

THE HISTORY OF ST. BONAVENTURE UNIVERSITY

Eager to travel beyond the outposts of civilization to preach and to teach those still ignorant of the life-giving message of Christ, the Franciscan Friars are found not only sponsoring the project of Christopher Columbus, but actually accompanying him on his perilous expedition.¹ Bancroft tells us that the Franciscans were the first Missionaries north of the Potomac, as they had been the first south of it.² Wherever the friars went they not only built churches, but they also erected schools. Patrons of truth and learning, we find them establishing the first public school (1524) and also the first college in America (1536).³

It should not be surprising, therefore, to find them, too, at the establishment of variegated educational enterprises in America.⁴ A follower of St. Francis was responsible for the coming of the first printing press to America. Bishop Juan Zumarraga, first Bishop of Mexico, a Franciscan, realized that books would be able to speak long after the Missionary's voice was stilled. Fully aware of the value and importance of the printing press for the dissemination of truth, the civilization and evangelization of the natives, he made the arrangements necessary to bring the press to America. This he accomplished some eighty years before the *Bay State Psalm Book* was printed in Massachusetts.⁵ The eighteenth century witnessed the remarkable work of Father Junipero Serra, the Apostle of California. Between the years 1769 and 1823, the Indians of the West Coast had become a peaceful people, trained in the arts

1. Albert O'Brien, O.F.M., *Franciscan Schools in the United States* ("Catholic Builders of the Nation," vol. 5) (Boston, 1923), pp. 357-371.

2. George Bancroft, *History of the United States of America* (New York, 1890), II, 137.

3. Stephen H. Horgan, *The Oldest American Book* ("United States Catholic Historical Society, Monograph Series," n. 10) (New York, 1928), pp. 15-17.

4. Francis Borgia Steck, O.F.M., "Education in Spanish North America during the Sixteenth Century," in *Catholic Educational Review*, XLI (February, 1943), p. 77. H. I. Priestly, "The Old University of Mexico," in *University of California Chronicle*, XXI, 99-116. Pius J. Barth, O.F.M., *Franciscan Education and the Social Order in Spanish North America (1502-1821)* (Chicago, University of Chicago: 1945), pp. 186-190.

5. *The Doctrina Breve in Facsimile*, Published by the "United States Catholic Historical Society, Monograph Series," n. 10 (New York, 1928); Garate Roman Zulaica, *Los Franciscanos y la Imprenta en Mexico* (Mexico City, 1939).

and crafts of the white man.⁶ The chain of Franciscan Missions extending for six hundred miles may be compared to our industrial colleges where the Indians were taught trades along with the fine arts.

Inextricably woven into the colorful history of the Empire State, and especially of the western portion of that state, are the deeds of the brown-robed Sons of Saint Francis.⁷ Six years after the Pilgrims landed at Plymouth, Father Joseph De La Roche D'Allion, O.F.M., came to the Niagara region (1626), and was very likely not only the first white man to see Niagara Falls, but he was also the first European to see and write about petroleum in America (1627).⁸

Another Franciscan, the well-known Father Louis Hennepin, has left us the first written description of Niagara Falls as he saw them from the point now named after him. A copy of this book, *Nouvelle Decouverte . . .* (1697), including a sketch of the Falls made by Father Hennepin, is preserved in the Library of Saint Bonaventure University.⁹

Not far from these same Niagara Falls, at Allegany in Southwestern New York, the friars were to found St. Bonaventure College, the history of which institution forms the subject of this paper.¹⁰

Due to various reasons, the French Franciscan friars had to give up their missionary efforts in the Niagara frontier region soon after Father Hennepin's visit. It was over a century later that we again hear of the Sons of St. Francis engaged in missionary activities in the area now comprising the Empire State. In the mean-

6. Martin McGillicuddy, "The Franciscans in the United States," in *Donohue's Magazine* (1897), pp. 254-258.

7. Cf. *supra*, n. 1.

8. Paul H. Giddens, *The Birth of the Oil Industry* (New York, 1938); *The Beginnings of the Petroleum Industry* (Harrisburg, Pa.: 1941); Albert A. Lawrence, *Petroleum Comes of Age* (Tulsa, 1938); Bonaventure McIntyre, O.F.M., "Address given at Cuba Oil Spring Tercentenary Celebration," in *Olean Times Herald*, July 26, 1927. The letter of Father De La Roche, describing the discovery of oil in Cuba, New York (not far from the site of St. Bonaventure University) was dated July 16, 1627, and was first published in Father Gabriel Sagard's *Historie du Canada* (Paris, 1636).

