in the dormitory was not near that lamp. Despite it all, we were sound sleepers in those days. The only thing that disturbed our placid dreams was the old cracked bell that Frank Semande, now the worthy Pastor of

ASSUMPTION

Amherstburg, religiously rang every morning at 5.00 A. M. The rest of us considered him a fiend, as he startled us with its rasping noise in the morning, and possibly might have wreaked dire vengeance on his innocent head had not the wholesome fear of the Superior of the house deterred us. The toilet, if the old shed which constituted this very necessary adjunct to every well-regulated institution of learning might be thus designated, was situated about half a mile, more or less, from the building in which we lived. This was very sanitary, no doubt, but somewhat uncomfortable on cold winter nights. We were consoled in the thought, however, that in this very important consideration professors and students were all treated alike. It was the only place of its kind on the premises. The games on the little campus,



ST. MICHAEL'S HALL

then in existence, consisted of the usual college sports: baseball, football, handball, 'shinny,' with walking and jumping for the sobersided."

The students were sufficiently numerous to engage the energies of the small staff, especially as they were widely different in their mental attainments. The work was carried on in good earnest from the outset, and the Superior's energy and ability gave such an impetus to the work that the first student had most of the educational advantages of a well-organized school.

On the other hand, the material economy of the College was far short of the standard required even in these days of high prices, and many are the stories, told by the survivors—survivors seems to be the proper word—of the early days, of hardship endured for the sake of obtaining an education. After making due allowance for little exaggerations, that make rather than mar the most interesting reminiscences, we cannot but admire the sacrifices cheerfully made by both the staff and the students.

During the vacation of 1871 was built the famous "shed" which did duty as the

1870-1920

ASSUMPTION

study hall and play room, and later performed a no less necessary, though less dignified, service. In 1875 the old building was found quite inadequate for the increased attendance, and a new college building was projected on plans that were ambitious indeed for those days. The construction of the entire building at once was out of the



STUDENTS, 1920 JUNIOR SCHOOL

question, and it was decided to build the wing next to the old building. In this wing was the present study hall, on the ground floor, and the chapel on the front half of the second floor. This also increased the sleeping accommodations, as there are two fine dormitories on the third floor with space for forty beds in each. Besides, it added six class rooms and private rooms for the Superior and visitors, and a much needed community room for the staff. How Father O'Connor managed to finance the building of the new wing is a mystery, when one considers that the fees for students in these early days amounted to the paltry sum of \$125.00. There was no Alumni Association in those days to give a helping hand, and financial assistance from outside was hardly thought of. It demanded a courageous heart and a strong hand to undertake the work, and these were never wanting while Father O'Connor was at the helm.

The new building was filled the first year it was opened, the total registration being 131. The staff also had increased, and full courses in all departments, including Philosophy, were successfully conducted. Father Ferguson was now a member of the staff and we find among the items of the program at the "Annual Distribution of Prizes" a rather ambitious item, "A Drama, "The Merchant of Venice,"" with the following cast: Duke, Nicholas Dixon; Gratiano, C. Fix; Antonio (Merchant), E. Hodgkinson; Salarino, Y. E. Landers; Bassanio, Fred Caron; Shylock, B. F. Guiney; Salanio, W. H. Hanrahan; Portia, A. A. Langlois. We miss the name of Nerissa

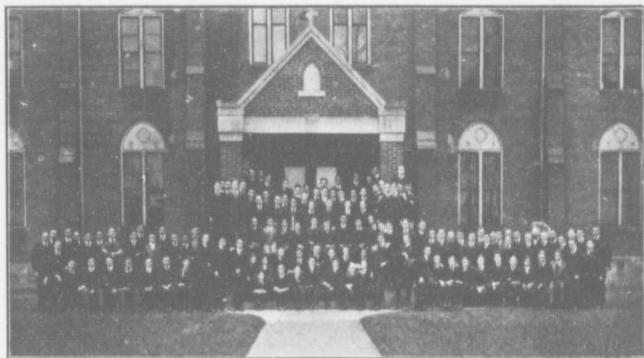
1870~1920

ASSUMPTION

in the cast of characters, and we can only conjecture that the Director found the material too masculine for the part, in spite of the fact that high-heeled shoes had not yet come into vogue.

Early in the '80's the attendance had reached nearly one hundred and sixty, and the demand for larger accommodations became imperative. Accordingly, the indefatigable Superior began, in the spring of 1884, another large section of the building as previously planned. In this year was built the main section and a large and commodious rear section, which is still used for dining-room, kitchen and servants' quarters. This was a very large addition to the College, and entailed a formidable expenditure for the limited means at the disposal of the College authorities. When these additions had been completed, the staff and students for the first time in the history of the College found themselves in the enjoyment of adequate and comfortable accommodations. It was now possible to invite the Sisters of St. Joseph to assume the care of the domestic arrangements of the house, which they continued to keep for more than twenty years, and the students of these years will recall with a sense of gratitude the excellence of their administration of that department of the College. So comfortable was the infirmary and so kindly the Sister in charge that many a grave pastor in the neighboring dioceses will recall, perhaps with a qualm of conscience, the excuses he invented to get to the infirmary.

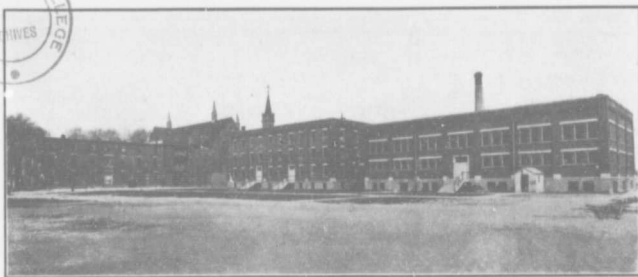
The attendance fell off somewhat after '85 for a few years, but it began again to



STUDENTS, 1920 SENIOR SCHOOL

increase rapidly, and in 1890, the first year of Father Cushing's administration, the total enrollment had passed the two hundred mark for the first time in the history of the College. The following year the old handball alley was built, which served the further purpose of entertainment hall. All through the winter months the alleys

1870-1920



VIEW FROM THE CAMPUS

were never idle, and league games ensured the students an exciting half hour every day.

As in the previous decade, the closing years were lean years. There was a general business depression at the time, and boarding-schools felt the stringency as much as commercial enterprises. The general depression began to be relieved at the beginning of the new century, and with the commercial revival came prosperous days for the College. Father R. McBrady took charge of the administration of the College in 1901, and Father J. B. Collins became Treasurer.

From the first it had been the custom to assign all the subjects of instruction in a particular class to the same teacher, but soon after Father McBrady took charge he introduced the specialist system, by which a particular subject was assigned to a teacher. Henceforth, the students spoke of "the English teacher," "the Latin teacher," and no longer of "the teacher of Elementary," "the teacher of Belles Lettres," or "the teacher of Rhetoric class." This was a rather radical change in the time-honored system that had been maintained in the College, and the comparative merits of either system is a fair subject of debate, but it is to the credit of the newer one that it has remained in use up to the present and there are few advocates of a return to the former. The number of students began to increase, and for some years the accommodations were taxed to the utmost. The need of new buildings became evident to all. Meanwhile the Alumni Association had been formed and it became a common matter of regret that the plans originated by Father O'Connor were not yet completed. At the reunion in 1906, they pledged their help toward the erection of a new chapel, and Bishop McEvay, of London, opened the subscription list with a munificent donation. Father T. Hayes was Treasurer at the time, and the work was undertaken the following year under his capable direction. It was found necessary to modify the original plans in a few particulars, but the results are a magnificent testimonial to the architect, the College administration, and the Alumni. The chapel is 117 feet long, with a cross nave of 65 feet, giving accommodation for 350. The

ASSUMPTION

spacious Sanctuary, with its five altars, furnishes ample room for the most elaborate ceremony. The general design of the interior of the chapel is Gothic, while the details are original and appropriate, thus lending a completeness and harmony to the graceful lines of the interior which cannot be surpassed.

Rev. F. Forster was appointed Superior the next year, and his administration began with a number of changes which required time to effect and only the stout-hearted persistence of his efforts could have brought to a successful culmination. The time came when results proved the eminent wisdom of his policies. He changed the course in the High School Department to meet the requirements of the Educational Department of the Province of Ontario. He insisted on a higher standing of grading proficiency as well as entrance testimonials.

At first the result seemed rather discouraging, but the turn in the ebb tide came in 1910, and it has never ceased to rise. For a number of years the demand for private rooms was becoming greater and more insistent. A gymnasium had long been felt as a necessity. To meet these demands, a new residence building, with accommodations for one hundred students, and a fine gymnasium with lockers and swimming pool were erected facing the campus. This has added greatly to the comfort of the students, a feature of modern college life which keeps pace with the increasing complexity of modern social conditions in general. The addition of the new buildings made it necessary to tear down the old handball alley, and new alleys were built on the farther side of the campus. The winter of '17-'18 was very severe, and the gas supply was suddenly cut off. Before fuel could be obtained, the house was without heat for a week or two and much of the plumbing was put



SOLDIERS AND SENATOR CASGRAIN

1870-1920

ASSUMPTION

out of order. It was a trying time for the College, but the students, inspired by the example of the Superior, bore the inconvenience with the greatest forbearance. It was necessary for a few days to suspend the regular class work and that fact, no doubt, helped many to bear and forbear. The old heating plant was now inadequate for the increased heating space caused by the new buildings. To supply this deficiency, a new heating plant was erected apart from the College building. Large and modern furnaces were installed, with the result that the entire group of College buildings is now supplied with all the heat necessary to make them comfortable in the severest weather.

Looking back over those fifty years of growth and expansion, we find that from very humble beginnings a great educational institution has grown by slow degrees, and the end is not yet. In fact, the prospects for larger expansion were never brighter than at the present day. This year of the Golden Jubilee is a worthy climax to the growth of Assumption College. The enrollment has reached the gratifying total of 350, in spite of the fact that a number of applications had to be rejected owing to the lack of accommodations.

This year, a new and promising departure in the educational status of the College has been introduced, by which Assumption College has become affiliated with Western University of London, Ont. Henceforth all students in the College Department will be enabled to secure the degree of Bachelor of Arts of Western University. Already a comparatively large number are enrolled in the undergraduate courses of the University, and the College staff expects that the results of the University examinations will prove the high efficiency of the instruction imparted at Assumption College.

This change has been due to the efforts of Rev. Joseph T. Muckle, who was appointed to the office of Superior in 1919. He enters on his important office with the advantages of youthful vigor and bright prospects, and every friend of Assumption College wishes him a successful career in the work of adjusting the educational work of the College to the changing condition of a new era, as it opens the second half century of its existence.

1870-1920

Salve

Blow the trumpet! Sound the tabor!

Hearts are light and free.

What shall be the meed of labor?

Song and jubilee.

Fifty years of toilsome planting,

Minds and hearts are sown.

Fifty golden harvests standing,

God shall claim His own.

Praise the Lord Who giveth blessing,

Toilers in the fields!

Thanks to Mary, Queen ascending.

For the golden yield.

Blow the trumpet! Sound the tabor!

Hearts are light and free.

What shall be the meed of labor?

Song and jubilee.

ASSUMPTION



ST. MICHAEL'S COLL
ARCHIVES



1870-1920

The College Staff

REV. J. T. MUCKLE, C. S. B., M. A.
President

REV. T. V. MOYLAN, C. S. B.
Vice-President

REV. J. J. SHERIDAN, C. S. B., M. A.
Treasurer

REV. J. C. PLOMER, C. S. B.
Canon Law, Ethics, English, History

REV. T. HEYDON, C. S. B.
Librarian

REV. C. COLLINS, C. S. B.
Business Training

REV. W. J. ROACH, C. S. B., B. A.
Scripture, Moral Theology, Metaphysics

REV. P. J. HOWARD, C. S. B., M. A.
Prefect of Studies

REV. W. G. ROGERS, C. S. B., B. A.
Mathematics, Science

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German

REV. J. SULLIVAN, C. S. B., B. A.
Christian Doctrine

REV. J. MCGUIRE, C. S. B., B. A.
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Athletics

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Prefect of Study

REV. C. DONOVAN, C. S. B., B. A.
Athletics

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Christian Doctrine

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Christian Doctrine

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Preparatory Course

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Mathematics, Preparatory Course

MR. C. LA BELLE, C. S. B.
Latin, Greek

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Preparatory Course

MR. L. QUINLAN, B. A. Sc.
Mathematics, Preparatory Course

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PROF. J. NAPOLITANO
Voice, Instrumental Music

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Piano

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MOST REVEREND DENNIS O'CONNOR, C. S. B., D. D.
Founder of Assumption College

Recollections of the First Superior

Fifty Golden Years of fruitful harvests have been garnered in the rich field of intellectual endeavor by the good Basilian Fathers during the half century of their labors in this famed institution of learning. Fifty Golden Years have come and gone since the brave little band of pioneer educators wended their way westward from Toronto, and settled in the unattractive environment of the old brick building then known as Assumption College, Sandwich.

How full these years have been of accomplishment in their particular line of work is evidenced by the acclaim of distinguished men in every walk of life, who, during the fifty years of their labors, have gone forth strengthened mentally and morally to undertake the great battle of life and fight it to a successful issue.

As I scan the vista of the years, and see, in a mental vision, the small but efficient band of devoted teachers who so bravely came to blaze the way, I marvel at their sublime patience and undaunted courage; for it took both stout hearts and willing hands to lay the foundations of what has proved a most happy enterprise. "*Doce me, Domine, bonitatem et disciplinam et scientiam,*" the Basilian's motto, was ever the inspiration that led them forward in the dark days and trying circumstances that always attend the inception of great and enduring work. Their lives, consecrated to the interests of the Master in the dissemination of truth and the building up of virtue in the mind and heart of the youth entrusted to their care, demanded singleness of purpose and unvarying devotion to duty, no matter what the environment might be. And so, when the call came to undertake a new foundation in Western Ontario, the little band of faithful soldiers of the Cross buckled on their armor and threw themselves, heart and soul, into the fray.

Their Captain was eminently fitted, both by nature and grace, to lead them on to victory. Dennis O'Connor, the first Superior of Assumption College, was made of sterling stuff. Physically handsome, mentally vigorous, kind of heart, severely strict in discipline both toward himself and others, he was a born leader and a most prudent administrator. He came to Sandwich in the late spring of 1870, and at once began preparations for the opening of the College in September. In after years he told me how hard and unpromising the task appeared, even to his optimistic nature; for he was given but three hundred dollars in cash by his Superior in Toronto and told to make this meagre sum go as far as possible and trust to Providence for the rest. This fact will explain why the twenty-nine boarders with whom he opened the College fifty years ago were obliged to bring their own bed and bedding with them, the Faculty generously supplying the bedstead and washstand. A wash-basin was added for good measure, but no pitcher, as this would be too much luxury and might prove a very expensive one at that, if students happened to be careless. The water had to be carried up to the dormitory on the third floor from the ancient-looking pump in the yard, and many a time and oft during the winter was it necessary to break through the ice that had formed on the water in the basin if you would enjoy the luxury of a morning

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wash. The windows in the original college building, which still stands, hoary with age, were illy fitted, and the writer of this reminiscent sketch distinctly remembers once or twice awakening in the morning to find he had been sleeping under a blanket of snow which had drifted in through the loosely jointed sash during the night. One can imagine the temperature of the dormitory in those ancient days, when the snow that covered three or four heavy comfortables (part of the pioneer students' furnishings) still remained unmelted as the old cracked bell disturbed his peaceful slumbers at 5.30 A. M. Nor did we linger long in the frosty atmosphere of said dormitory, as we knew that old Antoine, of blessed memory, had a roaring wood fire in the box stove that was wont to heat the study hall in those halcyon days of long ago. The desks at which the students wrestled with Greek and Latin roots were the most primitive kind—a long form accommodating six or seven pupils, with a plain bench that was backless on which we rested our weary bones. The toilets, if such a term may be used to designate the old rookery that served their purpose, were situated about a mile and a half—more or less—out in the yard back of the old College building. Singularly enough, during that first, most trying year, I do not remember a word of complaint ever being spoken among the students concerning these conditions that seem almost incredible in these days of ease and comfort.

As memory serves me, there came, with Father O'Connor, Fathers Aboulin and Faure, Mr. McBrady, Mr. Quinlan and Mr. O'Gorman, the three latter scholastics in the Congregation of St. Basil. Mr. Quinlan and Mr. O'Gorman have long since gone to their reward. Father McBrady, after filling the office, at both Sandwich and Toronto, of Superior, still appears as young and vigorous and full of dynamic energy as ever, despite the fact that he has been devoted to his work of teaching for more than half a century. His predilection for Hellenic verse, I am told, still abides with him. The venerable Father Aboulin, who was one of the early professors of the College, as well as pastor of the parish church, seems as hale and hearty with his fifty-two years of priesthood upon him as he was half a century ago, and is doing yeoman service at St. Anne's Church, Detroit.

Under the wise and efficient administration of Father O'Connor, Assumption College grew and prospered year by year. Improvements for the comfort and advantage of the student body followed as rapidly as the limited resources at his disposal permitted, until his worth and ability received recognition in his appointment to the See of London in the fall of 1890, and his promotion afterward to the Archbishopric of Toronto, his native city, in 1899. He passed to his reward, exceeding great his old pupils believe, in 1911. A great educator, a good man, a pious priest, a stern disciplinarian, ripe in judgment, eminently just in his dealing with the student body, his name will live on, in the memory of those who knew him in his splendid vigor and untiring devotion to duty, as a cherished recollection and an abiding inspiration to the higher and holier things of life.

Assumption College owes most of its success and prestige to its founder and first Superior, the Most Reverend Dennis O'Connor, D. D., of happy memory. On the occasion of this Golden Jubilee let us breathe a prayer for his noble soul.

A PIONEER ALUMNUS.

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Most Rev. Dennis O'Connor, C. S. B., D. D.

After twenty years of strenuous labor as President of Assumption College, Sandwich, during which time he had the happiness of seeing that institution emerge from a position of obscurity to one of great prominence on both sides of the international boundary, Father O'Connor was designated by Rome to succeed, as Bishop of London, the Most Reverend John Walsh, who had just been elevated to the Archiepiscopal See of Toronto. His appointment to the Bishopric of London came in 1890. St. Paul says, "*Qui episcopatum desiderat bonum opus desiderat.*" But Father O'Connor had no aspirations toward the episcopacy. The "episcopal bee" never found a congenial resting-place on his plain black biretta. And so he declined the proffered preferment and begged to be excused from accepting the pectoral cross, symbolic of the heavy burden inseparable from the plenitude of the priesthood. But Rome would listen to no excuses, and so he yielded, in obedience to the wishes of the great Leo XIII. He was consecrated Bishop of London, Oct. 19th, 1890.

When at length the mitre did come, unsought and uncoveted, he undertook the more onerous and exacting duties of the episcopacy with the same zeal and energy which had characterized his labors in the more congenial field of Catholic education. His nine years' tenure of office as ordinary of the diocese of London was a time filled with incessant toil for the good of religion and the spread of the faith within the confines of his jurisdiction, and fraught with many and lasting blessings for his dioceses. In season and out of season he fed his spiritual children on the bread of God's word, broken to them in sermons and instruction of great depth of thought, carefully prepared, forcibly if not eloquently delivered, as redolent of piety as the homilies of the early Fathers of the church, and made intelligible to the simplest minds and to the minds of children by the absence of all obscure terms and by a wealth of apt illustration. I shall never forget, even if I live to be a hundred years old, a sermon which he preached one November on devotion to the Holy Souls. So vivid, so touching and so tender was his portrayal of the helpless and suffering condition of those souls that even the men present could not hold back the tears, myself among the rest. The whole vast congregation wept and sobbed audibly. Indelibly fixed in my memory also is another sermon of his, elucidating and defending the dogma of the Immaculate Conception.

He was most faithful in administering the great sacrament of Confirmation to the little ones of his flock, and would never neglect to keep an appointment, nor consent to change the date, except compelled by necessity to do so. Brought up, as he was, to love law and order and Christian discipline, he ruled his priests and his people with a firm, though fatherly, hand. If by some he was considered to be too strict a disciplinarian and too much of a stickler for the observance of rules looked upon by them as unimportant or as abrogated by long years of desuetude, it was simply because they did not understand him nor the zeal for the honor and glory of God, for the good of religion,

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and for the salvation of souls by which he was devoured. With the Royal Psalmist he could say in all truth, "*Zelus domus tuae comedit me.*"

Bishop O'Connor's deep interest in the work of Catholic education, which was the dominant characteristic of his priestly career, was not permitted to flag when he passed from the class room to the episcopal palace. The many parochial schools, built or projected during his episcopate; the valuable assistance, directive and material, which he rendered to the college of his predilection, and to the many academies for the education of girls located in the diocese—all bear witness to the fact that, after the interests of religion, nothing was dearer to his great heart than the interests of Christian education.

The administrative ability of Father O'Connor, of which Sandwich College is a splendid and an enduring monument, was given a wider scope when the fortunes of the diocese of London were committed to his care. In the administration of the temporalities of his See he demonstrated anew his great business acumen. He may not have been a brilliant financier, but he was a capable and far-seeing one. He was an implacable enemy of heavy debts, and would seldom allow his priests to begin the erection of any new edifice until the greater part of the cost had been guaranteed. He found his diocese rather heavily in debt—not by any fault of his predecessors, but by reason of its youth—and he left it in a financial condition second to few in Canada. Many of the substantial and beautiful ecclesiastical buildings for which the diocese of London is famous were erected during his régime, and, what is more, by his careful handling of the limited resources of his See, and by his discharging of much of its indebtedness he made possible the remarkable building career of his successor, Bishop McEvay.

When Bishop O'Connor took possession of that magnificent gothic cathedral erected in London by that other great churchman, the late Most Reverend John Walsh, he found it encumbered with a debt of sixty-five thousand dollars. On the last Sunday on which he addressed his sorrowing people from St. Peter's pulpit, he was able to announce to them the good news that the debt had been reduced to about one-third of that amount, and some fifteen thousand dollars of what had been paid was paid from his own allowance. As a bishop he lived the same simple and frugal life which he had lived as a member of the Congregation of St. Basil, and the residue of his income all went to the church and to the charitable institutions of his diocese.

Bishop O'Connor's successful administration in London soon became apparent to his colleagues in the episcopacy, and so when the See of Toronto became vacant, through the sudden demise of Archbishop Walsh, he was the choice of the bishops of the province as Archbishop of Toronto. But as he had declined the mitre nine years before, so now he declined the pallium. Rome, however, refused to listen, as it had done on the previous occasion. And then the good Bishop, being a true and loyal son of the Church, and knowing that the voice of Rome is the voice of God, acquiesced, and prepared to shoulder his new and heavier cross.

The scenes of that sad May morning, in the year 1899, when he left the city of London for his new home, are indelibly stamped on my memory. A large number of

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the Catholic citizens had assisted at his last Mass and remained within the precincts of the Cathedral to witness his departure. As he walked out to the carriage in silence and with a heavy heart, the people fell upon their knees to receive his parting benediction. He was deeply and visibly affected. But as the carriage passed St. Peter's School and he saw the little children, whom he loved so dearly, massed along the sidewalk and waving to him a fond farewell, he raised his hand over them in blessing and then gave way to his pent-up grief; and, strong man as he was, and utterly devoid of any feminine weakness, he burst into a flood of tears; nor did he regain his composure until he had reached the train which was to bear him to his new metropolitan home. The late Basilian Fathers, Rev. M. J. Ferguson and Rev. L. Brennan, and myself were his companions in the carriage on that morning, but not a word was spoken among us on the journey, out of reverence for the sadness that filled the heart of our august fellow-passenger. And yet there were those who thought him a hard man, a man of stern and unsympathetic mould. The truth is that his was a tender and loving heart, as was evident from the uncontrollable grief that shook his sturdy frame on that sad occasion.

His installation as Archbishop of Toronto took place in St. Michael's Cathedral in that city in May, 1899. The next morning found him quietly at work at his new task. He had changed his abode, but not his manner of life. The same ceaseless toil, the same fidelity to duty, the same wisdom, the same zeal and energy, the same far-sightedness, and the same financial ability which he displayed as Superior of Assumption College and as Bishop of London were evident in his administration of the spiritual and temporal affairs of the Archdiocese of Toronto. He accomplished a great deal, but in his own quiet way, without noise or ostentation. He not only avoided publicity, but hated and loathed it as something to be spurned by every true ambassador of that meek and lowly Master Who gave to a proud world its first lesson in humility. His life was hidden with Christ in God. But those who are able to distinguish between outward show and quiet endeavor, between conscientious daily toil and spasmodic deeds that win the world's applause, know that his work in Toronto, as elsewhere, was of stupendous proportions. And as in London he had blazed the way for his successor in that See, so also in Toronto he did the spade work and the heavy lifting that must needs be done by him who lays the foundation of an edifice before the master-builder arrives who is to rear the towering superstructure. It is interesting to note how Divine Providence seems to have raised up these two singularly gifted men—Bishop O'Connor and Bishop McEvay—to do a special work for the advancement of the interests of the church of God in Western Ontario. Their gifts were of a wholly different order and so they advanced along different lines, but the work of each was necessary for the complete success of the work of the other, and their combined labors in London and Toronto have made of these two dioceses two of the brightest gems in the diadem of the church in Canada—gems that are being polished into greater beauty and brilliancy by worthy and zealous successors.

When Archbishop O'Connor felt that he was no longer capable, by reason of advanced age and impaired health, of discharging the duties of his high office, he did

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what few men have the courage and the humility to do, under similar circumstances—he resigned. That act of renunciation by which he relinquished all right to the Archbishopric of Toronto, to the title of that Metropolitan See, and to the honors and emoluments therewith connected, was characteristic of the man. High as was the esteem in which he was before held by the people of this Province, non-Catholic as well as Catholic, their admiration and esteem for him were redoubled by reason of that unselfish act, by virtue of which he became titular Bishop of the buried Laodicea in place of the living and populous Toronto.

The rest of the life story of this great servant of God is short. Three years of complete retirement from the world; three years of prayer and meditation in preparation for the final summons; three years of suffering patiently borne in union with the sacred passion of the Divine Master Whom he loved so tenderly and served so faithfully, and then the end—the holy and edifying death, on the last day of the month of the Sacred Heart in the year 1911,—such a death as one reads of in the lives of God's saints. "Precious in the sight of the Lord is the death of the just," says the Sacred Text. Thrice precious, then, must have been the death of Archbishop O'Connor; for he was just in the broadest sense of that term; that is, faithful in all his duties toward God, toward his fellow-men and toward himself. He was all that St. Paul told Titus a good bishop ought to be: "For a bishop must be without crime as the steward of God; not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre; but given to hospitality, gentle, sober, just, holy, continent; embracing that faithful word which is according to doctrine; that he may be able to exhort in sound doctrine and to convince the gainsayers."

REV. J. V. TOBIN.

The Affiliation of Sandwich College with Western University

Assumption College, Sandwich, has just completed, under the direction of the Basilian Fathers, fifty years of valuable work for Catholic education. During that time it has furnished not only the large majority of priests for the diocese of London, but its graduates are found in large numbers among the zealous clergy of many other dioceses of Canada and the United States. It has also to its credit a host of educated Catholic laymen. So far as the Province of Ontario is concerned, however, it has hitherto suffered from one serious drawback. Under our Provincial system, some form of guarantee is required for entrance upon the studies that lead to membership in the various learned professions. The matriculation certificate or the University degree is demanded of those who desire to practice law, medicine, dentistry, engineering and the other higher professions in Ontario.

Some years ago Assumption College took the first step in providing these qualifications for its ambitious students when it began to present them for the Ontario matriculation examination. The results were both successful and encouraging, and suggested action looking to further development.

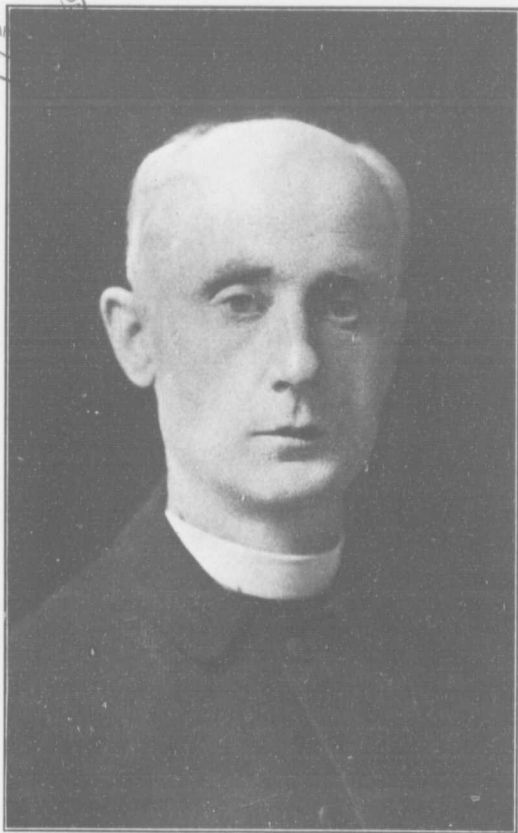
Last year, after lengthy negotiations between the authorities of the Western University, London, and those of Assumption College, Sandwich, an agreement of affiliation was reached whereby the students of the College may henceforth proceed to their University degrees under the auspices of the Western University. It is not too much to say that this arrangement promises distinct and desirable advantages, both for Assumption College and the Western University. On both sides the negotiations were conducted with the greatest harmony and good-will; the beneficial consequences of the affiliation are already generally visible.

It is hoped, as a necessary part of the understanding, that the Arts Department of Assumption College will shortly be transferred to the city of London, the seat of the Western University. This desired consummation will be greatly hastened by the active support and the generous sympathy of all the friends of the College and of all well wishers of the advancement of university education among our people.

+ M. F. FALLON,
Bishop of London.

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 Foster was displeased with Muchlin's judgment in allowing
 this letter to be written & then published. He had an intention
 of allowing Assumption's Arts Department to be moved. L.H.

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VERY REVEREND D. CUSHING, C. S. B., LL. D.

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Father Cushing's Régime

"Did you meet Father Cushing?" This was the question asked a new student as he stepped forth from the imposing college structure to join the group who were pacing leisurely backward and forward on the splendid campus of Assumption College, Sandwich, some thirty years ago.

"Yes!" was the reply of the new arrival, the writer of this article, given with all the assurance of ignorance. "He just gave me my books. Say, there must be some work here. He just threw them out: "Take this—you will need this for your class—this will be required."

"Ha! that wasn't Cush; that was Mun," broke in a rather slight, sharp-looking, dark-eyed lad whose name, I remember, was Forster. "Wait 'til you meet Cush." This was said in a tone conveying nothing of disrespect for the President and Vice-President of the College, thus familiarly designated, but indicating a certain want of patience, even with a stranger, who could mistake the one for the other. And was he not more or less justified? Surely they were unlike enough to be easily distinguishable, though equally efficient in their respective positions.

Neither needs a tribute from me. Father Mungovan, for several years, as time is reckoned, has enjoyed his eternal reward after an exemplary priestly life, well spent. Father Cushing, still a valued member of his flourishing community, and still actively assisting in its affairs by his ripe judgment and wise counsel, will probably have about the same regard for anything I can write as he had for the poor arguments I could furnish in the attempt to get to the city on a holiday afternoon in those days of long ago, whose memories now slowly rise before me. Yet all unnecessary as it may seem, the opportunity being at hand; call it loyalty to Alma Mater; attribute the motive of my statement to what you will, now, after more than twenty years of uninterrupted service in the work for which they strove by precept and example to lay the foundation, I unhesitatingly assert that I can conceive of no two men, their complementary qualities of mind and heart being considered, who could be better fitted for the positions they so ably filled as President and Vice-President of Assumption College.

But this article is supposed to treat of Father Cushing. I waited as advised. It was perhaps a few days later that I got my first glimpse of the President, as, tall, grave, ascetic-looking, he swung down the long College corridor. No mistake was possible this time. Unassuming and unemotional as he appeared, even the inexperienced eye of youth seemed to discern the outward evidences of authority and power, as well as those of sincerity and worth, and to behold, as it were, the embodiment of all those satisfying qualities called for by the ideal of the priesthood which, howsoever vague and indefinite, was already enshrined in the mind of the youthful beholders.

Closer association and more intimate acquaintance served to confirm first impressions. Father Cushing was undoubtedly a man of authority. Stating this, I have in mind the explanation of the translation of the Latin word, "*Auctoritas*," as given by the late Father Ferguson of revered memory. "*Auctoritas*," he said, "is not fully trans-

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lated by the English word authority. It implies some personal power, a certain innate quality in the possessor which others, it may be unconsciously, yet necessarily, recognize, regard and respect." This is the sense in which I ascribe authority to Father Cushing, and it is not difficult to see what an invaluable help it was among the other various qualifications, natural and acquired, that fitted him for the high office of President of the College. Respect and regard for the Superior came spontaneously from every student. It seemed naturally his lawful right, and as such it was paid him.

Father Cushing did not often come upon the campus during the college year, but when he did, his presence was an incentive to each one participating in whatever game was in progress to appear at his very best. I do not remember that anyone ever claimed to have seen him taking active part in the games, and it may well have been that his known proficiency in so many other lines brought him undue credit in this, but a tradition existed that he had been a great handball player. No one doubted it, but rather sought reasons for its confirmation. "Look at those long arms," said one. "Why, of course," volunteered another, "he must have been able to hit the ball with terrific force." And so the story grew until it might have been more or less easy to convince us all, except for the presence of a few skeptics like Tom Luby and Pat O'Connell, that on one occasion he did hit the ball and it never came back—just went right on through.

As a teacher, Father Cushing was unexcelled. More or less ripened judgment leads me to conclude that the distinctly potent factors in his teaching were his patience and the profundity of his knowledge of his subject. This was well exemplified in the natural philosophy class. Well do we remember how, adapting himself to the limited intelligence of his hearers, he led us slowly, and as if compelled to feel his own way, through the mazes and labyrinths of Olmstead's hazy depths until by easy stages and as if groping, too, he brought us surely and inevitably to the brilliant daylight of correct solution.

Much more could be written of those days and of Father Cushing's régime, did time and space permit. But we must conclude, and in doing so, the humiliating confession must be made—we were deceived.

For how were we to know, during those bygone years, when at times our little burdens seemed heavy and our petty inconveniences hard to bear, that of all the labours of his arduous calling, and of all the difficulties of his responsible position, the most trying for the President must have been the continuous effort required to keep carefully hidden behind the apparently stern and unbending exterior, so essential to his office as President, the gentle, kindly, sympathetic soul that later years revealed to each of us.

Since leaving Assumption, Father Cushing has been connected with St. Michael's College and the scholasticate of his Congregation. For a time he was Superior of St. Michael's, but his health, never robust, failed and he was compelled to relinquish a position in which he had overtaxed his energies.

During his short tenure of office at St. Michael's College, the University of Toronto paid a graceful compliment to his attainments by conferring on him the honorary degree of Doctor of Laws.

Few men outside of his Congregation have been able to get into close association with him, and his mental powers were never fully appreciated; but those in a position

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to know, agree that he has few equals in the capacity to grasp the principles that underlie questions of practical Philosophy and moral Theology. As students, we knew that he had no equal in presenting a clear solution of a difficult mathematical problem. This power of lucid presentation was in the main owing to the clear understanding that he possessed of the principles of mathematics, but we had not the opportunity to see that same mental strength and profundity in action in other spheres of thought. But it is an ascertained fact that he has acquired a similar grasp of the great problems of Philosophy and Theology, of which he has always been a devoted student. In his mind a principle is not an isolated fact, but a component part of a whole system, into which it is fitted with perfect accuracy. In matters of practical import his fine analytical powers quickly discern the question in its fundamental relations, and no solution that contravenes these principles ever finds acceptance in his mind.

It requires time to perceive the bearings of things, whether in the physical order or in the domain of ideas, and hence those who would consult Father Cushing must abide their time till he has fully assimilated, analyzed and arranged the matters under consideration. Once he has formulated his views, they are clear, final and trustworthy.

In presenting his solution of a problem, he resorts freely to illustrations drawn from the commonest objects of nature: the horse, the hawk, the flowers, the sowing of grain and innumerable other objects, equally familiar to every mind. Only his most intimate acquaintances are aware of his sincere love of natural objects, and yet this is one of the most characteristic qualities of his mind. In his own quiet way he is a keen observer of men and things, and everything he observes furnishes his mind with food for thought and rumination.

Thus he serves his Congregation and all those who seek his advice as a safe guide and director.

REV. D. EGAN.

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REV. REVEREND R. W. McBRADY, C. S. B.
Superior of Assumption College 1901-1907



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Father McBrady's Régime

When the boys returned to Assumption in September, 1901, they found Very Reverend Robert McBrady, C. S. B., its new Superior. Some of the older students remembered him as a guest of the college a few years before, but to most of us he was a total stranger. We soon became acquainted with him; it does not require any great length of time to make the acquaintance of the superior of a boarding school. In a community governed by a common rule, where every act of the day is regulated, where in the evening the order to be followed on the morrow is known, and this has obtained for scores of years, an atmosphere is created in which the subject readily knows what to look for in a superior. College rules and traditions work together in developing the spirit of the institution.

The Sandwich spirit had been born amid pioneer days; it had lived and grown during long years of work and prayer, and the advent of Father McBrady found it healthy and flourishing. He knew the spirit of Sandwich well, for he had been among its earliest students and professors. The conviction that he knew how to deal with the boys of Assumption was not slow in spreading among the students.

On the Thursday following the opening of the College, Solemn High Mass in honor of the Holy Ghost was offered. All of us expected that the new President would act as celebrant, but he did not. It was the gossip of the yard that day that he could not sing. We were somewhat disappointed, for boys like to endow their superior with a quasi-omnipotence; however, we were consoled by the thought that, if Father McBrady could not sing, neither could his illustrious predecessor. The lack of musical talent could be easily overlooked.

That Fall, William McKinley, the President of the United States, was assassinated. A memorial meeting was held in the club room of the College; the dead President was eulogized, the dastardly crime condemned, and we listened for the first time to the eloquence of the man who could not sing, but who could talk. The boys of those days will never forget how they were impressed on that occasion, and again on the eve of the annual Field Day, when in reply to the formal address of welcome, on behalf of the students, the new Superior outlined, in the faultless language of the orator that he was, his plans of administration, and the sort of co-operation which he expected from his boys, bringing the address to a close in those ringing words: "Be good boys, docile, gentle boys, disciples of Jesus Christ." He won all hearts that day.

I have been warned that this article was not to be a eulogy. But, how can a man write of the days of Father McBrady at Sandwich without praising him? It will do him no harm now, with his threescore and ten years upon him, to know how the boys of that day admired and learned to love him.

The offices of President and Director of Studies were combined in one. The tireless energy of the Superior in these two rôles acted upon all. His visits to the class rooms were as regular as they were interesting. The lessons would be gone over thoroughly, from Christian Doctrine and Church History to Latin Prose and the Greek of Homer. If, over some point, an argument arose, the Superior liked nothing

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better. Sometimes we gave a good account of ourselves, sometimes we did not. He might put the question: "What period, Sir, is known as the Babylonian Captivity of the Church at Avignon?"

"It took place in the Old Testament," might be the answer of a student who knew more about the geography of Huron County and the history of the world champion of the fighting ring. Such a "betrayal of accurate information" might disturb the calm bearing of the Superior, but the asperity of the rebuke would be lost in the beautifully rounded sentence hurled at the head of the thoughtless one, from lips scarcely restraining a smile and amused eyes looking over berimmed spectacles. Or, Latin Prose might be the subject in hand, and the boy at the board would be told to write a sentence. Very seldom was it done perfectly, very often badly; and if he failed utterly, he might draw out the famous comment: "Eh, Eh, young man, you know about as much about the construction of that sentence as I do about the architecture of the dome of heaven."

Father McBrady could see the funny side of things. I remember how, on one occasion, he asked a student, who is now a prominent country pastor in an American diocese, to loan him a pencil. Absent-mindedly that gentleman put his hand in his pocket and presented him with the stem of an old corn-cob pipe. It was graciously handed back to the owner with the remark that he was not searching for "exhibits of incriminating evidence that day." He never went out of his way looking for trouble and would take no mean advantage. A boy might be a "big lump of chaos going to decay," but Father McBrady saw some good in him, although it might take "until the crack of doom" to bring it out.

In addition to the days of recreation prescribed by the rule, we were granted an occasional Free Day. It always fell to the lot of the Rhetoricians to ask this concession. It frequently happened that this request had to be made a number of times before it would be granted; pleas, backed up by solid arguments, had to be presented. It seemed that to be able to argue well was one of the objects of our training.

How the Free Day was to be spent depended upon the season of the year. It might be taken up by a "Fruit Walk," a walk to Windsor, a baseball or football game with an outside team, or a handball tournament. In whatever manner these holidays were spent, they were generally followed by a "Sleep-Over" on the next morning. Speaking of walks, reminds me that it was during those years that a change took place in the manner of conducting them. The old custom of marching one hundred and fifty boys through the streets, with the master at the head and another acting as the rear guard, was becoming distasteful to both Faculty and students. To the minors it might be satisfactory; to the older boys it was humiliating. An arrangement was made whereby the upper classes went out in separate groups. The boys felt that someone trusted them and strove to justify that confidence. There were few, if any, violations of the rule on these walks; at least none was detected.

The old boys need not be told what were the common breaches of the rules: sleeping over without permission, climbing over the fence into the vineyard, entering the building without a passport from the Recreation Master, smoking, etc.; all acts of this kind being designated by the verb "to skive," a term peculiar to the Sandwich

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yard talk. Its meaning was extensive, but it meant a great deal more to be caught in the act of applying the art. (As an aid to my memory in recalling these infractions of rule, I am using the diary of a quiet little village pastor, who was at one time the unsuccessful candidate for the Good Conduct prize. He notes these crimes as the most common, and he ought to know.)

An occasional sleep-over might be taken successfully, if into too many sleepy heads the same idea did not enter the same morning. In the latter case, a raid on the dormitories by the Superior might be the result, and a tardy "Texas Bill" might awake to find himself on the broad of his back on the floor with the mattress for his covering.

From time to time a smoke might be secretly indulged in. The places best adapted to the purpose were: any place on a morning when the fog was heavy, the grove, the back stop, or a compartment in the old frame building which stood at the end of the walk leading from the Little Yard. This building was torn down in 1904. The Philosophy of that year had the honor of acting as the wrecking crew of the famous landmark.

A good many changes and improvements were made during Father McBrady's term: large gas lights were placed in the study hall; the ring of Jack Hannan's, the plumber's hammer on the steam pipes was incessant, drowned now and then by the music of a modern phonograph, the proud possession of a member of the Faculty who dwelt on the second floor, near Father Ferguson's room; and the new chapel wing was begun and carried to completion. Those were the days when we had no gymnasium, and one of the favorite questions put to the newcomer was: "Have you seen our gym?" A negative reply being given, the old-timer would escort his victim to the yard and point out "Our Jim," who was no less a person than the Prefect of Recreation, who never failed to give the boys, caught in the breaking of some rule, plenty of exercise.