9. Louis Hennepin, O.F.M., *Nouvelle Decouverte . . .* (Amsterdam, 1698). This interesting volume, which was on exhibition at the New York World's Fair, has been presented to the University by Bishop John Timon, the first bishop of the Buffalo Diocese.

10. Cf. *supra*, n. 1; Adalbert Callahan, O.F.M., "Reminiscences of Early Allegany," and "Thumbnail Sketches of Allegany Pioneers," in *Provincial Annals*, I (1936-8), 39-48, 134-141, 175-180, 226-234.

while, Father Michael Egan, O.F.M., a former Guardian of the Irish College of St. Isidore, in Rome,—who had come to the United States in 1797 to establish a Franciscan Province in Pennsylvania—was selected as first Bishop of the newly created Diocese of Philadelphia. He was also the first to receive Episcopal consecration in the present United States.

With the turn of the eighteenth century, New York State witnessed an ever growing influx of immigrants especially from Ireland and Germany. Although the Franciscans were unable as yet to found an American Province, individual friars had received permission to work among their countrymen who had migrated to this land of promise.

Such was the growth in population and westward migration during the early decades of the nineteenth century, that the area of western New York State was formed into the Diocese of Buffalo, and Bishop John Timon, C.M., was consecrated its first Bishop on October 17, 1847.¹¹

One of the most important influences to contribute to the opening of western New York State was the building of the Erie Railroad.¹² Since a large percentage of the workmen employed in its construction were Catholics, and because much of the land through this section of the state was owned by Nicholas Devereux,¹³ we find this Catholic gentleman, himself born in Ireland, desirous of providing spiritual care for these Irish pioneers and their families.

Associated with the Holland Land Company, and subsequently owner of the Devereux Purchase—a tract of some one-half million acres in Allegany and Cattaraugus counties—he planned to dot western New York with beautiful villages and happy homes. It was also his idea to found in the heart of his holdings a modern Utopia, a community which he would call Allegany City. This town was to be modelled after the university town of Europe, and a Franciscan Educational Institution was to be located at its heart.¹⁴

11. "Progress of Catholicity at Allegany," in *Catholic Union and Times* (Buffalo, N. Y.: December 2, 1897).

12. Edward H. Mott, *Between the Ocean and the Lakes* (New York, 1899); Thomas Donohue, *History of the Catholic Church in Western New York* (Buffalo, 1904).

13. Alice Hickey, *Nicholas Devereux and his Contribution to Western New York* (M.A. thesis, Columbia University: 1939); Thomas P. Kernan, *Nicholas Devereux, Model of Catholic Action*, "Historical Records and Studies," XXV (1935), 149-162.

14. William Adams, *Historical Gazetteer and Biographical Memorial of Cattaraugus County*, N. Y. (Syracuse, N. Y., 1893), pp. 482-486; Irenaeus Herscher, O.F.M., "History of Allegany City," in *Allegany Citizen*, LVI, March 22-29, 1951.

Due to various circumstances, the entire dream never came to realization, but the college did have its humble beginning as planned.

It is not too much to suppose that Mr. Devereux had heard about those intrepid Franciscan missionaries who had traversed these parts a century or more before the "iron horse" had made its appearance. In a letter of Mr. James W. McMahan, an octogenarian native of Ellicottville, New York, addressed to Monsignor James H. Murphy of the same town, we have the interesting information: "As a thanksgiving for the conversion of his wife, Nicholas E. Devereux asked permission to establish this branch of the Franciscans in America, and received that approval from the Pope."¹⁵

Mr. and Mrs. Devereux, their daughter Mary, and the Reverend Martin Clark, assistant at St. John's Church, Utica, accompanied Bishop Timon (first bishop of Buffalo) on his trip to the Eternal City in 1854 for the Solemn Definition of the Immaculate Conception. It was during this eventful visit that Bishop Timon and Mr. Devereux communicated to Pope Pius IX their desire to secure a community of Franciscans for educational and missionary work in the Buffalo diocese. After expressing a deep interest in the proposal, and blessing the undertaking, His Holiness directed them to the Most Reverend Venantius de Celano, O.F.M., Minister General of the Order of Friars Minor, then residing at Aracoeli, Rome. After hearing their request for Franciscans to minister, preach, and teach, he referred them to the Irish College of Saint Isidore. The Irish friars, however, were unable at that time to spare the number of men needed for such an undertaking.