The names of those losing their Testimonials were read out every Monday morning; at times the list was long, more frequently short. I remember well, that on one occasion, when the list was of extraordinary length, the Superior refused to publish the names, considering the causes for which the Testimonials were taken as too trivial.

The athletics were placed under the control of a board made up of three students elected by the boys, presided over by a member of the Faculty. These elections and the choosing of the captain of the first team, the "Stellas," were lively affairs. No political campaign was more seriously entered upon, no plans more studiously engineered, as the followers of the different candidates lined up to solicit support for their favorites. There was no Bolshevism, but all the games known to the ward heeler were brought into play. The balloting decided the issue and it was a final decision; victory marched without vanity and defeat was met with a smile; for they were Sandwich boys.

As a result of the interest taken in athletics the College had, throughout those years, strong baseball and football teams. I think that the former went down to defeat but twice, and the latter but once. This is a marvelous record when we consider the class of the opposing teams. For, although the team was not allowed to play outside the College campus, such teams as those of the U. of D., the Polish Seminary, Windsor,

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Walkerville, the soldiers from Fort Wayne, the D. A. C., the Detroit Firemen, and various other athletic organizations of the nearby cities came to meet the line-up of Assumption. And, I must not forget, during this period baseball suits were purchased, and though the boys played as well without them, they looked better in them. Truly, the "*Nihil Innovetur*" of the old days was passing away.

The various College societies were kept in a flourishing condition. The meetings were sources of instruction and pleasure. Plays were staged, entertainments given, oratorical and elocution contests held.

The program of St. Patrick's Day was the star attraction of the year. I oftentimes think that had the British Parliament listened to the oratory of Sandwich boys as they pleaded the cause of Erin in those days, Ireland would have been free long ago, and the government would not have the great problem to solve which it has today.

I have not thus far made mention of the names of the other members of the Faculty. Let it suffice to say that whatever success marked the régime of Father McBrady was shared in its making by them. Some of them are still among the living. I shall not, by any poor tribute of mine, tempt them to sin against the virtue of humility, which every Basilian cultivated to a heroic degree, to the edification of us all. Others of them who moved in that circle of college life in those long gone days have passed from this world forever. Their names must be written here. The heart is lifted in prayer for the eternal repose of their souls; the head bows in reverence to their memory.

The eye grows dim; the twilight hour has come. We see again the long dark corridor. Out of the shadows comes the venerable form of Father Ferguson. Conversant is he with almost every subject, old and new; yet now it is recreation time, and as his left hand fondly strokes his beard, his right in graceful gesture accompanies his words as he paints in the magic of his language the heroic "figures of Simon Langley and Andy Hoohey," and recounts their ancient deeds of prowess to the companion of his evening stroll.

The laughter of youth is heard once again, and the handsome form of Father John Collins looms up, surrounded by a crowd of happy boys to listen to his latest story. He it was who helped more than any other—and I think you will agree with me—to fill Sandwich College with students. At one time in that period they numbered two hundred and ten. His kindness and the bounty of his hand drew the boys to him, and the number who knew the refuge of his fatherly heart is legion.

Philosophers again sit at the feet of the learned Guinane and drink in his words of wisdom; or it may be in the early morning light of the old Sodality Chapel, but you would love to recall him, as he leads us to Mary's shrine to tell us of her glories and invite imitation of her virtues.

Seated in the professor's chair in the old class rooms they graced with their scholarship, we feel again the presence of Fathers Gignac, Finnigan, and Sharpe and the gentle Mr. Morley—men whose interest in their work never waned, and in whose classes reigned that which makes all teaching successful, a bond of sympathetic understanding between teacher and pupil.

Once more memory guides our footsteps to the old parish church, and it is Easter morning. The rich baritone of the aged Chalandard fills the place as he leads the

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singers in the hymns that tell the story of the Risen Christ. The joyous strains of the "*Regina Cæli*" enrapture us once more. Once again the hearts of Sandwich boys thrill with thoughts of victory and the hope of a blessed Resurrection.

The same old hope lifts up our hearts today, The Golden Jubilee of our Alma Mater. May it ever sustain them, "looking forward to that blessed hope." And when the trumpet of Gabriel is sounded, may all the old Sandwich boys be gathered there to surround the venerable President who guided the destinies of Assumption so well. Then may he, true leader and priest that he is, raise his shepherd staff and strike those golden portals and usher all his boys into the land of endless jubilee.

"TABELLARIUS," '01.

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VERY REVEREND F. FORSTER, C. S. B.

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Father Forster's Régime

In the students' reading room there is a picture of the Class of '94. One face in the group is almost hidden, as if the other members of the class had forgotten the presence of that particular member; and yet the house tradition tells us that he was the class leader. In fact, it goes much further and informs us that from the first to the last year of his student days, he won every prize for which it was possible to compete. It is characteristic of the original of the picture that he should choose the lowest place, although he had merited the highest. To a casual acquaintance, Father Francis Forster is not an impressive personality, and yet he possesses personal magnetism to a high degree, but it is the magnetism of ability, energy and accomplishment.

Father Forster is a typical product of Assumption College. In him are embodied all the best traditions of the school, and it is interesting to note that he is its first graduate to be placed at its head. Soon after ordination he was sent to Texas, to take charge of St. Basil's College, Waco, where his able administration recommended him for promotion. He took charge of Assumption in 1907, and remained at its head until 1919. During the twelve years of his administration the College steadily expanded, until the number of its students was double what it was in 1907. The corner-stone of the Chapel had been laid in June of 1907, and the burden of financing the debt on it devolved upon him. In 1915 two fine buildings were added to the College—the one, a students' dormitory, and the other, a gymnasium. The old hand-ball alley was torn down and new alleys erected. Two years later a new heating plant was built, at a cost of more than twenty thousand dollars. The financing of these extensions was a heavy burden, and it is mainly due to Father Forster that they were undertaken and carried to completion. Father Forster is an executive of extraordinary ability and versatility. Whether in the work of organizing the classes, or in dealing with the students, or in overseeing the erection of the buildings, or in financing them, he is equally capable.

No multiplication of interests seemed to exhaust his energy. When the new buildings were under construction and later, when the heating plant failed, he personally superintended everything in the entire administration. When one considers that at this later period of his Superiorship he was also Provincial of the Congregation of St. Basil, one is amazed that he could find time and energy to attend carefully and wisely to such a multiplicity of affairs. The anxieties of those years were crushing, and, in spite of them all, Father Forster went about his work quietly and determinedly. There was never any hurry or bustle about his work, no outbursts of impatience, no waste of nervous energy, but at all times a serene confidence and delightful optimism that diffused itself into the minds of his associates, and carried them along when they seemed to falter in the march, which must always be vigorous under his leadership.

Father Forster has a broad comprehension of the educational problems of the day, and from the first days of his arrival at the College as Superior his chief study was the

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general question of Catholic education as it concerned Assumption College, and that same problem in its various and ever-varying phases he never ceased to study. In this, as in all wide interests, he seldom theorizes; at least, he seldom gives expression to his theorizing. For him, every problem is a practical one, and he never rests until he has reached some practical solution,—a solution which is seldom at fault.

In the midst of difficulties and obstructions that would exhaust the patience of anyone else, he preserves his calm of mind, and he finds something humorous in the most trying circumstances. Perhaps his most characteristic trait is this of imperturbable good humor. It wins every heart, and solves every difficulty. It inspires affection and loyalty; it makes his associates willing co-workers in every difficult task.

The students respected and loved Father Forster, but never feared him. They knew him to be sympathetic and eminently just. If his rulings seemed inexplicable, they felt that there was something coming that would fully explain the mystery, and when it came, the relief it brought was seen to have been purposely delayed in order that both parties might enjoy a hearty laugh at the unnecessary worry. In these instances it frequently happened that the incident conveyed, as it was intended to do, some very useful lesson.

At this time it is not difficult to get an appreciation of Father Forster from a student's point of view by a present student. It is a different matter when you would get one from graduates under him. They are new in the ministry, busy, curates only, lacking the confidence and versatility that they will acquire when masters in their own house. So we include here an appreciation by a capable, though youthful hand:—

There are many positions higher than that of the presidency of a college, but I doubt very much if there are any which require more all-around ability in the one who holds it. The good president must be a scholar; but scholarship, though essential, is only a small part of his requirements. During a single day the president must talk on a hundred different subjects to a hundred different people. This requires more than a learned and practical mind; it requires a knowledge of human nature. In fact, the most essential requisite of a leader of men in any walk of life is that he can read and understand the mind and temperament of those under him, and secondly, that he can adapt himself to deal with them accordingly. Father F. Forster possessed this faculty in a striking degree. In my observation of him that is the one thing which struck me most forcefully, and I have heard others remark the same thing. Even before I came to College, I heard him spoken of, and this remark still lives in my memory: "There are one hundred and eighty students in Assumption College, and Father Forster is a different man to every one of them."

The first few days of the school year are the busy ones for the President. Besides having to arrange the time-tables and allot work to the different members of the staff, the President has many other duties. New students are arriving and, of course, each must meet the President. Some see him alone, others are introduced and eulogized by their parish priests, while still others are ushered in by one or both parents. Here is where Father Forster shone at his best. The student came out feeling that he already possessed what his college days later taught him to call a "pull." The priest,

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if he is an old boy, is telling him that Father Frank hasn't changed a bit. If the parents accompanied him, they come out quite at ease, and whispering to each other that this is truly the place for their "Johnnie." What about Father Forster? He is still in his office reading the paper and probably wondering how the ball game is coming off. Back in his mind, however, he has firmly fixed the name and disposition and the character of another student. The priest or parents have talked to him for ten or fifteen minutes about the boy, his character, ability, and so on. Father Forster, though courteous and attentive, has heard only the boy's name. From his own observation of the lad he has already correctly gauged his disposition. If the parents' words coincide with his judgment, all very well; if not, it does not matter a whit. He has sized him up correctly,—and sticks by it. This knowledge, which Father Forster acquired the first few days, never deserted him. He knew the psychology of boys, an accomplishment necessary to him who would rule well and still be loved. Two days after school opened, Father Forster might be seen in the yard. Every boy he meets he greets by his first name, and probably remarks something of interest in the boy's home town. The boy feels fine to think the President has remembered his name, and again he has that feeling that he possesses a "pull." By night Father Forster has greeted probably every boy in the yard, and each one retires with the feeling that one, at least, has a special interest in him. During every year of my college course I have remarked this same thing, and am even yet puzzled to know whether he possessed an abnormal memory, or whether, while the boys were dreaming of home, Father Forster was studying the registration list.

During the year a student had occasion to go to his office probably not more than three or four times. Everyone was treated courteously, but, for my part, I always felt that the less he saw of me, the better he liked me. Especially was that feeling strong in me when I had the misfortune to be on the Rhetoric Striking Committee. Poor old rhetoric! If any class has my sympathy, that one has it. It is always in wrong, either with the President, or with the yard, and not infrequently with both. Every time, before going in, we had our meeting, lined up our arguments, and chose our spokesman, and attempted to guess what Father Forster was going to do or say, but alas! we never guessed correctly. Either he said "No" immediately before our orator began, or said "Come again," or else received us most cordially, gave each of us a chair, and talked with us like old pals. The result was that we forgot what we went in for until he himself mentioned it, and quietly refused. If he was going to grant our request, his mind was generally settled on the matter long before our eloquence reached his ears. That is the time he really enjoyed our visit. Our orator usually strutted in first, looking as though he owned the place; next came the two other representatives and lastly a couple of poor fellows who did not want the job, but, as the others told them, must come along to make their numbers look more impressive. Father Forster, inevitably, did not notice the first man at all, merely glanced at the next two, and most cordially greeted the last fellow. Of course, this added to his embarrassment, and as Father Forster confined his attention solely to him, he had to state the reason of the visit. Needless to say, he made an awful blunder of it with Father Forster beside him, and the appointed spokesman partly behind Father Forster gesticulating wildly. After

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Father Forster had enjoyed himself sufficiently, he, on such occasions, always granted the request.

It was so seldom that anything was "put over" on Father Forster that when something was "put across" it sticks in the memory. At present I recall one beautiful morning in May. We were at breakfast and someone remarked that a lovely day it was for a trip to town. No one thought any more of it until "Jimmy," who sat at the head of the table, was seen rolling quite a lump of bread into a ball. Our surprise grew when we saw him take it and shove it into his cheek and announce that he had a toothache and was going to town. Needless to say, we all coached him on how to shape the lump until it looked as if he really had had a bad night of it. At the door to Father Forster's office, Jimmy had a grave attack of "cold feet," but, fortunately, the other five of us were there with persuasive words to keep up his morale. Finally, Jimmy went in. What was said between the two of them, Jimmy never told us; but it worked. Jimmy was so scared he could not laugh, and really did look as if he were suffering. However, I am inclined to think Father Forster must have been slightly suspicious, but was sport enough to appreciate the thing and not spoil Jimmy's fun. Anyhow, he said, "Jimmy, you surely have a bad tooth. Go at once and have it attended to." The funny fact was that Jimmy forgot to spit out the bread until he reached Detroit.

If one reflects a moment, he will admit as true that it is not what a man says that gives a thing its force, but the consideration of the man who says it. Here lay the secret of Father Forster's success. He himself was a worker, and when anyone under him was allotted a task, he realized that he who assigned it to him by his own energy put him to shame if he shirked it. The most prosperous days in the history of the College were those when Father Forster was President. In that short time, both the buildings and the student body were almost doubled. He freely took the burden of the whole thing upon himself, and personally supervised the work. I remember that one day, when they were building the smokestack of the boiler plant, I noticed three men on the scaffolding at the top, a distance of eighty feet. Presently, one of them came down the wooden ladder and only then I recognized him as the President. Father Forster had a special reason to be interested in the erection of the boiler plant. During the winter of 1917 the gas played out, and during a couple of the coldest weeks in history, the College was in danger of being without heat. Again Father Forster took the worry of the thing, and personally captained a group of older students, known as the "Vulcanite Gang." Through their work the old gas furnaces were fed coal, and the difficulty was tided over. One night, or rather about four o'clock one morning, two of them were firing and along came someone through the dungeon. It was Father Forster. The fellows were surprised to see him up at that time. He said that he did not bother going to bed that night, as he was afraid the pipes might freeze, and was keeping an eye on them.

During the whole of his term of office, but particularly during the last trying years, he was nobly assisted by the devotion of the staff, and it seems to me that he could not have borne the burden without the aid of Father Murphy and Father Moylan. Frequently it happened that the President was absent on business, and we

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found ourselves in charge of Father Moylan, who conducted the affairs of the house with the same firm hand and good-humored control as we experienced in dealing with Father Forster. It is a tribute to the devoted zeal of Father Murphy that he gave up the difficult office of treasurer only when his health became temporarily shattered.

Some four years ago his Congregation conferred on him the signal honor of the highest office in the Canadian Province. To the older students it seems strange to see him come to the College as a visitor whom we knew for years so familiarly. We hail his visit with pleasure as he enters the refectory with a smile of recognition for most of us, and the time-honored custom of applauding old friends is never given with such vigor as when he appears on the scene. In fact, it is hard to conceive of a finer tribute to true worth than this profound devotion of the students.

BY ONE OF THEM.

1870-1920

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Sandwich, Ont.

NUNC ET IN HORA MORTIS



Assumption College

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The Spirit of a College

From the very beginning the spirit of the school was that of a thoroughly Catholic College. Its founders had in view, above all else, to train boys for the priesthood, and it soon became evident that the new College was a veritable nursery for the cultivation of vocations to the sacred ministry. This was in keeping with the traditions of the Congregation of St. Basil, whose founders had the original aim of restoring the ranks of the clergy in France at a time when they were depleted by the atrocities of the French Revolution. The programs of studies in the High School and in the College Departments were selected and arranged to meet the needs of prospective students for the priesthood. There was no effort made to arrange the program of studies in the High School in accordance with that of the Ontario high schools. It is interesting to note, however, the almost exact correspondence of the College course of studies with that which obtained in the philosophical departments of the universities of Europe during the earlier decades of the nineteenth century. There was a striking similarity in university programs of study, and the close resemblance of the College program to the European program gives evidence of the high scholarship of the pioneer Basilians from France who were responsible for its first adoption at Assumption College. English, Latin, Greek, French or German, Mathematics in the High School; in the College Course, the Classics, Modern Languages, and Mathematics continued, with the addition of Natural Philosophy, Mental and Moral Philosophy,—such were the media through which the students were trained and developed. Since the early '70's, a number of changes have been introduced as circumstances seemed to demand, and yet we doubt if any improvement has been made on the first program, if we estimate the value of a course by its efficiency as a means of developing solid reasoning and sound scholarship. Perhaps as reliable a test of the value of a course in our Catholic colleges as can be found is the success the students have attained afterward in the seminary. In the seminaries of Montreal, Cincinnati and Baltimore, the Assumption College students always stood high in their classes and in the esteem of the authorities. Whenever a student entering any of these institutions announced that his preparatory studies had been made at Assumption, he needed no further certificates for admission or class standing.

Undoubtedly the most potent factor in attaining such happy results was the thoroughness of the work done in the class room. No slipshod method, no skimming the surface of the matters of study, no perfunctory fulfillment of specified requirements, nor hasty, careless preparation were tolerated by the teacher. If a speech of Cicero were being read, every sentence, every line and every word would be carefully analyzed and made to yield up its mystery, no matter what the labor might be that its elucidation entailed. From Latin Elements to Second Year Philosophy, the same thoroughness prevailed. Students were made to think for themselves, and in consequence their minds were not mere receptacles of facts to be retained in the memory, but all was intelligently graded and co-ordinated to the end that the faculty of reason might be as highly developed as possible.

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All this demanded the utmost devotion to duty on the part of the teacher. He had but one aim, the training of the pupil's mind, and to this he devoted all his energies. His greatest inspiration had always been the progress of the pupil, and the story of a pupil's success came back to him with a message of cheer and hope, being the only reward he ever desired for his labor and devotion.

In another article will be found a detailed account of the work accomplished in preparing students for the priesthood. Here we wish to notice the conditions that made the College a place that helped to develop in the pupils the elements of priestly character. Catholic colleges vary greatly in the power they exercise to stimulate into healthy growth the seed of a priestly vocation that exists in the majority of their students. If vocation to the priesthood were dependent on some miraculous manifestation, as many seem to think, then very little credit indeed would be due to the institution in which they were trained. We read in the lives of the saints that such miraculous interventions occurred in some cases and predestined those favored souls for labor in the Lord's vineyard, and it would spare both teacher and pupil many anxious questionings were such always to happen in order to point out the particular souls called to serve God in the Sanctuary. This, however, is not the usual method by which priestly vocations are revealed. In ordinary cases there is a good deal of striking at an uncertainty. The signs by which a vocation is usually revealed are normal, healthy youth, good mental ability, piety, obedience and the fact that Providence has placed a boy of this character in such environment as will favor the growth of incipient tendencies toward the Holy Altar. All of these signs except the last may be found in very many boys in every Catholic parish, but they will never be more than signs, and these, too, rather short-lived, unless the proper environment is found for the growing boy.

Then comes the life in college. Will the good seed grow? The growth depends primarily on the individual boy, but not entirely. The environment in which his studies are made, exercises a very great influence in forming the sacerdotal character. The atmosphere of the school surrounds the pupils with subtle influences that are difficult to analyze, but which are not the less effectual for their intangible quality. Men of affairs have been moved by a single visit to a monastery to throw off all worldly ties and devote their lives to meditation and prayer in the quiet of some secluded cloister. The monastic life, its solemn stillness, the calm, recollected faces for the monks, the atmosphere of holiness passing from cell to cell like the sweet breath of spring, or resting like an odor of magic power,—all these have rushed in upon their souls and transformed the entire outlook upon life and eternity that had hitherto prevailed in their active lives. Not thus suddenly, but slowly, imperceptibly and yet powerfully, the young mind is caught in the meshes of the College spirit and tone, the young heart is wrought upon by the influence, the routine and the detail of college life, and then follows, as a matter of course, the attraction to the lofty ambitions of sacerdotal perfection.

The most obvious of these influences is the rule of the house. From rising in the morning till retiring for the night, a boy is directed and disciplined by orderly

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direction which is really rigid, and yet, in spite of its rigidity, is not felt as a burden, but rather accepted as the natural order for him. Religious and moral maxims are gradually made a part of the boy's mentality. In the class, in the chapel, even in hours of rest and recreation, maxims that are the basis of all right living are assimilated by the growing boy through the zeal and care of the teacher. Association with priests, whom the boy learns to love, removes those prejudices and fears which the young entertain toward what is to them a great mystery. The annual retreat is a revelation to the student in his first year; and every successive year it is looked forward to with holy anticipation. It is then, particularly, that the young man makes special efforts to decide the question of his vocation. During long hours of voluntary silence his soul communes with God; it asks for light and guidance and places itself submissively and generously in the hands of Almighty God to fashion as He will. Little wonder that God accepts the holocaust of a generous soul and grants it the noblest vocation of all.

Of a like character are the ordinary religious exercises which the College rule imposes on the student. He is trained to commence and close each daily task with prayer. Twice each day, and on many days more than twice, he visits the chapel, either to attend Holy Mass or receive Holy Communion, or to offer to the Eucharistic Lord his homage of adoration and thanksgiving. Thus the religious element in human nature is developed into an important part of the student's character. The remembrance of God and eternal things becomes a determining force in all his actions. It inspires effort in all his tasks; it gives strength in weakness and it incites to generosity of spirit, particularly in the things that pertain to the life of the spirit.

And so there comes the time when he must decide for himself the momentous question of his life's work. He has been trained to submit all such questions to the arbitration of a director. The director has observed the signs of vocation to the priesthood in the young soul and tells him that God is offering this grace to him if he is willing to make a great sacrifice of self to the service of God. Still there is hesitation. The dread responsibility of the sacerdotal office is vivid in his mind and he fears his strength is not sufficient for the labor entailed. Then, too, he sees himself cut off from friends by an impassable barrier. He has learned something of the attractiveness of worldly goods, and he feels the extent of the sacrifice. From day to day the debate goes on within his soul, which is swayed now to one side and now to the other, until he is tried as by a fiery ordeal and he feels that he must decide at once and irrevocably. It is at this time, so momentous for him, that the spirit and the discipline of a college makes itself felt in determining a vocation. Ideals of success in worldly pursuits, in law, in commerce, are not favorable to a priestly spirit. A soul prepared by strong religious influences alone is capable of the great sacrifice.

This spirit of discipline has been made manifest in the large percentage of its students who have become priests. So large, indeed, is this percentage that it may justly boast that it is not surpassed by any other college in Canada or the United States.

The most favorable influences were always found in Assumption College. The principles of conduct inculcated were the very loftiest, and the student felt that this

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was done, not because his teachers expected that he would be a priest, but simply because these were the only principles worthy of a true Catholic. In counting over the members of the senior Sodality, we find that of a total membership of eight hundred more than four hundred have been ordained, and one hundred are preparing for ordination.

The old students of the College are living exemplars of the spirit of their Alma Mater. Their attitude in later life toward the institution that reared them during the years when the soul was most susceptible to lasting impressions, is a reliable test of the character of their training. This attitude is a slow growth that unconsciously develops amid the varied experience of life outside the precincts of the College. Inevitably men gather data, compare, contrast and draw conclusions. More and more the value of their early training comes into contrast with what they see elsewhere. Thus with many, the old school becomes dearer and more admirable as years pass by and knowledge widens by broader experience and ever broadening sympathy.

What, in this respect, is the experience of Assumption's former students?—Surely no college ever had more loyal alumni, and no college ever had alumni more worthy to be proud of. Besides many distinguished laymen in various walks of life, she counts among her former students more than four hundred priests who are or have been zealous workers in the ranks of the priesthood.

Much of the success that a man attains in after life is due to the mental and moral equipment furnished him by his school. To be effective and enduring, this equipment must have been of the right kind and well grafted into the powers of his mind and soul. It has been characteristic of the training at Assumption College that it impresses its ideals deeply upon the souls of her students, so that they ever remain the guiding principles of their lives. The permanence of their impressions depends, not so much upon the intrinsic nobility of the ideals themselves, as upon the manner in which they were imparted by the College staff.

The latter, first of all, have never failed to win the complete confidence of the student. Their intellectual attainments have impressed the students with their ability to guide and govern, and this naturally inspired confidence. But, more especially, their obvious sincerity in everything that had any relation to the student was a constant challenge to an equal self-revelation on his part. It is one of the pronounced deficiencies in secular education that the teacher and pupil are never brought into such intimate association as to permit of complete trust between them. Outside a Catholic boarding-school, it seldom happens that the students in schools have sufficient confidence in their teachers to enable the latter to appeal to the hearts of the young, who are to be led along the paths of high moral rectitude in no other way. It is said of Dr. Arnold, of Rugby, that he possessed this magnetic power in a very high degree. With such a power, we can easily understand how he became the outstanding figure among the educators of his century in England. Only one man in a thousand, even among educators, possesses the sincerity, the moral force and the personal magnetism necessary for moulding effectively the character of the young, unless he is sustained and assisted by other means. The whole environment of the school must contribute to this end, and

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only in a Catholic school can be found a suitable environment for the complete training of youth. In proof of this it is sufficient to allege the fact that its moral discipline is founded on truly religious principles, which no other teacher possesses in their entirety.

Association with the student on the campus and in the gymnasium gives the teacher the opportunity to lead the unbounded energies of youth along the right paths. There is no other environment in which a boy gives clearer and fuller expression to the moral qualities of his soul. Here he feels the thrill of perfect freedom, he is confident of his powers, no cloud of restraint depresses his exuberant spirit and every circumstance is favorable to full and unrestrained self-expression. If you would learn the character of a youth, observe him at play. There you will find every trait, noble or ignoble, efficient or inefficient, reveal itself as on a clear canvas. It has always been the custom of the younger members of the College staff to enter into the games on equal terms with the students. By an instinctive necessity the boys divide into groups and pre-empt a section of the campus. At the opening of a season, each group officially invite some member of the staff to assume charge of their athletic affairs. Of course, he shows reluctance to accept the proffered distinction and though he really feels a secret satisfaction at their choice, he consents with a bored grace which deceives nobody. As a matter of fact, the advantage is on both sides. The member of the staff receives the honor, and the boys enjoy the advantage of his influence to secure for their section a reasonable share of the athletic supplies, doled out by a very economical dispensary. The representative team in each section must be selected, challenges must be sent out and games secured, and thus the season is inaugurated and carried on to a more or less successful issue. Rivalry is very keen, and many a happy and many a dejected countenance may be seen and many an incipient quarrel is averted by a little strategy on the part of the leader. All the joys and sorrows, all the ambitions and struggles and plans of later life are there foreshadowed and furnish the teacher abundant data for character study. There he has the opportunity to prune incipient tendencies that should be cut away and to foster the growth of desirable traits. Thus, by an intimate and altogether delightful association, has it been possible for the College staff to train the students in respect for authority, self-restraint, and the give and take of human association. Thus also from day to day is the young soul led on by a gradual process of pruning and cultivation to an ever-increasing growth in Christian manhood.

The College rule functions largely in its general system. In itself, it is a mechanical thing without life or flexibility, and yet in actual operation it is replete with vital significance. It is made to guide and control through firm but kindly enforcement by sincere guardians. The aeroplane can do nothing of itself, and yet under the skillful hand of a pilot it executes marvellous flights. So it is with the College rule. In the hands of skillful guardians, it effects results that cause many parents to bless the impulse that led them to place their son at old Assumption. There is no attempt to make the rule felt at every turn, but only such restrictions are imposed by way of rule as will guard against the ordinary abuses that threaten to disrupt discipline, and will ensure orderly deportment and efficient work.

However, it is quite possible to make the mildest rule a burden. The alumnus of

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Assumption College will freely testify that the rule was well observed and its purpose attained without any unpleasant realization that it was restricting the student in many ways. The student was made to understand the fitness of every prescription of the rule and hence he readily yielded up whatever freedom of movement it demanded. When he broke the rule, he was made to feel that the sanction imposed for its violation was at once salutary and necessary. Thus has been secured a willing obedience from the pupils, an appreciation of the salutary effects of order and at the same time a sincere respect for those whose duty it is to maintain its observance.

But the highest and holiest of all the characteristics of the training imparted at Assumption College has ever been an enthusiastic inculcation of piety, reverence for God and holy things, together with a fervent love of the Eucharistic Jesus. The exercises of piety have been well adapted to promote these ends. No effort or device has been made to enforce the observance of special exercises beyond the usual prayers and devotions in the chapel. By an enlightened course of instructions the minds and souls of the pupils have been made to feel the excellence of true devotion to God and Jesus in the Blessed Sacrament. Every motive of moral action has been founded on religious principles, and the ends of human endeavors have been placed before them in their true setting of eternal sanctions. From immature concepts of Christian living they have developed a solid comprehension of duty, both moral and religious, and their whole outlook upon life has been made to conform with the holiest aspirations of eternal blessedness.

A very important instrument for promoting religious sentiment in the hearts of the students is the Sodality. On entering, they are made to understand that membership in the Sodality is a unique privilege and a mark of special approval. It may be described as a school of holy living in which the principles of evangelical perfection are not merely imparted in a theoretic way, but inculcated effectually as something eminently practical and even obligatory on those whom God has favored with a Catholic education. In this way young men are initiated into the secrets of the higher planes of holiness; they are made to realize the vast range of progressive perfection; and the life of Jesus, the model of all perfection, is laid open to their eyes. By a natural consequence, that Divine life appeals to impressionable hearts with compelling force, so that there issue practical results which are commensurate with the force of the appeal.

From all this, it is evident that no more favorable environment can be readily conceived than that in which the students of Assumption College habitually live.

Next to the special favor of God, granted for the welfare of the Church and the Catholic people of this district, it has its origin chiefly in the sincere and disinterested devotion of the men who have conducted the institution from the beginning. To this must be added the kindly enforcement of a College rule that has been intelligently conceived for the ends of Catholic education and that has been made to conform in a reasonable way to the changing conditions of our modern world. May this same spirit continue to actuate the men who govern the College, and may God continue to bless their work in the future as in the past, unto the end that young men may go forth from its walls, all aflame, like St. Paul, with unbounded zeal for the service of their fellow-men.

CONTRIBUTED.

The Sodality of the Blessed Virgin Mary

It was on the morning of March 25th, 1873, that Rev. D. O'Connor, the founder of Assumption College, ever mindful of the Basilian tradition of establishing a sodality wherever they opened a college, announced to the students that he had secured the approval of His Lordship, Bishop Walsh, to erect a sodality under the title of the Immaculate Conception of the Blessed Virgin.

"With the approval of His Lordship, the Bishop of the Diocese, a sodality under the title of the Immaculate Conception of the Blessed Virgin Mary is hereby established in Assumption College. The Sodality will consist only of students of the College chosen to be members thereof on account of their piety and good conduct.

"(Signed) JOHN, BISHOP OF LONDON."

After making the announcement, Father O'Connor selected from among the students a certain number whom he thought exemplary for piety and faithful observance of the rules of the house. He explained to them the origin and aim of the society, as well as the obligations and the requirements of its members. He placed these under the guidance of Rev. A. Vernède, the first director of the Sodality. These students remained as postulants until June 21st, the feast of St. Aloysius, when the first reception was held. The following were received: Luke Renaud, Fred Ruppert, John McKeon, John Meloche, Raymond Casgrain, Philip Baubien, Alfred Coté, Frank Semande, Nicholas Dixon, Charles Fix, Patrick King, Patrick Murphy, Donald MacRae, Napoleon Pinsonneault, Ed. Cottin, Jas. Ryan, Dan. Marentette, Remi Belleperche, Mederic Caron, A. Reuttiger, Albemy Langlois, E. Fitzgerald, Adolphe Janisse, Achille Jolie, Charles Noll, Peter Smith, Ambrose Weber, John Green. Such was the origin of the school of piety in Assumption College.

In the minute book of the Sodality, we find the constitutions which Father O'Connor drew up. The rules for admission are very exacting:—

"A student shall apply for admission to the council. The council shall ask the following questions: (1) Does he observe the rules of the house? (2) Has he lost his monthly Testimonial? (3) Does he frequent the sacraments and give other evidences of piety and religion? If they find the applicant worthy, they allow him to attend the meetings as a postulant. After a certain period they shall propose him for election. A unanimous vote is necessary for his election. Then he is formally received."

The council is composed of a director and four student officers. These officers are elected by the sodalists, and they, in turn, decide who shall enter the ranks of the children of Mary. In discussing their obligations, Father O'Connor writes: "The officers shall bear in mind that they are obliged to give good example to the



REV. A. VERNEDE, C.S.B.

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other members by a strict observance of the rules of the College, and by their piety and good behavior, but chiefly by their love for God and His Holy Mother. They shall see that the sodalists comply with the rules, and the prefect shall warn them if they have been guilty of any fault unbecoming a sodalist. Each officer shall inform they shall be suspended. The Sodalists must give good example.'



REV. T. HEYDON, C.S.B.

The records of the sodalists will bear out the statement that the officers have always keenly felt their responsibility. The following quotations will prove this:—

March 24, 1876. The prefect warned a few members of negligence in their duties.

"2. At the regular meeting the officers decided to accept whom they had formerly rejected. This change of attitude resulted from a conference with the Reverend Superior of the College and the Reverend Director concerning the conduct of this pupil.

"3. The officers complain that some sodalists do not assist properly at the mid-day visit in the chapel; also a few members are not punctual in answering the bell. 'I shall remind these boys of their duties,' said Father Vernède, 'and if they do not improve they shall be suspended. The sodalists must give good example.'

"4. Through the zealous efforts of the officers, and the generosity of the sodalists, a new altar was erected in the chapel.

"5. In the annals of '87 we read, 'All the postulants merited their admission into the Sodality save one, who was deficient of his monthly Testimonial—a condition extremely necessary before admission to the Sodality can be effected.'"

In more recent years we find that the officers of the Sodality were so interested in the welfare of the house as to advise the expulsion of certain non-sodalists. In very recent years an officer put through a motion to exclude from the society any member who was absent without permission from two meetings. The practice of using or abusing the soothing weed was always condemned by the officers.

This sense of responsibility was not possessed by the officers alone. The members were constantly urged to be an example to non-sodalists, and to have a good influence in the house. In the minutes of May, 1890, we read, "The officers and members of the Sodality promise to unite their influence in combating dormitory disturbances." On May 15, 1904, the Reverend Director, Father Guinane, spoke as follows: "If much depends upon the decorum of the Sodality as a body, much more depends upon that of its officers. They are, so to speak, the actuating principle for good or evil. Therefore, they should be energetic and resolute in promoting a good spirit. A twofold duty is incumbent upon them—that of keeping the rule, and that of enforcing it. Members guilty of infraction of the rule should be reminded of their misdemeanor. If they persist in their wrongdoings, immediate steps should be taken to expel them from the society. A persistent malefactor cannot profess to be a child of Mary." Again the Reverend Director reminded the members that the Sodality is made up of older boys who had been at College for some time, and were conse-

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quently looked up to by new scholars and by the younger students. Therefore much can be done by word and example. "Let every member do his utmost to promote a manly and upright spirit among the boys. Your actions to a great extent influence the well-being of the College."

The pioneer director was Rev. A. Vernède. In the records he is always referred to in the kindest terms by the members. He imparted to the Sodality the spirit that has ever been its life and even now enlivens it. Through the generosity of the members, he erected an altar and a statue in honor of Mary Immaculate. On the statue he placed a large heart in which we find a small book which contains the names of those who have been members of the sodality within this College. How generous and spiritual must have been the soul which conceived this beautiful thought. Their names remain written within the heart of Mary while they went out to fight the battles of life. Mary, as it were, was left in charge of these, her Sandwich boys, to present their names every morning at daily Mass to her Master for a remembrance of her beloved children.

Father Vernède's successor was Father Mungovan, who guided the society for eight years. At his departure the Secretary wrote: "We are compelled to note with sincerest regret the loss of our former amiable director, who ever strove and labored with untiring zeal for the welfare of this society and its individual members."

The next director was Father Heydon. The boys will always be thankful to him because he made the reception day, the eighth of December, a feast day for body as well as soul. In the beginning of Father Heydon's régime, those banquets were held in the class-room for the sodalists alone. Later they extended to the entire student body. The lot of director now fell to the Rev. J. B. Collins, whose death recently occurred. The Secretary wrote the following concerning him: "The familiar form of J. B. Collins, who had so long taken care of the spiritual welfare of those committed to his charge, as well as his good-natured air, which accompanied all his actions, was deeply missed from our midst. He had been with us for four years, and each of us found in him his best friend." Another director who was dearly beloved and appreciated by the sodalists is Father Guinane. Of him we read: "The Reverend Superior evidently saw the good work accomplished by Father Guinane in the past, and allowed him to continue as director. Nor could he have pleased the members more, for in the past they had learned to love his kind attention, and they appreciated his simple every-day advice; they eagerly profited by his wide experience, and his cheerful remonstrances, and they were never so secure as under his guidance." Several other priests have, in turn, borne the burdens of director: Father Murphy, Father Ryan, Father Finnigan, and Father Purcell, always to the satisfaction and spiritual advancement of the sodalists. Father Wm. Roach is the present director.

We can no better review the various receptions than to quote from the annals, "Father Ferguson addressed the students at the first reception, and on several later



REV. J. B. COLLINS, C. S. B.

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occasions." The usual day set apart for the reception was the feast of the Immaculate Conception, December 8th. This was also Father O'Connor's ordination day. We find the reception of Dec. 8th, 1877, thus described: "On the morning of this great feast day, the sodalists and postulants assembled in the chapel. There they said the usual morning prayers. This was followed by Father Vernède's Mass, during which



REV. J. G. GUINANE, C.S.B.

he blessed the bread collected by the officers. Father Ferguson then addressed the students, and told them not to wear their medals on their breasts for show, but to have them stamped on their hearts. After the reception, the communicants attended Father Cushing's Mass, during which they made their thanksgiving. At nine o'clock the officers distributed the blessed bread, first to the sodalists, then to the other students." The reception of Dec. 8th, '86, is thus described: "Never in the annals of this society was recorded a more splendid celebration. Never was there more ardor and zeal exhibited by the postulants than on this occasion. The little chapel took on a new appearance and reminded each sodalist of his reception morning. The piety and devotion exhibited by the members plainly showed that the same good spirit which animated the first sodalists still flourished." Through Father Heydon's generosity and kindness this day was made a day of feasting as well as a religious celebration. "Dec. 8, '87, the reception was held in the morning. In the evening a banquet was held. At the conclusion of it, Father Heydon made a few suitable remarks. The Prefect thereupon moved a vote of thanks to Father Heydon for his kindness and generosity in furnishing all the good eats." The twenty-fifty regular reception was held Dec. 8, '88, during which the Rev. M. Ferguson addressed the members. The Secretary writes: "It happened that the distinguished Father who had addressed the pioneers again exhorted with his well-known fatherly eloquence the present members and postulants. After the reception the sodalists attended the Silver Jubilee Mass of Father O'Connor."

We find that an old sodalist occasionally returned to say the Sodality Mass.

- (1) "The officers and members of the sodality are very grateful to Father Van Antwerp, who, on the occasion of a visit, had the kindness to say Mass for the intention of the sodalists. After Mass, he preached an impressive sermon on the duties of sodalists, and pointed out the advantages to be derived from such an organization."
- (2) "March 19, '84, Father Marker, one of our former sodalists, had the kindness to say the Sodality Mass this morning for the members. After Mass he spoke at some length of the power and dignity of the Blessed Virgin."
- (3) "May 24, 1890. Many thanks to Rev. P. J. McManus, of Battle Creek, who said Mass and preached at the annual reception. The sodalists enjoyed and appreciated his very instructive sermon."
- (4) "Dec. 8, '90. Our reception was honored by His Lordship, Bishop O'Connor, who said the Sodality Mass and delivered a touching discourse, reminding the sodalists of the honor and benefits conferred upon them by being members of the Sodality, and of the edification which was expected from them by the other students of the

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house. He also condescended to be present at the Sodality luncheon in the afternoon." At the spring reception of 1902, Father McBrady addressed the Sodality as follows: "Be faithful to the promise made in your act of consecration that binds you to the body of students already enrolled as members during the past years. The moral well-being of the house depends largely upon your conduct and influence. Therefore accept this great responsibility, and discharge faithfully the duties incumbent upon you." The directors frequently reminded the sodalists that there is no other society in which more indulgences can be gained. They pointed out to each sodalist how he might set a standard. A recent director's advice was, "Be careful in choosing your companions. They influence you. Friendships made in youth are most lasting." Father Purcell asked the members to offer up a weekly Mass and Communion for the former sodalists who were engaged in the war. At his suggestion the members pledged themselves to offer up an act of self-denial for departed members by keeping silence from leaving the study hall until they returned after the Sodality meeting. Each Sunday the office of the dead is chanted for the deceased members.



REV. V. J. MURPHY, C. S. B.

Here are the records of one of the most important organizations in the College. The Sodality aims at making genuine Christians of its members by developing in them a profound devotion and childlike love for the Blessed Virgin. The members are not merely to strive to perfect themselves, but are also to seek the salvation and perfection of others. The entire tendency of the Sodality, the regular meetings, the careful control and supervision of all the members, in addition to all its various exercises, the constant close personal intercourse of members with director, serve to make the members noble moral beings, who, with the aid of the Blessed Virgin, lead themselves and others to Christ. The history which you have read gives clear proof of its great and beneficial influence in each year of its existence. This is a society which Saints have ever recommended as a nursery for youth. May not Assumption College call her Sodality a nursery for sacerdotal vocations? Is not this; namely, the knowledge of one's vocation and the development of it, one of the chief advantages of the Blessed Virgin's Sodality, enumerated by spiritual writers? Just as a traveller looking down from a mountain on the country he has to traverse, picks the path along which he will travel to his place of destiny, so the student in the Sodality, enlightened by spiritual light and guided by a wise director, looks out on the various walks of life, and chooses the one in which he can the best work out his own salvation. Upward of four hundred of the sodalists of Assumption College have selected from among a thousand roads the royal road which leads to the Sanctuary, and, unhesitatingly entered thereon, pursued their path until they reached the coveted goal. And in addition to these there are today over a hundred students, Seminarians, who have entered upon this same road traced out by Jesus Christ himself, and are following up the grand procession that has wended its way through a succession of fifty years.