Providentially, there was at this time at Saint Isidore's a young Italian friar, who had long felt a desire to devote himself to the American missions. He had been loaned to the Irish College by his own Province of Abruzzi as professor of Dogmatic Theology. When he heard of Bishop Timon's and Mr. Devereux' request, he quickly volunteered, and mentioned the names of two other Italian friars, who were also anxious to devote their lives to missionary work in America. Their offer was accepted, the necessary permissions and authorizations procured, and arrangements made for their ocean passage. We reproduce here a translation of the agree-

15. Letter of James W. McMahan to Monsignor James H. Murphy, Ellicottville, N. Y., dated Toledo, Ohio, June 29, 1938, in the Archives at St. Bonaventure, N. Y.

ment drawn up between Bishop Timon and the Minister General of the Franciscans, dated January 4, 1855:¹⁶

Since Our Lord Jesus Christ has imposed upon His divine Spouse, the Church, the obligation of spreading the Gospel throughout the world, which in these times particularly is harassed by the vicissitudes of human passions, and from the time when the holy Patriarch, St. Francis, by a special grace of the Holy Ghost, had brought about a new economy of love based on the commandment of Our Lord, the brightness of the evangelical counsels has ever followed the progress and growth of the Church. Hence many Friars Minor have voluntarily petitioned the Minister General of the Order, and received permission from him to further the works of the missions. Already some are laboring with great profit to souls among the people of the United States, particularly in the city of Cincinnati. Now the Most Reverend and most illustrious John Timon, Bishop of Buffalo in the United States of America, moved by the Lord, has called Franciscan laborers into his vineyard, and they have established a Convent in the Diocese of Buffalo, and are providing the Catholic people there with the necessities of their spiritual life in the spirit of simplicity and charity inculcated by their Founder.

Moreover, a wealthy and illustrious citizen of Utica, New York, Mr. Nicholas Devereux, has promised to donate 200 acres of land and five thousand dollars for a convent, where all things may be properly arranged according to their needs as Religious. The Bishop of Buffalo has given to them a dwelling in the city of Allegany, near which a church has been built to promote the piety of both the people and the Religious themselves. Therefore, it is hereby agreed between John Timon, Bishop of Buffalo, New York, and his successors, and the Minister General of the Order of Friars Minor and his successors:

I. That the said Minister General of the Friars Minor shall send to the said Bishop of Buffalo for labor in the spiritual service of the Diocese, four Religious, namely, three priests and one lay brother.

II. Under the same conditions, the said Mr. Devereux shall fulfill his promise to give 200 acres of ground as a site and \$5,000 to build a monastery in that Diocese. Moreover the Bishop of Buffalo shall give to the Fathers a house near a church where they may establish their community.

16. Adalbert Callahan, O.F.M., *Medieval Francis in Modern America* (New York, 1936), pp. 34-35; Archives of the General Curia O.F.M., Rome, taken from: *Registro di alcune notizie cronologiche, e Decreti per nuove erezione o divisioni de varie Provincie della Riforma; 1816-1867*, pp. 93-99. In the archives at St. Bonaventure there are excerpts from "Liber Discretorius Collegii S. Isidori, 1741-1878," giving two references to Father Pamfilo da Magliano, the founder of St. Bonaventure. The first notes his arrival at St. Isidore's as Lector on Dec. 8, 1852; the second mentions his departure for Allegany, May 10, 1855.

These granted, the Minister General as superior of all the Religious of his Order accepts the proposition of the Bishop and Mr. Devereux in the name of the Holy See and in accordance with the Constitutions of the Order. The Religious are to be permitted to hold this property through an Apostolic Syndic.