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Sodality of the Immaculate Conception

SPIRITUAL DIRECTORS AND OFFICERS

1873-1920

1873-74	1874-75	1875-76
Director Rev. A. Vernède	Rev. A. Vernède	Rev. A. Vernède
Prefect Rev. L. Renaud	Rev. F. Ruppert	P. Murphy
First Assistant Rev. F. Ruppert	Rev. J. Meloche Albemy Langlois	A. Langlois
Second Assistant Rev. J. McKeon	Rev. J. McKeon	Rev. A. Côté
Secretary Rev. J. Meloche	Rev. L. Renaud	Rev. L. Renaud



1876-77	1877-78	1878-79
Director Rev. A. Vernède	Rev. A. Vernède	Rev. M. Mungovan
Prefect P. Murphy	A. Langlois Rev. H. Traher	Rev. J. Landers
First Assistant A. Langlois	C. Fix Rev. L. Renaud	Rev. M. Meathe
Second Assistant Chas. Fitz	Rev. H. Traher Rev. J. McManus	Rev. L. Brancheau
Secretary Rev. L. Renaud	Rev. L. Renaud Rev. J. Landers	Rev. J. McManus

1879-80	1880-81	1881-82
Director Rev. M. Mungovan	Rev. M. Mungovan	Rev. M. Mungovan W. Walker
Prefect Rev. M. Meathe	Rev. M. Meathe	Rev. L. Brancheau Rev. F. O'Rorke
First Assistant Ed Howley	W. Walker	Rev. J. Schreiber Rev. J. Schreiber
Second Assistant Rev. L. Brancheau	Rev. L. Brancheau	J. Fleming Rev. L. Brancheau
Secretary Rev. J. McManus	Rev. Thos. Whelan	Rev. R. O'Rorke

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	1882-83		1883-84		1884-85
Director	Rev. M. Mungovan	Rev. M. Mungovan	Rev. M. Mungovan	Rev. M. Mungovan	Rev. M. Mungovan
Prefect	Rev. L. Branchau	Rev. Ed. Caldwell	Wm. Sinn	Wm. Sinn	Wm. Sinn
First Assistant.....	Rev. J. Schreiber R. Price	Rev. Fr. Kennedy	Jas. Maher	Jas. Maher	Jas. Maher
Second Assistant.....	R. Price Rev. Ed. Caldwell	Rev. Wm. Sinn	Rev. Jos. Joos	Rev. Jos. Joos	Rev. Jos. Joos
Secretary	Rev. F. O'Rourke Rev. J. Schreiber	Rev. Jos. Smith	Rev. F. Sullivan	Rev. F. Sullivan	Rev. F. Sullivan
1885-86					
Director	Rev. M. Mungovan	Rev. M. Mungovan	Rev. T. Heydon	Rev. T. Heydon	Rev. T. Heydon
Prefect	Rev. Wm. Sinn	Rev. Jos. Joos	Rev. Jos. Joos	Rev. Jos. Joos	Rev. Jos. Joos
First Assistant.....	Rev. Jos. Joos	Frank Gallagher	Rev. A. Cahill	Rev. A. Cahill	Rev. A. Cahill
Second Assistant.....	Rev. Denis Mulcahey	Rev. A. Cahill	Rev. A. Cahill	Rev. A. Cahill	Rev. A. Cahill
Secretary	Rev. F. Sullivan	Rev. G. Maurer	Rev. G. Maurer	Rev. G. Maurer	Rev. G. Maurer
1888-89					
Director	Rev. T. Heydon	Rev. T. Heydon	Rev. T. Heydon	Rev. T. Heydon	Rev. T. Heydon
Prefect	Rev. S. Rocheleau	Rev. S. Rocheleau	Bernard Kildea	Bernard Kildea	Bernard Kildea
First Assistant.....	Rev. P. McKeon	Rev. P. McKeon	Rev. P. McKeon	Rev. P. McKeon	Rev. P. McKeon
Second Assistant.....	Rev. T. Delanty	Bernard Kildea Rev. J. Powers	Rev. D. Malone	Rev. D. Malone	Rev. D. Malone
Secretary	Rev. L. Brady L. Tebiharr	L. Tebiharr Matthew Dowling	Rev. J. Cahalan	Rev. J. Cahalan	Rev. J. Cahalan
1891-92					
Director	Rev. T. Heydon	Rev. M. Mungovan	Rev. J. B. Collins	Rev. J. B. Collins	Rev. J. B. Collins
Prefect	Rev. J. Cahalan	Rev. M. O'Meara Rev. J. Connors	Rev. P. Troy	Rev. P. Troy	Rev. P. Troy
First Assistant.....	Rev. W. O'Meara	J. Corcoran	Rev. T. Conlon	Rev. T. Conlon	Rev. T. Conlon
Second Assistant.....	Rev. M. Connerford	Rev. P. O'Connell	Rev. T. Conlon Rev. J. Brokau	Rev. T. Conlon Rev. J. Brokau	Rev. J. Brokau
Secretary	E. Burns J. Corcoran	Rev. E. Kenney Rev. P. Troy	Rev. P. O'Connell	Rev. P. O'Connell	Rev. P. O'Connell
1892-93					
1893-94					



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1894-95	1895-96	1896-97
DirectorRev. J. B. Collins	Rev. J. B. Collins	Rev. T. Heydon
PrefectRev. H. McCarthy	Rev. T. Luby	Rev. J. Hanlon
First Assistant.....Rev. H. Norton	Rev. C. Hennigan	Rev. E. McDonald
Second Assistant.....Rev. T. Luby	Rev. J. McCabe	Rev. W. Heydon
SecretaryRev. D. Egan	Rev. H. O'Neill	Rev. F. Powell
1897-98	1898-99	1899-1900
DirectorRev. J. B. Collins	Rev. A. Vaschilde	Rev. A. P. Dumouchelle
PrefectRev. J. Stanley	Rev. T. Ferguson	Rev. E. Taylor
First Assistant.....Rev. J. Brennan	John Powers	Rev. T. Ferguson
Second Assistant.....Rev. T. Ferguson	Rev. M. O'Neil	Rev. M. O'Neil
SecretaryRev. M. O'Neil	Rev. E. Taylor	Rev. J. Bolte
1900-01	1901-02	1902-03
DirectorRev. M. V. Kelly	Rev. V. Reath	Rev. J. J. Guinane
PrefectRev. T. Hussey	Hugh Ryan	C. Maloney
First Assistant.....Rev. J. Dantzer	J. Healy	Rev. L. Lowry
Second Assistant.....Rev. E. McCormick	C. Maloney	Rev. J. Griffin
SecretaryHugh Ryan	Rev. T. Ford	Rev. J. Ryan
	Rev. J. Blair	Rev. J. Griffin
	Rev. E. McCormick	Rev. E. McCormick
1903-04	1904-05	1905-06
DirectorRev. J. J. Guinane	Rev. F. Powell	Rev. F. Powell
PrefectRev. J. Ryan	Rev. W. Kelly	Rev. W. Dean
First Assistant.....Rev. W. Murphy	Rev. W. Dean	A. Ladauceur
Second Assistant.....Rev. M. Dean	Rev. A. Goodwin	Rev. T. Connell
SecretaryRev. A. Roberts	Rev. J. Blair	Rev. G. Esper
		Rev. J. Blair
1906-07	1907-08	1908-09
DirectorRev. F. Powell	Rev. F. Semande	Rev. F. Semande
PrefectRev. W. Dean	Rev. T. Kelly	Rev. J. Harding
First Assistant.....Rev. E. Burns	Fred. Minich	Rev. W. Rottach
Second Assistant.....Rev. T. Kelly	Rev. W. Murray	A. Scarneecchia
SecretaryRev. J. Blair	Rev. J. Hackett	Rev. J. Gleason
	Rev. J. Hackett	
	Rev. M. Walsh	

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1909-10	1910-11	1911-12
Director Rev. V. Murphy	Rev. V. Murphy	Rev. M. J. Ryan
Prefect Rev. W. Rottach	Rev. W. Rottach	A. Brehler
First Assistant..... Rev. F. Costello	Rev. F. Costello	J. Dalton
Second Assistant.... Rev. A. Finn	Rev. A. Finn	H. McGinnis
Secretary A. Brehler	A. Brehler	Rev. E. Mackey

1912-13	1913-14	1914-15
Director Rev. M. J. Ryan	Rev. V. Murphy	Rev. J. J. Purcell
Prefect Rev. T. Moran	Rev. T. Moran	Rev. T. Moran
First Assistant..... Rev. E. Welty	Chester Brennan	Rev. B. Gaffney
Second Assistant.... Rev. J. Pfeffer	Rev. T. Currier	Rev. L. Marchand
Secretary Rev. A. McHugh	Rev. A. Olk	A. O'Donnell

1915-16	1916-17	1917-18
Director Rev. J. J. Purcell	Rev. T. J. Finnigan	Rev. T. J. Finnigan
Prefect Rev. B. Gaffney	John White	H. Ryan
First Assistant..... J. White	P. Harrigan	G. Todd
Second Assistant.... J. Glavin	B. Mackesy	V. Guinan
Secretary A. O'Donnell	Brian Foulkes	R. Masales

1918-19	1919-20
Director Rev. J. J. Purcell	Rev. W. Roach
Prefect V. Guinan	V. Guinan
First Assistant..... Ed. Carey	W. Garvey
Second Assistant.... R. Petipren	J. Paquette
Secretary A. Babcock	J. Cook

1870-1920

St. Basil's Literary Society

This is no new organization in the College. It is almost as old as the College itself. Its establishment, in 1873, is a testimony of the importance the founders attached to public speaking. In fact, if we may take the minutes as a criterion, the meetings of the first season were as successful as any that have been held since.

The society was founded by Reverend Father Ferguson on Oct. 1st, 1873. He had a capable assistant, Rev. R. McBrady, who acted as critic-secretary. The first meeting is thus described: "Oct. 1st, 1893. It having been determined to establish an association for the promotion of literary culture and proficiency in writing among the pupils of the College, Father Ferguson set about making the necessary preparations for the realization of the project. His first care was to draft a constitution wherein would be laid down the conditions attached to membership. This constitution was largely the same as the Reverend Father had helped to draw up at St. Michael's College in 1854. In virtue of his position as Professor of Rhetoric Class, and in conformity with the practices followed by all such associa-



REV. W. J. ROACH, C.S.B.

tions in the colleges conducted by the Community of St. Basil, the office of the President devolved upon himself, and by a clause mentioned in the constitution, he reserved to himself the choice of a Secretary. The first members admitted into the society were the pupils of the Rhetoric Class, who are *de jure* members. By the clause mentioned in the Constitution, the doors of the society are open to all those students who are willing to submit to certain conditions not very onerous, but sufficient to prevent membership becoming a mere name." The preliminaries being arranged, the association held its first formal meeting on the evening of the first of October. Its object was encouragement of essay writing, elocution, and public speaking. The program of June 23, 1874, is sufficient proof that the first year of the society was a success. According to this program, the students presented the "Hidden Gem," a drama in two acts. Mr. A. Dumouchelle gave the valedictory address, and Mr. J. Malloy gave the salutatory address.

Father Ferguson, in outlining the object of the society, said: "It is but little to think soundly on any subject if we lack the means of making our views attainable to those around us. Knowledge has power only when stored up in the mind of him who can make his influence felt through the medium of speech." A later president described the work of the society as thus: "The primary object of the society is the cultivation of literary tastes among the Senior students. In the realm of the prescribed course, in Literature, Classics, History and Philosophy, an abundance of material may be found. The class room and the lecture hall need the supplementary work of

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a Literary Organization. Every College graduate, whether priest or professional man, sooner or later must meet questions that will absorb his undivided attention. The snatch of Philosophic training imbibed in the class room will fail him. The principles of mental culture acquired by careful preparation of his daily work will not be equal to the task. For him there needs must be sustained effort. Practice in the application of one's faculties to a problem that engrosses one's attention for any length of time may be obtained in a literary society."

"The society met every fortnight, speeches were given and original essays read. At the end of the year it became the established custom for the society to present a play at the closing exercises. Also members of the society delivered the introductory and valedictory speeches. In the *Home Journal*, of June 26, 1877, is contained an account of the closing exercises of that year as they were presented by St. Basil's Literary Society. "The students determined, instead of a play, to convert their closing exercises into a celebration in honor of the Pope on the occasion of his episcopal Jubilee. The entertainment took the form of a meeting of the students for the purpose of expressing their views on the Roman question. On a motion of Mr. J. P. McManus, seconded by Mr. M. Meathe, Mr. P. J. Murphy, of Toledo, Ohio, was voted into the chair, in taking which he made an address explaining the reason which led to this meeting in justifying themselves, youth as they were, for presuming to speak on such high questions. After giving a very graphic picture of Pius IX., he introduced Mr. Frank Van Antwerp, who undertook to move the first resolution; namely, "It is the duty, as well as the privilege of all Catholics, to be touchy about whatever concerns the Holy Father." The resolution, seconded by L. Renaud, was carried by the acclamation of the whole house. Mr. D. J. Mungovan moved the next resolution to this effect: "Rome, as it now stands, is almost entirely the creation of the Popes, and the Catholic world, etc." This resolution was seconded by James Crumbly, and Mr. Albemy Langlois finished the proceedings by a speech in French upon the life and character of Pius IX. At the conclusion His Lordship, the beloved Bishop of the Diocese, paid a high compliment to the students, and to their literary society. It was a consolation to him, he said, amidst so many cares and responsibilities, to have a house like this in the diocese in which is given a Christian education together with secular instructions.

It is due to Father Ferguson's encouragement and advice, as well as to his instruction, that the society has had such success. He urged the students to be original, to act as monitors to their fellow-students, to correct the blemishes in grammar and pronunciation which they might detect in their fellows. "We must make this society a school of mental improvement," said he. He ever urged the members to read good books and to memorize good models. Father Ferguson remained President until June, 1883, when he was succeeded by his worthy Secretary, Rev. R. McBrady, who for a time held both positions. As Secretary, we may say that Father McBrady has



REV. F. G. POWELL, C.S.B.

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never had an equal. Himself a finished student of English, and a gifted orator, he was ever a standard to be aimed at. He always substantiated his criticisms by referring to the principles of rhetoric and oratory set down by both classic and modern authority.

Father Dumouchelle accepted the President's burden in 1888, and remained in the position until 1900. Under his capable guidance the society progressed rapidly. A new



REV. T. V. MOYLAN
C. S. B.

feature introduced during his régime was the annual staging of an Oratorical Contest. This custom still survives. In

the society began a period of expansion. Already a Dramatic Club had been formed, which relieved the association of the burden of staging plays. But other fields were

to be explored. Inspired and directed by their worthy President, Father Roach, the students began to hold

class debates. Up to the present these debates have remained within the College walls. A greater project was yet attempted. The students edited successfully a College magazine.

Father Roach held the reins until June, 1911. During his period the Secretary records the following: "April 7, 1907.

St. Basil's Literary Society this evening staged a mock trial.

The dramatic hall became a court-house for the time. A certain student was tried for some crime committed in connection with the College storehouse. Mr. Walsh, with due solemnity, presided as judge. Mr. Doe acted as King's counsel, depending for his evidence upon Messrs. Neville, Kingsley, and Minich. The defense was championed by Mr. Beuglet, who based his plea on the testimony of Messrs. Kelly, Hackett and Brennan. Mr. Kelly was clerk of the court, and Mr. O'Meara was court crier. Students from Philosophy formed the jury."

In the fall of 1911, the society was organized into a students' parliament, with the following officers: Rev. F. Powell, Speaker; E. Hannick, Prime Minister; M. Brisson, Leader of the Opposition; C. McTague, Clerk. This mock parliament held many exciting sessions, and not infrequently considerable feeling was shown on both sides of the house. The worthy prime minister, true to his name, tried in vain to pass a Home Rule Bill for Ireland, but the honorable member from Stratford, even at this early date, was a Sinn Feiner, and amended that bill so as to give that country independence. Occasionally the meetings were graced by such notables as His Lordship, Bishop Fallon, Rev. John Talbot Smith, and the Hon. Judge Drumgole.

In 1915 the society reverted to its old position, and has since prospered under the direction of Rev. E. Burns. The first student who spoke before this society was Mr. F. Ruppert. The members each year elected a Vice-President. The first was John Meloche. He held the position for several years, and his successors were T. Heydon, W. M. Sinn, P. O'Connell, Mr. Eardly, Mr. Slattery, E. Taylor, H. Ryan, E. McCormick, D. O'Connor, Mr. Nagle, T. Kelly, J. Hackett, Wm. Cannon, N. O'Connor.

One of the old members, Monsignor Van Antwerp, has annually donated the prize for this society. This prize has always been awarded by a vote of the students. The winners have been F. White, W. Gallena, E. McCormick, Leo Charlton, T. Kelly, C. Nagle, E. McGinnis, A. McIntyre, A. Babcock, W. Garvey.

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St. Dionysius Literary Society

Is it a misnomer to term a person educated who lacks the faculty of gracefully imparting his ideas to other men? Unless the art of literary expression has been acquired, a man's thoughts and ideas shall, in a great measure, bloom as so many wild flowers, only to "waste their fragrance on the desert air."

The aim of St. Dionysius Literary Society has ever been to cultivate this literary expression. At the opening meeting in 1896, December 16th, Father Hayes, the founder, said: "It is the aim of this society to train boys to think for themselves; to write with facility and ease, to express themselves with clearness and vigor; to declaim with distinctness and grace." He emphasized in a special manner the necessity of originality of thought and expression.

This society is open to students in the High School Department. The first Secretary, Mr. F. Forster writes: "This privilege of admission into the society is granted to all boys in the classical course who are not yet eligible in the senior society. The new institution for literary advancement owes its existence to the energy and perseverance of some of the boys, and to the kindness of Father Hayes, who consented to be its director."

The difficult problem of naming the society arose at the first meeting. The Vice-President, Mr. Cavyeau, suggested that it would be very fitting to place it under the patronage of St. Thomas. The next was rejected by Father Hayes on the ground that Thomas was the designation he bore away from the baptismal font and consequently a suspicion might be entertained that there was something personal about it. He, in turn, suggested that the association be called St. Charles Literary Society. The organization bore this name until 1900, when it became known as the St. Dionysius Literary Society, a name which it still bears.

Father Guinane succeeded Father Hayes as President. He told the boys that in the world today those who wield a strong influence over the minds of men owe it not to their knowledge of any particular science, but to their ability to communicate their thoughts to others. "To be a good speaker and a good writer," said he, "should be the aim of every man in the society."

The society was guided for several successive years by Rev. C. Collins, also by Rev. W. G. Rogers. Father Sharpe is now President. The winners of the St. Dionysius Prize, which has been awarded by vote of students, are J. Dowdell, T. Connell, G. Luby, G. Blair, D. O'Sullivan, M. Walsh, P. W. Gannon, W. Flannigan, B. Gaffney, A. McHugh, C. Brennan, J. Glavin, J. O'Neil, F. Grogan, R. LaPorte, W. Hogan.

St. Michael's Literary Society

A branch of work in connection with College life that awakens interest and engenders enthusiasm is the Junior Literary Society. It is one of the important undertakings in student life. Here the budding genius is discovered, and also many more who are not intended by nature or application to be enrolled in the Hall of Fame. If ever there is desired an opportunity for dealing with raw material from which to produce high-grade goods, the work of this society furnishes it. There is pleasure and zest in the work and enthusiasm in abundance. The material is plentiful and crude, but therein lies the hope of results to be expected. Nothing needs to be unlearned, for practically nothing has been learned beforehand.



REV. C. COLLINS, C.S.B.

The first step in the working of the new society is to overcome the native bashfulness and self-consciousness of the aspirant for oratorical honors. The heart is usually willing, but what a tremendous amount of courage it takes to make the initial trip to the platform, to face an audience of one's fellows for the first time! Some seem to lose all power of locomotion when invited to make their debut; others manage to ascend the rostrum, but become smitten with dumbness of the most positive kind; while those who have not become absolutely bewildered, manage to mumble something about being surprised at being called on so soon and assure us of noble efforts later on. However, the difficulty is all in the beginning. They find it a tremendous struggle, but the prefect is fully aware of the mental agony or the faltering courage of the more or less embarrassed youth, takes pity on him and lends him an encouraging word, which makes the next effort less painful and difficult.

Once the work of the society has become properly adjusted, the progress is rapid and encouraging. True, it takes time to wear off the rough edges and develop grace of movement and freedom of speech, but considering the long road the beginner has before him, the results of the first few sessions of Literary Society work are very noticeable. Just about the time the tyro has forgotten about the impediments of a pair of useless hands or the awkwardness of his foot work, things begin to advance slowly but surely, and it is surprising how a little confidence changes the gawky youth into a rather ready speaker.

Besides the art of speaking there is cultivated the practice of composition along the lines of narrative. Rather original are the topics at times and startling the treatment. Usually the beginner opens his literary efforts with some stereotyped form and then wanders over the whole of creation in space; or from Genesis to Confederation, in time; and "with words of learned length and thundering sound" manages to fill up several pages of perfectly good paper with a haphazard conglomeration of more or

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less connected statements about something or other. It sounds wonderful and some of his associates imagine he has produced a masterpiece, but the literary critic with a kind heart manages to convey the idea that the writer's notions of composition are too original, and do not exactly square with the canons of rhetoric as set down by the latest and best authorities. Though the first efforts are crude, yet, in the course of a year, one may see in the various writers signs of ability that in later years may be developed into something of value.

Since its inception this Society has been directed with marked success by Rev. C. Collins, C. S. B.

1870-1920

The Dramatic Society

Those few old students whose memories date back to the days of the late Father Ferguson will recollect his endeavors in instituting a "Shakespearian Club." At risk of drawing the fire of Reverend Father Heydon (a nephew of the above-named gentleman), the writer of this note, who, by the way, promised not to divulge the secret, discovered the method by which the founder of the society obtained his first stage. It was thus: Father Heydon was the Secretary of the Club. It was his duty to supply the properties for "Hamlet." Not knowing where to procure a stage by legitimate means, he called to himself a young scallywag, one "Mike" Connerford, and said he to Mike: "You're a clever fellow. Now, do you know, I found out where the best stage in the country is. However, it happens to be in Detroit, and the immigration fellows might raise a rumpus if we hurry it over here. So, Mike, you go across the river and row it over tonight."



REV. P. J. HOWARD

"Mike" did as he was told. Meanwhile Father Heydon quaked in his boots lest Mike should be drowned and lest Father O'Connor should learn of his plans. However, the stage and Mike arrived safely, and since that time the Dramatic Club has had a successful existence.

Succeeding Father Ferguson were Fathers DuMouchel, Gignac, Powell, William Roach, Howard, Bondy, FitzPatrick and Coughlin.

It is with pleasant memories that the old students recall the St. Patrick Day plays, the many entertainments and good times which those directors planned for the boys. Whether it was in the old "Gym," or in the refectory, or, as in recent years, in the nearby public halls, the actors and "actresses" and their fellow-students always displayed a considerable degree of talent and always created an evening's enjoyment. Moreover, in the training which they receive at the fortnightly meetings and in the private lessons during the week the members of St. Paul's Dramatic Society are being prepared in some degree for the public life which awaits them.



REV. C. E. COUGHLIN, C.S.B.

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THE CROSS OF ST. JOHN



KENNEDY

RICHARDSON

ROBERGE



THE FIXERS OF 1920



1870-1920

The College "Review"

When Ted Kelly proposed to the Literary Society that they publish a monthly magazine, he was not applauded, to say the least. But difficulties never daunted Ted. Enthusiasm won them over to the plan, and soon the work was under way. The new magazine was named *The Assumption College Review*. A *Review* staff was chosen from among the members of the Literary Society, and the students began to vie with one another for the honor of contributing to the first number. Subscriptions were solicited for the new publications from the Alumni, and for weeks the busiest man on the *Review* staff was the advertising manager. The first edition appeared in February, 1908, but what was the consternation of the staff to find that the printer had made a miserable failure of his part of the work!



EDITORS OF THE "REVIEW," 1907-1908

It was rejected on sight and scornfully thrown back on the publisher's hands with solemn warning to improve it or to bear the consequences. The next attempt passed the censorious inspection of the staff, and was sent broadcast for the first and great test of public approval.

Regularly thereafter the *Review* continued to appear monthly for three years. Its title page bore the following announcement: "*The Assumption College Review* is a literary magazine published monthly by the students of Assumption College. Its aim is to cultivate a taste for composition, and to inspire a love for what is best and noblest in English Literature. It is intended also to foster fraternity between the Alumni, the student, and their Alma Mater."

Perhaps the most frequent contributor was the late Rev. R. T. Marker, of Dearborn, Mich. During the last year it began to show symptoms of decline. The

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students were few in the upper classes, the financial support was petering out, and, in other ways, the *Review* staff found the burden too great to support. In June, 1910, with a sigh of regret and another of relief, the Editor-in-Chief announced the suspension of publication, and pronounced the obsequies of *The Assumption College Review*. It had accomplished a good work, and always maintained a high standard of merit. From its inception it was welcomed into the domain of College publications, and seldom failed to receive very flattering notices from exchanges.



EDITORS OF THE "REVIEW," 1908-1909



"REVIEW" STAFFS

1908

Terence T. Kelly.....	Editor-in-Chief
Maurice Walsh.....	Exchange Editor
Parnell Mahoney, '10.....	Business Manager

ASSOCIATE EDITORS

John Hackett, '08	W. J. Robinson, '10
James Harding, '09	W. Goman, '11
Fred. Minich, '08	P. Jordon
W. Sharpe	W. Flanagan

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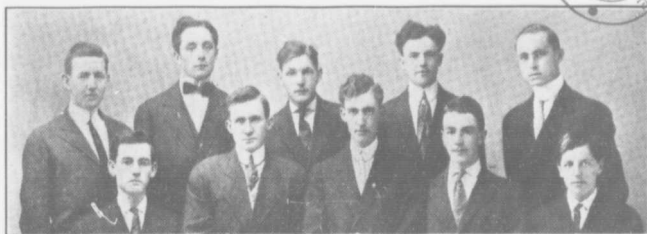
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1908-1909

Wm. C. Moffatt, '09..... Editor-in-Chief
James Harding, '09..... Business Manager
Frank McQuillan, '11; Cassius Kelly, Acad..... Assistant Business Managers

ASSOCIATE EDITORS

Tillman Corcoran, '09..... James Hartnet, '11
Walter Rottach, '11..... Wm. Flanagan, '12
Leo Kennedy, '12



EDITORS OF THE "REVIEW," 1909-1910

1909-1910

W. J. Rottach, '11..... Editor-in-Chief
C. A. Bates, '11..... Business Manager
F. McQuillan, '11..... Assistant Business Manager
T. Roberge, Acad.; T. Murphy, Acad..... Advertising Managers

ASSOCIATE EDITORS

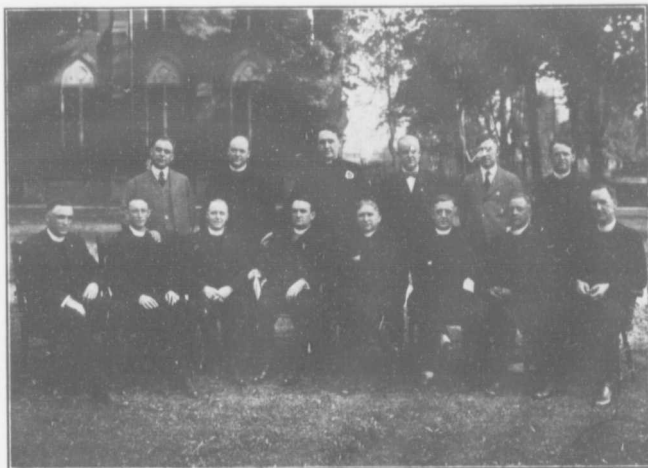
T. Kennedy, '12..... W. Flanagan, '12
L. C. Leboeuf, '12..... J. Fillon, '12
A. Brehlet, '12..... M. Kane, '13

1870-1920

The Alumni Association

During the reunion of old students in the autumn of 1903, the question of forming an Alumni Association came up for discussion and an informal meeting was held in the old Students' Library, at which an association was organized with the following officers: Rev. F. Van Antwerp, President; Rev. P. O'Connell, Treasurer; Rev. T. F. O'Rorke, Secretary.

At a meeting of the executive in January of the following year, they appointed a committee on constitution and by-laws for the Association, consisting of Rev. J. Smith, Rev. P. J. McKeon, Dr. Remi Casgrain, Dr. C. C. Clancy, Honorable R. Price, Mr. Ben. Gurney, and Mr. Wm. Hanrahan, together with the executive. The first regular meeting of the new association was held in October, 1904, at which the details



CLASS OF '94

of organization were completed. After the election of officers for the next year, a start was made to collect funds for a new College chapel, and at each successive annual meeting the chief business transacted was in connection with the Alumni Chapel Fund. In fact, the Association did excellent work in this affair and the College owes them a great debt of gratitude for their loyal and generous support. However, the Chapel Fund so dominated the attention of the annual meetings that

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the Association seemed to have accomplished its final aim, and there appeared to be no further reason for its existence. Accordingly, in 1910, when the President, Father Commerford, was on his death-bed, no meeting was held, and the association ceased to exist as an active organization.

THE OFFICERS

1904-1905

President.....Rev. F. Van Antwerp	Treasurer.....Rev. P. O'Connell
Secretary.....Rev. T. F. O'Rorke	



CLASS OF '06

1905-1906

President.....Rev. Fr. Flannery
First Vice-President.....Rev. J. Smith
Second Vice-President....Rev. A. J. McKeon
Treasurer.....Rev. Jas. Hally
Secretary.....Rev. P. J. McKeon

1906-1907

President.....Rev. J. Smith
First Vice-President.....Rev. E. A. Caldwell
Second Vice-President.....Rev. M. Meathe
Chaplain.....Rev. L. Goldrick
Treasurer.....Rev. P. L'Heureux
Secretary.....Rev. C. Collins

1907-1908

President.....Rev. P. Corcoran
First Vice-President.....Rev. A. Webber
Second Vice-President...Rev. H. D. Sullivan
Chaplain.....Rev. J. Tobin
Secretary.....Rev. T. Moylan

1908-1909

President.....Rev. M. Commerford
First Vice-President.....Rev. D. Forster
Second Vice-President.....Rev. G. Maurer
Chaplain.....Rev. J. Dowdle
Secretary.....Rev. V. Murphy

1870-1920

The Catholic Students' Mission Crusade



During the autumn of 1919 two members of the Senior Sodality, Messrs. J. Parker and W. Dwyer, suggested to their fellow-members the advisability of instituting a society, of the Catholic Students Missionary Crusade. They explained that the purpose of such a society was the assistance of missions in the more distant fields of missionary work; firstly, by prayer, and secondly, by financial contributions.

The Sodality members approved of the work, and held an organization meeting, at which were elected the following officers:—

Moderator	Rev. W. J. Roach, C. S. B.
President	Vincent Guinan
Vice-President	John Parker
Secretary	Wm. Dillon
Treasurer	Wilfrid Garvey

During the year the society has held several enthusiastic meetings. Speakers have been invited to address the members on matters relating to Catholic Missionary work, and much information has been gathered that should serve as a stimulus to a broader outlook upon the responsibilities which our Holy Faith enjoins. It is hoped that the society will soon be in a position to send representatives to the National Convention of the Catholic Students Mission Crusade which is held annually under the presidency of Bishop Shahan, Rector of the Catholic University of America, Washington, D. C.

Our Graduates

The first time an old student returns to the College after graduation, he enquires for old friends. He is surprised to learn how quickly the personnel of the student body changes. For fifty years students have been coming and going until the number of old students is very large and they are scattered to the four corners of the earth. Some we hear from frequently, while others seem to vanish from this side of the globe. Naturally old Alma Mater is solicitous about the welfare of her sons, and she watches their progress with eager hope and frequent good wishes. In some few cases her prayers seem to be futile and her hopes vain, at least for a time; but in the great majority of cases she has been gratified with favorable reports of satisfactory progress in material things and constant fidelity in spiritual things.

In many instances the graduates of Assumption College have risen to positions of the highest trust in commerce, in the State and in the Church.

Unfortunately, we have been unable to secure a sufficient number of photos of our distinguished lay graduates to justify us in a selection for the illustrations in this section. We have been more fortunate in regard to our clerical graduates. Today they completely dominate the field of vision, as one looks over the sphere of influence of Assumption College, and, needless to say, their Alma Mater is proud of them. The clerical graduates include in their number the distinguished churchmen: Right Reverend John Ward, Bishop of Leavenworth; Right Reverend E. D. Kelly, Bishop of Grand Rapids; Right Reverend M. J. Gallagher, Bishop of Detroit. Besides these there are many others whose achievements in the service of their fellow-men mark them for special notice, but our limited space compels us to confine ourselves to those on whom Rome has conferred signal distinction.

Alma Mater

When first thou didst receive me for thy son,
To guide my childish footsteps 'long the way,
My heart and fealty unfailing both were won
By thee, my Alma Mater, once for aye!

Thou wert most fair those days now long ago;
The bloom of youth enhanced thy beauty warm;
Thy winsome smile and sparkling eyes that shone
With love light for thy children lent a charm.

The passing years have spared thy lovely face;
The lines of care a weary world bestows;
The ways entrancing of thy silvering grace
A newer claim to service sweet impose.

Dear Mother, in this golden hour of thine;
As adding years new dignity impart,
Receive my offering at thy sacred shrine,
Sincere outpourings from a grateful heart.

A GRADUATE.

ASSUMPTION



RIGHT REVEREND F. A. O'BRIEN

The career of Monsignor O'Brien has been a series of successful undertakings and his work has made the Parish of St. Augustine, Kalamazoo, Mich., a diocese in itself. He has filled many distinguished offices, both in the Church and in the State. A friend of the poor and the weak, an able administrator and a devoted priest, he is one who will die at his post.

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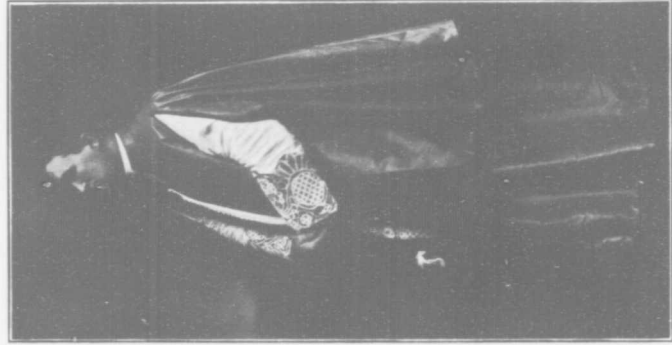
ASSUMPTION



RIGHT REVEREND F. J. VAN ANTWERP

"The Students' Friend" is the appellation earned many years ago and retained by multiplied titles. No other alumnus has kept in such close touch with the College and the students as Monsignor Van Antwerp. For fifty years he has sacrificed his time and contributed from his resources for the welfare of his Alma Mater. To him the College owes more than it can ever repay except in one way, the thanks and prayers of grateful hearts.

1870-1920



RIGHT REVEREND D. MURPHY

Monsignor Murphy came to the College from Dorset, Ohio, but his labors in the sacred ministry have been exercised in the Diocese of Memphis, Tenn., where he has fulfilled the bright promises of his student days. Though laboring in a field far from his Alma Mater, Monsignor Murphy keeps a warm place in his heart for the home of his student days.

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RIGHT REVEREND P. J. McKEON

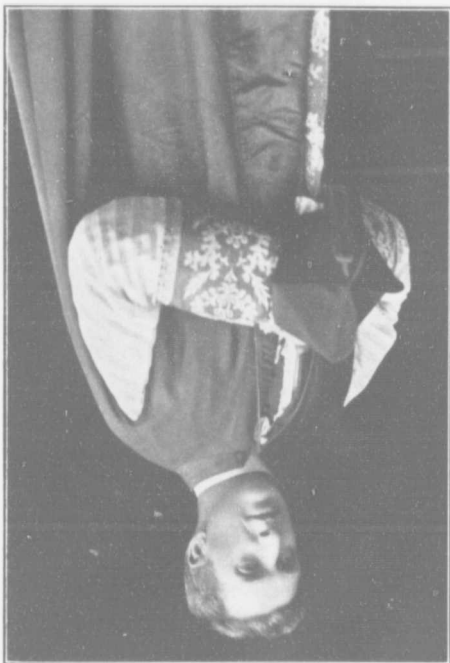
Another untiring worker for Assumption College is Monsignor McKeon. His zeal in the service of religion has manifested itself in the work he has done for the education of boys. His interest in the College has always been of a personal and practical nature, and very many of the students of the past twenty years have found in him a kindly patron.

1870-1920

1870-1920

Honors and responsible offices came early to Monsignor O'Connor, but that was precisely what was forecasted of him by all who knew him as a student at the College, where his capacity to assimilate knowledge seemed unlimited. Today, his facility in imparting it seems equally extraordinary. The Presidency of the diocesan seminary and the Vicar-Generality of the diocese are grave burdens for young shoulders.

RIGHT REVEREND D. O'CONNOR, D. D.



ASSUMPTION



RIGHT REVEREND JOHN J. BLAIR

The career of Monsignor Blair is quite unique. Possessing a winning personality, he has gained for himself the kindly regard of all who know him. So impressed was His Grace, Archbishop Simont, with Father Blair that he asked for his assistance in the difficult mission of Winnipeg. He had served as secretary to His Grace for a short time only when he was appointed Vicar-General and recently the Holy Father has honored him by conferring on him the title of Domestic Prelate.

ASSUMPTION



RIGHT REVEREND C. A. PARENT

A quiet and unassuming, but capable parish priest, Monsignor Parent is recognized as a man of true priestly character. In every appointment that he has held in the Diocese of London he has won the good-will of everyone under his care, and his Alma Mater is proud to find him exemplifying the ideals she has always endeavored to inculcate.

1870-1920

Former Members of the College Staff

There are many members of the College staffs of former years whom we should gladly include in the story of the College and its various societies, but it has been found impossible to get photos and data for sketches of their work. We are quite



REV. L. RENAUD, C.S.B.

aware that the old students will miss many names that should be included in this volume. This, however, is only one of many apologies that should be made for numerous defects in this memorial of the past. For many years Rev. A. P. Dumouchelle, C. S. B., was Director of Studies and his zeal was one of the leading factors in the success of the educational work. He was a man of extraordinary talent, which he devoted unselfishly to the welfare of the College. He prepared the first modern catalogue for the institution, and the excellence of his work is evidenced by the little change that has been made in the original compilation.

We have been fortunate in securing photos of two old members of the College staff who have for several years been engaged in parish work.

Rev. L. Renaud, C. S. B., was one of the first students of the College. He excelled as a student of Mathematics and decided that he would make his home at Assumption, where he might find a field for his special talents, and many an alumnus will recall with satisfaction the thorough instruction he received in Father Renaud's classes. By his removal to other duties the College lost an excellent teacher and a fine disciplinarian.

Rev. P. Shaughnessy, C.S.B., made his classical studies in St. Michael's College, Toronto, where he decided to go to the Basilian Novitiate in England. For several years he was on the staff at Assumption. He was most devoted to his class and no one had more loyal admirers than had Father Shaughnessy in the students of his class, to whom he devoted, not only the class hours, but much of his recreation time. Like Father Renaud, he has been engaged in parish work for a number of years, in which he shows the same zeal as he manifested in the class room.



REV. P. SHAUGHNESSY, C.S.B.

Athletics

For a complete and authentic account of any event or series of events covering a period of fifty years, we should require the aid of tradition, both oral and written. As regards the history of athletics in Assumption College, it is regrettable that the latter source is wanting, especially for the earlier years, in which we are here principally concerned. We are not, however, without information even for these; for we have happily with us yet a goodly number of men who were students of the College in its very infancy. It is to these that we are particularly indebted for any accounts herein recorded.

As at present, so also in the beginning, athletics was a big feature in the life of the Assumption College student. That they have always been beneficial is a fact amply attested by the experience and assertions of all who ever have been in any way connected with them. Superiors say that College life would not be College life without them. Many men, now grown old, and enjoying the good-will and esteem of all, attribute much of their later happiness and success to the earlier knocks, bruises and battles experienced on the fields of sport. The class of games, the rules and equipment have naturally undergone many changes in the course of fifty years, but the general principles and general results are the same—recreation and all-round development.

During the first term of the College's existence, the fall of 1870, association football and shinny were the leading games. In these practically every student took part at the same time. The scene of action was usually Baby's field, some quarter of a mile from where the College now stands. All the paraphernalia carried by the Soccerites was the football. This was purchased as often as necessity demanded, by the levying of a twenty-five cent athletic fee. The games were naturally of a strenuous character, for with as many as thirty on one side, every man had to put forth his best efforts. Monsignor Van Antwerp, then young and very sturdy, was often the cause of disaster to his opponents. The prowess of Father McBrady, low-set, and fleet of foot, aroused both envy and admiration.

The shinny games of those days were in a class by themselves. Every man went to the woods and came back armed with a formidable curved weapon. When these were brought into action upon the wooden puck, upon one another, and upon various parts of the wielders' bodies, there was a scene and a clash that might rival the tournaments of the days of Prince John. Stick-handling, speed, durability and fearlessness were developed to a high degree. Nor did the popularity of the game diminish by the lapse of time or the advent of new participants. For nearly twenty years shinny held a place of prominence among the late autumn and winter sports; and every recreation, long or short, witnessed a fierce and often bloody fray.

We cannot pass over some of the other lines of sport which were also much in vogue in the beginning, but which have since been almost neglected. Running, jumping, and shot-putting created no small interest in those days. The standing broad jump

ASSUMPTION



BASEBALL TEAM OF 1901-02



"NIG" CLARKE



"JOHNNY" KLICH



BASEBALL TEAM OF 1887

1870-1920

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was perhaps the most popular. Dumb-bells were used and the jumpers would practice for hours at a time; there were many contestants, and much keen rivalry; for the student who held the broad-jump record was as big a hero as the baseball pitcher who later held his opponents to a no-hit game.

Baseball made its debut here in the spring of '71. Among the players of this season we have the names of Father Tyrnan, Hilton, Seymour, Molosh, Laforge, McKeon, Mannix, Semande, Spillane, Dawson, Coté, Campbell, McSweeney, and Cotton. The equipment was very limited; for such conveniences as gloves, masks, protectors, and the rest were not yet in use even in the upper circles of baseball. Two or three balls, a couple of bats, a home plate, and an enthusiastic band of stalwarts fulfilled the requirements for a start. The ball was pitched underhand and caught by the catcher on the first bounce. There were seven balls for a base, and the batter had the privilege of calling for high, low or middle. It was in this year that Father Coté claims to have made the longest hit on record. He connected with a low one by an underhand swing, and wafted it far over the heads and beyond the range of the keenest eye of the outfielders. The ball was recovered by a ploughman two years afterward. It still bore evidence of the terrific wallop.