III. The Religious are subject to the Ordinary in those matters which belong to him, and in others they will be subject to the Minister General of the Order, who will govern them according to the Holy Rule of their Institute, and the Constitutions both of the Order and of the Holy See.

IV. The Religious once established there shall be permitted to receive and give the habit to novices who may be admitted to solemn profession according to the Constitutions of the Order and the papal constitutions.

This is the solemn agreement to be observed in perpetuity between the Bishop of Buffalo and his successors and the Minister General of the Friars Minor and his successors, so that the Franciscan community established in the said Diocese of Buffalo may forever prosper under the protection and favor of the Ordinary, and under the vigilance, direction and jurisdiction of the Minister General of the Order. In this we agree and freely subscribe our signatures and affix our official seals.

Given at Rome, January 4, 1855.

Fr. Venantius a Celano,
Minister General, O.F.M.

John Timon,
Bishop of Buffalo.

Three priests and one brother formed the little band of pioneers chosen by God to lay the foundations of the first Franciscan Province in the Eastern States. "Their names are worthy of being inscribed in letters of gold," declared Father Adalbert Callahan, O.F.M., in his chronicle of the Holy Name Province, and the events leading up to the founding of the first Franciscan college.¹⁷

Father Pamphilus da Magliano was the first Superior, founder and president of St. Bonaventure College. Born August 22, 1824, his family name was Pierbattista, his baptismal name Gianpaolo, and when he entered the Order at the age of sixteen, he received the religious name of Pamphilus. A member of the Abruzzi Province, he was ordained to the Priesthood on December 18, 1846, and six years later appointed to the chair of Sacred Theology at Saint Isidore's College.

17. *Pictorial Souvenir*, N. Y. State Exhibits. New York World's Fair, 1939.

Father Sixtus da Gagliano, his co-laborer, was ordained in 1847, and later appointed professor of Theology at Ascola in the Marches, and then at Urbino, the birthplace of the renowned painter Raphael. It was while he was teaching at the Friary of St. Bernardine at Urbino that he volunteered to accompany Father Pamphilus to America.

The third member of the little group, Father Samuel da Prezza, was an alumnus of the Province of Rome, and had just completed his studies at the renowned Monastery of San Pietro in Montorio, Rome. Brother Salvator da Manarola completed the quartet of friars who laid the foundations of St. Bonaventure College.¹⁸

Landing in New York on June 19, 1855, the little band proceeded directly to Ellicottville, New York, where they began their apostolic labors and initiated their educational endeavor.¹⁹ They were hospitably received by John C. Devereux, who was in charge of his father's land office there. A dwelling place—that of John McMahon—had been prepared for them, and the stage seemed to be set for the drama of the development of St. Bonaventure College and Seminary.

With the arrival of more friars from abroad, and the completion of preparations, the little community of Franciscans—the first in the Eastern States—took up its abode at Ellicottville, N. Y., in a converted school house, purchased for their use by Nicholas Devereux. This small building served as Monastery, Chapel, and School from 1855 to 1859, and may be called the Cradle of St. Bonaventure College.²⁰ With three students and as many professors, St. Bonaventure began in the year 1855 and continued until the fall of 1859 when the newly-erected Monastery on the banks of the Allegheny was completed. This site was to be the new home, the permanent location of St. Bonaventure College, where it was to fulfill its "apostolate of the education of worthy citizens for this world and especially for the world to come."

Some of the hopes of Nicholas Devereux were gradually seeing themselves realized. That it was his desire and ambition to establish an educational center at Allegany City may be gathered from the

18. Adalbert Callahan, O.F.M., "Thumbnail Sketches of Allegany Pioneers," in *Provincial Annals*, I (1937), pp. 134-141. A bronze bust of Fr. Pamphilo was on display at the World's Fair in New York and memorialized the work of this pioneer Franciscan educator.

19. *Idem.* "The Cradle of St. Bonaventure College," in *Provincial Annals*, I (1938), pp. 367-370.