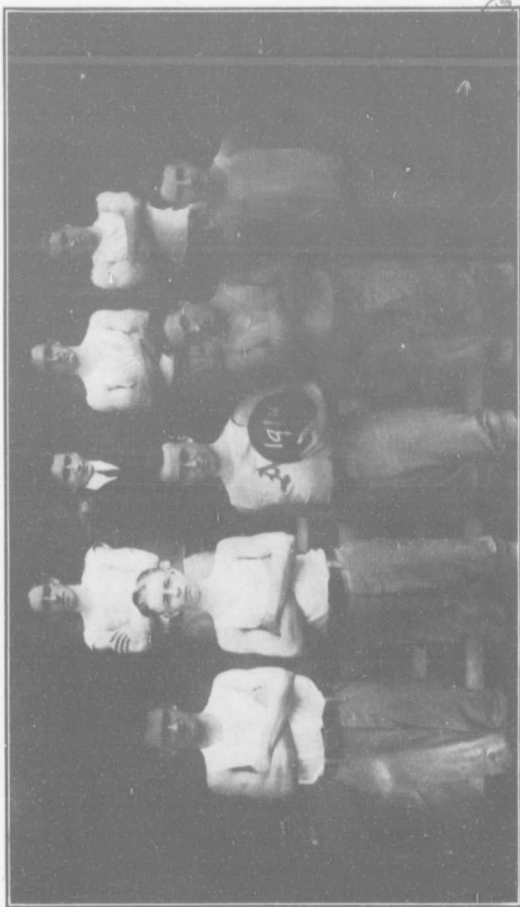
With the advent of P. Murphy, in '73, a student from Akron, Ohio, baseball reached a higher perfection. His famous pitching will long be remembered by the Old Boys of the College. Outside teams, the "Windsors," and "Fort Wayne Soldiers," were taken on, and many a lively contest was staged on the old Sandwich field. The names of Father McGraw, and Walt Walker also stand out as pitcher and catcher of some distinction. Nor must we forget Ben Guincy, who appeared on the scene in '74. During the last two years of his college career, he proved to be one of the speediest and best pitchers of his time.

It would be quite impossible, in this short article, to give the names and achievements of all the students who won fame on the diamond. The fact is that in the history of the College there were many excellent players who, had the Church not called them, would have surely found a place and a name in the Big Leagues.

Some of the older inhabitants of Maidstone recall with a certain pride the game their team, the "Harvesters," played the College in '80. The inhabitants of the "Holy Land" drove in on a hay-rack, and with their broad cowhides and their homespun clothes presented a quite rustic appearance. The students had their laugh, but it was shortly turned to wailing. They went down to a five-to-one defeat at the hands of the hay-makers. J. Lynch, now of Walkerville, pitched for the winners, and to him was particularly due the credit for the College boys' humiliation.

We might here leave baseball for a moment, and say another word about the football games. Rugby proper was not introduced into College athletics until about 1905. Ed. McQuillan was the man who started it on a career which year by year has absorbed more interest and attention among the student body. The football of the '80's was a combination of soccer, rugby, and basket-ball. The only rule which called for a penalty was tackling the man who hadn't the ball. You could pass it, run with it, catch it, fall on it or kick it from your hands or from the ground. There

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ASSUMPTION'S PIONEER BASKET-BALL TEAM



1870-1920

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was no limit to the number on a side. Sleeves and trousers were rolled up, and everyone went in with might and main. The equipment consisted of the ball and goal posts. These latter were gaudily painted and most zealously guarded and cared for. Around the '90's the game became more restricted as to numbers, and regular association football rules were introduced. By 1900 the College entered the Peninsular League with Sandwich, Windsor, and Walkerville, and for several seasons carried off the honors. The following team has the credit of two successive seasons' wins: J. Hogan, T. Ford, J. Ryan, W. Roach, S. Staley, Fitzpatrick, F. Powell, F. Sills, Rafferty. Sills, of Seaforth, was picked for the all-star Canadian team which toured Europe in 1906.

To go back to baseball, about '86 we find on the schedule the Cass (afterward the D. A. C.), M. A. A.; and Farrand & Botty Organ Co. The first team, the "Stellas," used to practice against the Belvideres, which were organized about this period, and there was often as much enthusiasm and keen rivalry in those practice games as there was when an outside team came in. The Rector, Father O'Connor, did not yet approve of gloves or masks, although these had now become quite common. The catcher alone enjoyed the use of a small glove. There was great jubilation when, in the season of '90, Father Heydon presented the team with a real catcher's mitt. Strains of "He's a Jolly Good Fellow" rent the air, and Father Heydon's reputation as a real fan and good supporter, if not already established, was by this act indelibly secured.

We give here a copy of an original score-card for a game between Cass and the "Stellas":—

DETROITS	Played May 31, 1888							
McKenny, 2B.	4	0	2	5	0	2	1	0
Crowley, 3B.	4	1	1	1	2	0	0	1
Ducharme, 1B.	4	0	1	2	0	1	1	1
Grogan, S. S.	4	0	1	0	1	1	1	0
McWilliams, C.	3	0	0	10	1	3	0	2
Rathbun, P.	3	1	1	1	6	1	0	0
Cullin, R. F.	3	0	0	0	0	1	0	0
Hamblin, L. F.	3	1	1	2	0	0	0	1
Gilmartin, C. F.	3	1	2	0	0	2	0	0
Totals	31	4	9	21	10	11	3	5

Seven-inning game. Detroit boys, 4; College, 12. Two-base hit—Crowley.

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"STELLAS" vs. CASS

Mauer, 1B.	4	2	1	6	0	0	2	0
Regan, C. F.	4	2	2	0	0	0	0	1
Erwin, 2B.	4	2	2	5	7	0	0	1
Malone, L. F.	4	0	0	0	0	0	0	2
McKeon, 3B.	4	1	2	2	2	1	2	0
Montreuil, S. S.	3	1	0	0	1	0	0	1
Hodgkinson, R. F.	3	2	2	0	0	0	1	0
O'Keefe, P.	3	1	0	1	8	4	0	2
Cullinane, C.	3	1	1	6	1	0	1	0
Totals.	32	12	10	20	13	5	6	7

Struck out—O'Keefe, 7 (Rathbun, 2; Crowley, 4; Grogan, 1). Two-base hit—Regan. Home run—Erwin. Stellas, 12; Detroit, 4.

Feature of the game was the Battery of the "Stellas," also Mauer on first base.—"Big Ed."

The pitchers whose names are still fresh in the memory of old students are J. McCabe, J. O'Keefe, C. Collins, MacDonald, Swim, and among the catchers, L. Campeau, J. Cullinane, D. Malone, A. Regan, Goulet and "Nig" Clarke, '93. The merits of the last-named need not be recalled here. Ever since he and "Gig" Plourde formed the Tai-Kun battery, "Nig" has displayed remarkable skill behind the bat. He is still going strong in the Majors.

Since 1900 the outstanding pitcher of the College records was J. Klick, now of Detroit Diocese. For four years his wonderful genius was the pride of the team and the dread of his opponents. Father Powell had possibly never an equal as second baseman. Fitzpatrick, V. Reath, and J. Maloney are three others whose brilliant playing placed them among likely recipients of Big League honors. Connie Mack was a not infrequent spectator of the practices of these days, and all these men looked good to him.

Handball has been a popular College game since '87, when it was introduced by Father Renaud. The first alley was where the shower baths are now. An outside one was built in 1894, at the east end of the present study hall, and this was at the same time used as a gymnasium. This old building was the scene of many strenuous struggles, both in handball and in basket-ball. The founders of the latter game, which has now become so popular, were among the more recent students. The first

ASSUMPTION

team of considerable prominence was made up of J. Lodato, L. Bondy, D. Broughton, O'Connor, E. Welty, O. Mailloux, and T. Moran.

Rugby is now the principal game of the autumn season, while baseball holds the chief attraction for the spring term. The old opposing teams have been replaced by Ypsi Normals, St. Mary's Seminary, Adrian, Windsor Wanderers and Royals. The Rugby schedule includes Junior College. Tennis has now grown quite popular, and hockey was introduced in 1919.

Among the most prominent athletes of the last ten or twelve years we might mention the names of "Chick" Kelly, A. McIntyre, Jimmie Burns, and Jack Spratt. These men, as well as many others well known to the younger generation of students, have done much to uphold the proud athletic reputation of Assumption College established by the boys of former days.

1870~1920

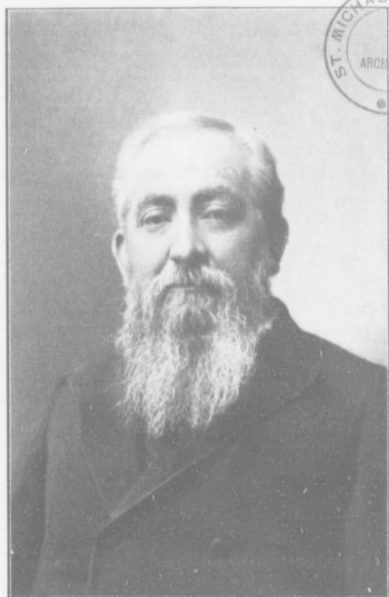
The Cross of Assumption

A fearless band of black-robed strangers stand,
Rearing the sacred cross of Christ on high,
While all about them silent Redmen try
To read the purpose of this unknown band
Who dare dispel the silence of their land
And with solemn ceremony defy
Their sole dominion of the starry sky
And forests green, that skirt the watery strand.

Awed to silence by a power unseen,
They feel the presence of the God Unknown,
Whose messengers are come from far to glean
The harvest of the Lord where none had sown.

Still stands that cross, tho' ages long have sped,
And magic strains waft requiems to the dead.

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REV. M. J. FERGUSON, C. S. B.

1870-1920

Father Ferguson

Father M. J. Ferguson came to Sandwich from Toronto, where he had an extraordinary reputation as a preacher. At Assumption he devoted himself almost entirely to the work in the class room, and few outsiders were ever privileged to enjoy his oratorical powers, which were of the first order. It is doubtful whether his gifts in this respect have ever been equalled in the Catholic pulpit in Canada. As a student of pure English, undefiled, he excelled, and it is a matter of sincere regret that he was so opposed to any exhibition of his gifts in the form of literary productions. He frequently contributed to Catholic publications, but always on the condition that his name should not be subscribed to them. The students of his classes, however, received the benefits of his marvellous literary gifts, and it was an education itself to listen to the flow of the choicest thoughts clothed in the classic diction, while he gave life and charm to the subjects of study, as was his custom, by a profusion of illustration drawn from every conceivable source: now from history, now from the classics of Greece or Rome, now from Catholic Philosophy or Theology, and, most frequently of all, by personal anecdotes vividly and elegantly narrated. His memory was marvellous, and his acquired knowledge, encyclopedic. In his latter days, when he taught Theology, his grasp of difficult problems seemed unlimited, and no problem, however abstruse, but found in his mind an illustration, at once interesting and educating. Right Reverend J. Ward, Bishop of Leavenworth, and a former pupil of Father Ferguson, declared of his old teacher, "As a professor, he ranked all others that I ever knew." This is high praise, but there are many who would readily concede it in full.

For forty years, from 1873-1913, he confined his labors to the four walls of Assumption College, and thereby despoiled himself of honors that all admitted to be within easy reach of talents so extraordinary. There is, however, one service he always claimed as his own, not in the spirit of boasting, but through sheer love of the subject. To him, more than to any single man, is due the credit for introducing Newman's writings to Canadian Catholics. To the students of Assumption he is best remembered, perhaps, for his May instructions. Each evening he discoursed on the virtues of the Mother of God with such charm that every instruction seemed a little jewel of perfect eulogy that charmed and edified his youthful audiences.

With a persistence which seemed excessive to those who did not know its sources, Father Ferguson kept to the quiet seclusion of his chosen calling; all the while maintaining an interest in every public concern, and frequently giving of his store to others, less gifted, but more actively engaged in practical affairs. He has passed to the great beyond, but the memory of his labors and services is enshrined among the cherished sentiments of thousands of former students of Assumption College.

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REV. M. MUNGOVAN, C. S. B.

1870-1920

Rev. M. Mungovan, C. S. B.

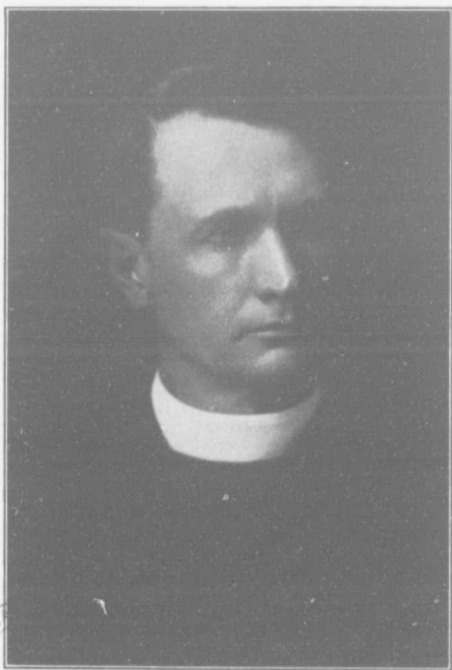
For many years Father Mungovan was a familiar figure at Assumption, and by many he is remembered better than any other of the College staff of those days. He was an excellent teacher and disciplinarian, but withal a kindly soul. When he seemed most severe he was studying how he might soothe the pain that discipline inflicted. Often he saw good in a character where others only found fault, and his insight and paternal interest saved many a boy from the worst of misfortunes—the belief that his superiors are prejudiced against him. No doubt it was his tenderness toward the down-trodden that led him to adopt "Tim," for he was a much-abused canine.

In dealing with boys, he realized that it is often a contest of wit between the student and the Director, and he enjoyed the game as long as the student played fair. It was not often that he was beaten, but then he enjoyed his discomfiture as much as the opponent.

He was naturally genial, but sparing of his confidences, and his confrères enjoyed his company. In consequence, his interests were wholly within the College walls,—a fact which enabled him to use his exceptional ability wholly to the advantage of his school.

Father Mungovan spent his latter days in St. Michael's College, where he died in the year 1901.

ASSUMPTION



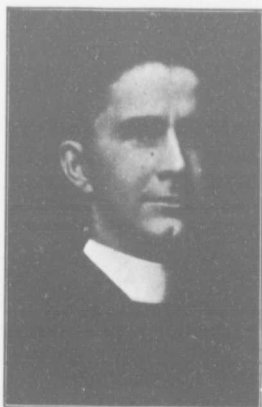
REV. T. GIGNAC, C. S. B.

1870--1920

Rev. T. Gignac, C. S. B.

Father Gignac was a Sandwich boy. He was a man of outstanding ability in classic lore, and knew well how to impart his knowledge to others. During his career as a member of the Congregation of Saint Basil, he held many positions of trust. Few men were his equal as a conversationalist when he was in company that he found congenial, and his stores of amusing anecdotes were a constant source of amusement to his friends. His unexpected death was a severe shock to all, and his presence was greatly missed at the College.

ASSUMPTION



REV. A. J. MORLEY, C. S. B.



1870-1920

Rev. A. J. Morley, C. S. B.

Father Morley was remarkable in his talents, his moral qualities and his life history. A convert by conviction, he had a deep sense of the beauty and value of the Catholic faith. His talents were peculiar in this, that they extended over so many branches of learning, and he had acquired an astounding store of general knowledge; so much so that no one thought of going to the encyclopedia for information while Father Morley was in the house.

From early youth, he waged ceaseless warfare against ill health, but no one ever heard him make a complaint, nor did he ever fail to be at his post when it was physically possible for him to be there. Truly, he was of the stuff that makes heroes.

ASSUMPTION



REV. C. S. PURCELL, C.S.B.



1870-1920

Rev. C. S. Purcell, C. S. B.

Father Purcell was a man of extraordinary attainments, and his death was an irreparable loss to his Congregation. As a student of Theology and Scholastic Philosophy, he had few equals. So thoroughly had he mastered these difficult sciences that he was never at a loss to give every detail of explanation that could be found in the great masters of Philosophy and Theology. His familiarity with the Vulgate was astounding. In fact, it is believed that he had the whole of the New Testament by heart, and this familiarity extended not only to the matter but to the meaning of the text.

At the time of his death he was Superior of the Basilian Scholasticate, a position for which he was peculiarly fitted by his natural talents and acquired powers.

ASSUMPTION

SPIRITUAL BOUQUET
OFFERED ON THE OCCASION
OF THE
GOLDEN JUBILEE OF ASSUMPTION COLLEGE
BY ITS
LOYAL STUDENTS

To the Superior and Faculty of Assumption College:—

Marking, as it does, a long succession of years devoted to the service of God in the training of subjects to be loyal dwellers in the City of God, the occasion of the Golden Jubilee of Assumption College is one of deepest religious significance. Wherefore, it has been our deeply rooted desire to come to a realization of the true spirit of the Jubilee.

For the past month in particular, therefore, we have labored constantly to apprehend the true meaning of these present festivities. And now, in token thereof, we, the students of Assumption College for the year 1919-1920, are afforded the deepest joy in presenting to the members of the Community of St. Basil and in particular to those members who have labored at Assumption College in the past, who are laboring there at present, and who will labor there in the future, this, our spiritual bouquet.

Therefore, with firm hope and fervent prayer that God will ever continue to shower the riches of His blessings upon the Community of St. Basil and upon Assumption College, we take great pleasure in making to you this, our spiritual offering:—

Holy Communions, 4,588; Rosaries, 4,583.

Visits to the Blessed Sacrament, 2,465.

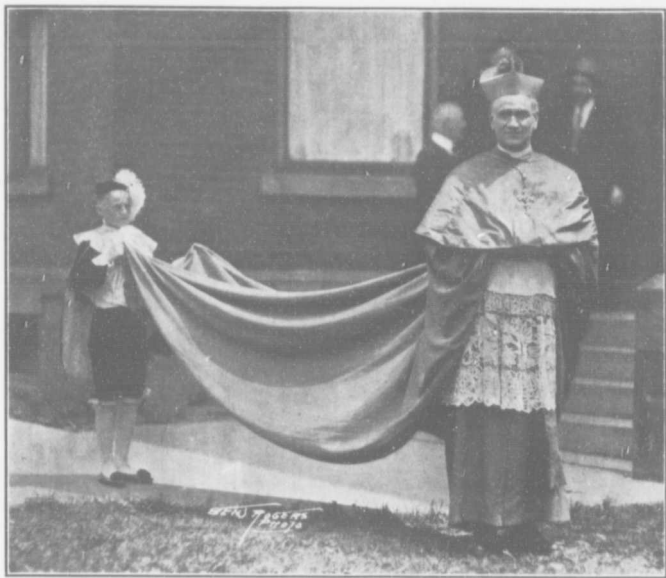
Signed:—

Class Representatives

H. BAILLARGEON, Philosophy
D. WHOLIHAN AND J. HALL, Rhetoric
G. SHARPE, Fifth Year
A. LUCIER, Fourth Year
I. O'NEIL, Third Year
F. STACK, Second Year
E. COOK, First Year (A)
G. McDUGALL, First Year (B)
J. WHEELIHAN, Commercial
S. SCHMITT, Seventh and Eighth Grades
O. STURN, Fifth and Sixth Grades

1870~1920

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1870-1920

The Jubilee Celebration

THE JUBILEE MASS

The Golden Jubilee of Assumption College will long remain the red-letter day in the history of the College. Every ceremony was carried out with the greatest éclat, and no detail was omitted that could lend distinction to the great occasion.

The first function of the celebration was a Solemn Pontifical Mass at 10.00 A. M. on Thursday, May 27th. As the sun shone with dazzling splendor, it added its brilliance to the splendid procession that passed in solemn progress from the front entrance of the College to the old Cathedral Church of the former diocese of Sandwich.

Leading the procession were the College staff and the servers of the Mass, in cassock and surplice, followed by a long line of clergy. Next came the celebrant, Bishop Fallon; the Papal Delegate, Archbishop Di Maria, with attendants; Bishop Schrems, of Toledo; Bishop Gallagher, of Detroit; Bishop Ward, of Leavenworth; Archbishop McNeil, of Toronto; and nine Monsignori, all garbed in the beautiful robes of their offices. It was indeed a moving spectacle to watch the long line of prelates and priests wend their way to the church door, then up the long aisle to the Sanctuary, where each quietly took his appointed place in the spacious Sanctuary. The whole interior had been most artistically decorated for the occasion with the Papal colors, large palms, and a profusion of flowers. When the procession reached the Sanctuary, Bishop Fallon ascended the throne on the Gospel side and the Papal Delegate proceeded to the throne on the Epistle side. On either side of the Delegate sat his chaplains: Rev. E. Caldwell, of Saginaw, and Rev. J. Neville, of Windsor. The officers of the Mass assisting the Right Reverend Bishop of London were: Very Reverend P. Troy, Bay City, Arch-Priest; Very Reverend J. Smith, Cleveland, and Very Reverend R. O'Brien, Wellesville, N. Y., Deacons of Honor; Rev. T. Luby, Mount Clemens, Deacon, and Rev. D. Forster, London, Sub-Deacon. The august ceremonial of the Mass was particularly impressive, carried out in the midst of such brilliant surroundings and in the presence of the vast throng of priests and laity that overflowed the great church.

Bishop Ward, Leavenworth, Kans., was the preacher of the occasion. The Right Reverend Prelate is an orator of great ability, and he held the audience spell-bound for the whole time of his address, while he reviewed the glories of his Alma Mater, and her accomplishments in the field of Catholic education, and paid a magnificent tribute of praise to the noble men who had devoted their talents and their energies to the training of youth for fifty years in old Assumption.

Golden Jubilee Banquet

Assumption College, Sandwich, Ontario, Canada
May 27th, 1920

THE BANQUET

Some of the most prominent and leading prelates and dignitaries of the hierarchy of the Catholic Church in Canada and in the United States; over two hundred priests from all over Western Ontario and Michigan; nearly as many members of the laity; over two hundred students; about two hundred "Old Boys;" and fifty members of the staff of Assumption College assembled in the spacious College dining-hall Thursday afternoon to celebrate the Golden Jubilee of the institution's foundation by the Basilian Fathers. The temporal observation of the great event (the spiritual celebration took place in the morning) took the form of a banquet tendered by the Alumni of the College to His Excellency, Most Reverend Monsignor Pietro Di Maria, Archbishop of Iconium, and Apostolic Delegate to Canada and Newfoundland.

The banquet was not only pleasing to the palate and gratifying to the inner man; it was a sumptuous repast of wisdom, a luncheon of wit, a draught of humor, a spread of knowledge, a dinner of good-fellowship and almost a supper of jolly times, for it lasted until five o'clock, although it began at one-thirty.

A BOWER OF BEAUTY

The scene was set amidst artistically beautiful and singularly appropriate decorations. Indeed, the entire College was a veritable bower of beauty, the royal purple and white being effectively combined with the papal yellow and white.

Seated at the head table with the guest of honor were the following notables: His Grace, Archbishop McNeil, of Toronto; His Lordship, Bishop Fallon, of London; Bishop Ward, of Leavenworth, Kans.; Bishop Gallagher, of Detroit; Bishop Schrembs, of Toledo; Monsignors Aylward, of Sarnia; McKeon, of London; West, of St. Thomas; O'Connor, of London; Parent, of Tilbury; and Whalen and Kidd, of Toronto; Father Muckle, President of the College, and Dr. C. C. Clancy, of Port Huron, an "Old Boy" who attended the College back in the '70's. He officiated as toastmaster.

Proposing the toast to the Pope and the King, W. C. Kennedy, M. P., Windsor, said: "We have learned to appreciate the sterling qualities of the present occupant of St. Peter's chair. We have learned to realize that we have, in our holy father, a man of learning and wisdom who has always guided the church wisely and well. As good Catholics and loyal citizens, we also owe a devoted allegiance to our temporal sovereign, the King." As Bishop Fallon rose to respond, the assemblage showed their

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affection for and devotion to him by greeting him with the song, "For He's a Jolly Good Fellow." And His Lordship proved it by making a neat witticism out of the episode:—

"There is just a little ambiguity about your singing," he smilingly said. "I'm at a loss to know whether you meant to apply it to the Pope or to the King. I just now heard that one person here said, as he drank the toast, 'To the Pope,' and forgot the King. Just as we offer this toast to the Pope without any impediment as to who is at this or that time the visible head of mother church on earth, so we offer the toast to the King, the President, and everyone who represents rightful temporal authority. There is no impediment to us, as good Catholics, offering a toast to the King.

"The rank and file of the church, clergy and laity have one single, clear idea of the occupant of the Vatican. Our Monsignori may at times have mental aberrations regarding His Holiness, but we, all of us, clergy and laity, have this single ideal founded on those two scriptural passages, the one in which St. Peter, the apostle, testifies to his faith with the words, 'We believe that Thou art Christ, the Son of the Living God;' and the other, wherein the Risen Christ calls upon Peter to be the first vicar of His church on earth with the words, 'Thou art Peter, and upon this rock do I found my church and the gates of hell shall not prevail against it. I give to thee the keys of heaven. Whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever shall be loosed on earth shall be loosed in heaven.' This is the simple basis, the simple declaration of our faith. This is our ideal of our spiritual head.

"Without regard to person or qualification, we toast also the temporal authority. Our loyalty to the King is but another phase of our loyalty to the Pope, since all authority comes from God, and therefore Catholic people are always loyal to the supreme principle of civil authority without affront to their faith.

"The work of this College has been to me a constant source of joy and satisfaction, of support and strength. They have not only given the diocese of London a priesthood equal to any in the world, but have also endowed the neighboring parishes of the States with a fine body of priests. I am very glad to see the Very Reverend Dean Fox, of the Western University, here with us today; for I feel that our affiliation with that institution will enable us to send out into the world an army of scholarly Catholics as a bulwark for our faith."

CABLEGRAM IS READ

At this juncture, His Lordship evoked loud cheers and hearty, prolonged applause from the gathering by reading the following cablegram from Pope Benedict XV., transmitted by Cardinal Gasparri, secretary of state:—

"On the happy occasion of the fiftieth anniversary of the foundation of Assumption College, Sandwich, Ontario, the Holy Father, with congratulations and best wishes for the increasing success of this institution of Catholic education, sends, with all his heart and as a pledge of divine favor, his Apostolic benediction for its Superior, its staff, professors and students."

Bishop Fallon suggested that, if he were deputed to make a reply, he should send

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to His Holiness the grateful thanks of the College staff, their good wishes, and a pledge of their closest attachment to the Holy See.

Rev. J. T. Muckle, C. S. B., President of the College, proposed the toast to His Excellency, the Apostolic Delegate. Father Muckle said: "The occasion recalls the blessings of the last fifty years. The co-operation of the Bishops of London and of Detroit has done much to make these blessings possible. No college in the country has a more devoted body of students. We are especially indebted to the Right Reverend Monsignor Van Antwerp for his assistance."

When His Excellency, the Apostolic Delegate, rose to reply, the audience of priests and laymen proved Bishop Fallon's observation that His Excellency would find Canadians very surprising people at times, by singing, "For He's a Jolly Good Fellow." The Apostolic Delegate spoke in Latin, with which most of those present were familiar, telling how enjoyable it was for him to be present as a representative of the Holy See, and how pleased he was at the manifestation of devotion to the Holy Father. He was greeted with three rousing cheers and a tiger as he sat down.

DEVOTED TO ALMA MATER

Rev. P. J. O'Connell, Cleveland, heaped eloquent encomiums upon the College as he responded to the toast to the Alumni, saying, in part: "I yield to no man in my devotion to Assumption College and the venerable Fathers of the Society of St. Basil. Fifty links of the golden years of her history have been wrought. There is on every side today evidence of the work of skilled hands and exalted minds in those years of history we may all be proud of. Fifty years of consecration, of devotion, of exalted ideals. Here are the monuments of those men who wrought those years so well—the priesthood of three dioceses: London, Detroit, and Grand Rapids—who measure up to the priesthood of any other section of America.

"We have come here today to pay our Alma Mater the homage of our hearts and place the wreath of our affection upon her brow. She is a bulwark against the onrushing tide of unbelief and its accompanying follies. Four hundred priests have gone out of these halls in half a century. They and a noble-minded laity are the Alumni of Assumption.

"Assumption College has shown the world the superiority of Christian education, which, while not neglecting the mind, lays great stress on training the heart. The highest encomium of Assumption is the good Christian and Catholic men she has given the world. Catholic education is even more necessary in the future than in the past. The world, recovering from the war, is still sick and morbid. The body politic is still diseased. Charlatans are on every corner, proclaiming nostrums and cures for those ills, but we know that the only remedy is simplicity and nobility of life. I have never met more exemplary men than those who were our tutors here. Let Assumption continue to teach the principles of our faith to bless men yet unborn, and be blessed by them, even as she is today by us, her devoted sons."

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TOASTED COLLEGE

Monsignor Van Antwerp, of Detroit, proposed the toast to Assumption College, saying: "It is fifty years ago since I came to Assumption College. I owe more to Assumption than I can express in words. The laymen have always been a credit to the College because the College has always trained them along the lines of its motto, 'Virtue, Discipline, and Knowledge.'" Replying to the toast, Right Reverend Monsignor O'Connor, of London, said:—

"After all, it was Dennis O'Connor who came here with a small band of Basilian Fathers fifty years ago to found the College, so it is fitting that another Dennis O'Connor should today echo back the joys and satisfaction that the first Dennis O'Connor would feel today if he could be here.

"The Venerable 'young' Father McBrady [cheers and applause], who is here today, was one of the first teachers in this College. I take great pleasure in announcing to you that the Alumni of the College in London Diocese have shown their devotion to their Alma Mater in a very tangible form by presenting to her today a little gift, in the form of a cheque for five thousand dollars."

Then there arose cries for a speech from Father McBrady, of Toronto, the only member of the old staff left, and the cries would not be downed until Father McBrady rose to say, with tears of mingled pride and sadness in his voice: "I am proud today, but a little sad because so many of the old faces are missing—faces you would be glad to see again. I am the only survivor of the old staff, of which I was a member for nineteen years, but the names of the old staff will live as long as there is a soul left to retell their sayings and doings and keep up the old traditions." At this point Father McBrady recounted reminiscences of the old days. He was almost overcome with the emotions they engendered and threatened to sit down, but one of the priests called out, "No, don't sit down. Go on, Father McBrady," and he did continue, much to the satisfaction of his hearers. "As Bishop Fallon remarked, we need more university students," he said. "There are a great many questions confronting the world that must be answered within the next two or three years. We should train our men in knowledge to present a solid front of Catholic opinion, for if those questions are not answered right, they will be answered wrong."

Father McBrady was accorded a remarkable ovation as he finished.

Then the gathering demanded Very Reverend Frank Forster, Provincial of the Basilian Fathers in Canada. Father Forster responded, saying: "The Basilian Fathers take real joy and satisfaction out of their work of fashioning boys into real men—honest, God-fearing, honorable men—men in the face of God, and men in the face of men."

In response to a request for a speech, Bishop Gallagher, of Detroit, said in part: "Although I have studied in other colleges and seminaries, I regard Assumption College as my Alma Mater. I feel that the devotion and loyalty of the men from Assumption have made our campaign for funds for a seminary in Detroit the success

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it is already. I have invited the Basilian Fathers to found a college in Detroit, and I am ready and willing to entrust the youth of Detroit to their care, knowing their record here, so that when you celebrate your Diamond Jubilee, it will be celebrated with equal éclat on the other side."

Bishop J. E. Schrembs, of Toledo, was asked to speak. He said: "The church is the only power that can bring order out of the present chaos. The forces of the world are organized against the church, and yet the church is necessary to the world. That lesson of organization is one we must learn if we are to present a united front."

Cheers greeted Father Muckle's announcement that he had just received a cheque for five hundred dollars from Monsignor Aylward, of Sarnia, as a gift to the College. The other gifts from the clergy would be published later, he said. While the diners were enjoying themselves gastronomically, their finer senses were "fed" with delightful music, furnished by the College Orchestra, under the direction of Father Sharpe.

NOT ON THE PROGRAMME

One of the most pleasant features of the Golden Jubilee celebration, one that was not on the official programme, because it didn't need to be, was the informal reunion of the Old Boys, or rather reunions, because there were literally hundreds of them.

Gray-bearded priests would greet white-haired Monsignors or Bishops with, "Hello, Tom! Haven't seen you since we left here together;" or, "Well, old friend, how many years is it since we met?" "The old place hasn't changed much." "How time does fly!" "It seems no time since you and I graduated from here thirty years ago." Whenever one would bump into a group of them standing in some nook, the conversation would be all about old times. Old pals of college years would go off into a room together to talk over their college days. The recess between functions was "getting-together time," and they did with a most hearty and spontaneous goodwill. It was a great, glad and glorious reunion.

Toasts

Toastmaster—CHARLES C. CLANCY, M. D.

HIS HOLINESS, THE POPE

HIS MAJESTY, THE KING

*The Right Reverend M. F. Fallon, O. M. I., D. D.
Bishop of London*

HIS EXCELLENCY

THE MOST REVEREND PETER DI MARIA, D. D., APOSTOLIC
DELEGATE TO CANADA AND NEWFOUNDLAND

The Reverend J. T. Muckle, C. S. B.

THE ALUMNI

The Reverend P. J. O'Connell

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*The Right Reverend Monsignor Van Antwerp, LL. D., D. D.
and
The Right Reverend Monsignor McKeon, D. P.*

MUSIC BY THE COLLEGE ORCHESTRA

Menu

JUBILEE FRUIT COCKTAIL

CONSUMME AU PARMESAN

BUTTER CRACKERS

CELERY

SLICED TOMATOES

OLIVES

ROAST SPRING CHICKEN WITH DRESSING

PRIME ROAST OF BEEF

COLD ROAST PORK WITH APPLE SAUCE

COLONIAL FRUIT SALAD

SALTINE WAFERS

MASHED NEW POTATOES

CREAMED CAULIFLOWER

ICE CREAM

WATER ICE WAFERS

STRAWBERRIES

ANNIVERSARY CAKE

COFFEE

FRUIT

ASSORTED SALTED NUTS

MINTS

CIGARS

CIGARETTES

Editorial Notice from the "Catholic Record"

"Doce Me Bonitatem, et Disciplinam, et Scientiam."
 ("Teach Me Goodness, and Discipline, and Science.")

The above quotation is the chosen motto of the Basilian Fathers, who for fifty years have successfully conducted Assumption College at Sandwich, Ontario. Just lately the old graduates had the pleasure of assembling with the present Faculty to celebrate the Golden Jubilee of a sustained effort on the part of the latter and their predecessors to inculcate, firstly, goodness; secondly, discipline; and thirdly, science. The *Catholic Record* is highly pleased to offer its felicitations to Assumption College on this golden occasion.

The triple ideal of the Basilian Fathers is sadly articulated in these prosperous days. "Teach me Wealth, Liberty, and Science" seems to be the man-made motto which our modern Illuminati would substitute for the inspired words which have guided the policies of the successive superiors of Assumption College. In two points the ideas of the Basilians are out of harmony with the ideas very prevalent in modern educational circles. Goodness and Discipline are disappearing from the curricula of modern schools. Wealth and Liberty are replacing them.

With the innovation of the latter ideals and the decay of the former, the definition and aim of education are being altered. To produce wealthy men, men of liberty, is the proximate goal of many educators, rather than to educate manly men, men of discipline and goodness. To his perpetual credit, the Most Reverend Dennis O'Connor, former Archbishop of Toronto, and first President of Assumption College, strove incessantly to graduate young men of manliness, or, to use the latinism with which we are better acquainted, men of virtue. Not satisfied with stocking his students' memories with facts of science or of history, it was his constant endeavor, first to soften their hearts with the fear and love of God, and then to mould their wills to obey. Not that he or his staff neglected the culture of the world! The older graduates are not forgetful of his theologic and philosophic ability. Well they remember the erudition and polish of the Rev. R. McBrady; the unmatched rhetorical ability of the late Father Ferguson; the crystal-clear mind of Father Cushing. These men, the founders of Assumption College, were learned, manly men; were exponents of the ideals of Goodness, Discipline, and Science. Throughout the western peninsula of Ontario; scattered through the dioceses of Detroit, Grand Rapids, Cleveland and Toledo, are found the fruits of their labors in the lives of more than three hundred priests who claim Assumption College as their Alma Mater.

The success of the Basilians is owing largely to their policy of "Goodness, Discipline, and Science." Although these educators of youth held learning in high esteem, nevertheless men like Archbishop O'Connor and Father Cushing, Father McBrady

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and Father Francis Forster would be willing to sacrifice the services of even an Aristotle rather than have him introduce directly or indirectly any shadow of the licentious bolshevism which is making its appearance in many of our modern schools.

The same spirit prevails today. Perhaps the present Basilian staff has made a more pretentious advance in the pursuit of science. During the past year Assumption College has become affiliated with Western University, and is prepared to tutor students seeking a degree in the Arts Courses. However, no change, either in Discipline or in Goodness, has been attempted. The endeavor in this regard is to preserve and maintain the traditions established by the founders of the College. Let others hold up the ideals of "Wealth, Liberty, and Science." May the Basilians ever teach that true wealth is the gold of Goodness, that sterling Liberty is the obedience of Discipline. With these two as a foundation, the priests of St. Basil will be able to keep pace with and even surpass many who devote their lives to professing the sciences. If the present is an earnest of the future, the four graduates who won the degree in Arts this year are but the beginning of a long line of manly men, of educated gentlemen who will take their places in high offices of Church and State, men who, while enjoying the new honor and advantage of an Arts degree, will remain faithful to the old Basilian educational ideal: "Goodness, and Discipline, and Science."

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Some Striking Points of Bishop Ward's Jubilee Sermon

Taking as his text, "And God shall sanctify the fiftieth year because it is the year of jubilee," Msgr. Ward said, in part:—

"Fifty years ago a small band of priests came here to carry out the work of God. Today we are gathered here to celebrate the fiftieth anniversary of that event.

"That education is truest and greatest that instructs the man to fulfill the great end of creation. No man is truly great who neglects life's great end; no education can be truly great which does not consider the purposes for which God breathed life into man.

GRAVE NOT GOAL

"Our destiny is not accomplished here; the grave is not our final goal. The true end of man here below is to love and serve God. The greatest man is he who has given his soul to Almighty God. No man is truly great without the love of God in his heart, and that love will cause him to love his neighbor as himself.

"What is human respectability, worldly wealth, honors, learning? What are all these things which worldly people covet compared to the crown of everlasting life God gives those who love and serve Him?

"What is wrong with modern secular education? We teach our children sharpness and keenness to outstrip their fellow-men; we teach them that knowledge is power, but power to beat and get ahead of their fellows in worldly things. They are taught to get along in the world, to look to the main chance, to never mind the worship of God until they have made their fortunes or are growing old.

HONOR TO PIONEERS

"May we not attribute the successes of today in some degree to the great priests and professors of yesterday?

"There have been no more faithful, efficient, and devoted priests of the church than were and are the Basilian Fathers. We ask you, on this great day, to rededicate, reconsecrate yourself for the great work still lying before you.

"Even though when you die someone else may immediately take your place in this vain, lying, competitive, sinful world; yet your example, your teaching, can affect a great number of lives that will win a rich reward for you in that Land Beyond, where your place cannot be taken, although you may lose it here.

"Be faithful, be heroic, be great men, and you will fulfill God's ideal of college men. Nothing true, nothing good, is ever lost.

"The highest representative of His Holiness, Our Holy Father, and the humblest member of this parish have joined here today to place the crown of a Golden Jubilee upon your brow. May God bless you as richly in the years to come as He has in the past."

Prospice

The vision of the future is always dim for weak human eyes, clouded as they are by the vicissitudes of life on earth, where one change follows fast on the heels of another, and the passing hour is hurried on to the ir retrievable past by its urgent successor, which in its turn will meet the fate it dealt out to the previous one. Thus are men cast into the whirl of changing circumstance and they have much ado to take account even of the living present and so we are forbidden by an inevitable necessity to brood over the past and even to forecast the future, excepting what is closely impending.

Why, then, should we attempt to look forward into the future of Assumption College? Our labor is almost certain to have been spent in vain. And yet the future grows out of the past and present, and on these as foundations we must prepare for the building of the future.

For fifty years Assumption College has prepared young men for the great struggle of life. She has taught the true values of human ambitions and inculcated the lesson of eternal life with a standard of evaluation that takes into account the eternal relations of each human act. By insisting on this point of view it has led many young hearts to aspire to the highest of all vocations—the service of Jesus Christ in the holy priesthood. This has been the happy fruit of her labors and her proudest boast on the day of her Golden Jubilee. We venture to predict that Assumption will never forsake this noble ideal.

There are, however, other fields to be supplied with zealous, skilled and disciplined workers and the age is demanding laborers ever more and more peremptorily. The learned professions, the mechanical arts, commercial and political life are sorely in need of the right kind of workers,—not self-seeking men whose one guiding principle is worldly gain, but honest Christian workmen, whose lives will be as a leaven to season with virtue the great mass of Labor. One looks with anxious forebodings upon the spectacle of a world at war with itself, where class struggle is the settled and ordinary state of the social order, and the signs seem to presage a world catastrophe more destructive to human happiness than the great World War. Legislation has failed to meet the exigencies of the times and there is no prospect that the future will see any greater success. It is becoming more evident every day that a new method of solving these difficult problems must be invented. Legislation has grown and always will grow out of the conditions that exist at the moment. It is notoriously opportunist in its aims. Legislators are driven hither and thither by the waves of popular

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sentiment. They are obliged to cater to that sentiment or sink into the slough of oblivion, and so we cannot place any hope in them. In consequence, we must look to some power that can control this sentiment so as to direct it upwards toward the goal of a true Christian civilization. There has been only one power that ever had any permanent directive and elevating influence on the mass of men and that is the example and teaching of Jesus Christ. The great remedy, therefore, for the evils of our day is the inculcation of this gospel in the hearts of men. To accomplish this we must begin with the individual and not with the masses as such. We must begin with the child in the school and there teach the great lessons of duty to God, human brotherhood and civic virtue. Here is the work that all schools and universities should make their most important concern.

As a Catholic college, Assumption is called upon to do its share in this enormous task, the regeneration of the people. It must plan to educate not only those who are studying for the priesthood, but also our young Catholic students who are seeking a place in other pursuits. To effect this and to attract students of lay professions it has affiliated with Western University of London, in order that its students may obtain university degrees which are necessary for admission into the various training schools that prepare young men for professional or commercial life.

This addition is an important change in the work of the College and implies a broadening of its sphere of influence and a wider outlook. As may be seen in the list of the staff, the teachers are nearly all university graduates and many of them are pursuing postgraduate courses. Thus it is intended that, in scholarship, the staff of Assumption will be the equal of the Provincial or State university staffs.

By this change a new spirit and a wider outlook is assured, which will start Assumption College along untried paths. It will endeavor to send out young men well equipped for the great struggle, men of high ideals and sterling honesty, who will be a credit to their Alma Mater and the strong support both of the Church and the State.

However, there will be no defection from the traditions of the past fifty years, no loosening of the safeguards of discipline, and no other motto but the old one, "Teach Me Goodness, and Discipline, and Knowledge."



We wish to thank Mr. Fred Neal, of Sandwich, for the loan of some of the cuts that appear in the article on Assumption Parish.

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