20. *Ibid.*

Minute Book of the Board of Trustees where under the date July 17, 1855, we read:

Know all men by these presents, that in conformity with the provisions of an Act passed in 1848 entitled "An act for the Incorporation of Benevolent, Charitable, Scientific, and Missionary Societies," Nicholas Devereux and John Timon, all being citizens of this state of the United States, have associated together to establish a Missionary, Scientific, Charitable Benevolent Society, to be located in the village of Allegany City, or in Ellicottville, where it now has its beginning, or in both villages in Cattaraugus county. And the said Nicholas Devereux . . . further declares that the above referred-to society shall be known by the name of 'St. Francis Missionary Benevolent Society.' They also declare that the object of the Society, which they thus constitute and establish, is to provide for Missionary duties in this western part of the State of New York, for aiding the poor and orphans and for the instructing the ignorant by teaching, as far as means permit, divine and human knowledge, and for no other object. . . .²¹

The following year, 1856, the cornerstone of this first Franciscan Monastery in the Eastern States was laid on August 23, by Bishop John Timon, assisted by Bishop John Loughlin of Brooklyn. A group of Catholic clergymen and over 2,000 persons witnessed the ceremonies despite inclement weather. We may even say that St. Bonaventure was born with military honors on that date, for we read that: "Lieutenant S. B. Seward and Captain S. W. Johnson of Company K of the 64th Regiment joined in the Religious exercises at intervals with the booming of their cannon."²²

In the Minute Book of Trustees, dated February 18, 1857, we read of the following arrangement made for the completion of the first building:

Bishop Timon, Pamphilo Da Magliano, John C. and Thomas B. Devereux being present, it was moved by Bishop Timon and afterwards seconded, that a committee of three be appointed to make all necessary arrangements, to put up, to erect, a suitable building for a college at Allegany on their land in said town, and push it on to completion as fast as possible;

21. *Book of Minutes of the Board of Trustees, 1855-1872*, quoted in *Medieval Francis in Modern America*, pp. 41-42 (original in the St. Bonaventure Archives). Franklin P. Ellis, *History of Cattaraugus County* (Philadelphia, 1879), p. 450.

22. Charles G. Deuther, *Life and Times of the Rt. Rev. John Timon, D.D.* (Buffalo, 1870), pp. 225-226. Cf. *supra*, n. 12.

and also the Rev. Pamphilo, John C. and Thomas B. Devereux should constitute such a committee, which was passed unanimously.²³

Father Pamphilo planned and superintended the erection of this building, the while dwelling at the home of Thomas McMahon, whose residence was situated near the present main entrance to the college. This, the first college building, was completed in August 1858, and remained standing for 72 years, served as monastery, college, and seminary until a distinct unit was built for each of these departments.

Being one of the earliest existent records of the first building erected on what is now St. Bonaventure University campus, the contract entered into between Father Pamphilus and Mr. N. T. Barron is reproduced herewith:

Allegany, Cattaraugus County, N. Y.
April 27, 1858

Agreement for doing the carpenter work of the Franciscan college in Allegany between the Benevolent St. Francis Society and N. T. Barron

The Joiner's work: flooring in the four stories; window casing; sash fitting and hanging with weights; door framing, casing, trimming, hanging; partition setting; all the outside wall furrowing; basing in all the rooms and halls in the building; making a folding door, and the front main door; making six fireplaces; making four stairs *viz.* to the cellar, the 2nd story, the 3rd, and the garret; and taking the trouble of making the choice of the lumber and drawing what is needed to the factory. All this and anything else wanted under reasonable dictation of Pamphilo or his substitute.

- 1st story: One front room to have folding door in the partition and a fine fireplace. The casing of the windows and of the doors to be in the style of those casings which are already got out; with the band moulding on them. The base to be rabbeted, and to have a thorough bead for the finishing.
- 2nd story: The doors and windows to have beveled casings with bands in the same style. The base to have a thorough bead on the top.
- 3rd story: The door and window casings to be square and without bands. The base to be plain.

23. *Book of Minutes of the Board of Trustees, 1855-1872* in the Archives at St. Bonaventure, N. Y.

Stairs from the first to the third floor to be easy at discretion, with a continued railing and baluster. Stairs likewise to the Basement, and to the Attic. The floors to be laid after having bridged the larger rooms.

The furrowing on all the outside walls of the 1st, 2nd and 3rd story. The other five fireplaces to be plain.

The Society will furnish all materials, and the sash, the doors, and flooring worked at the factory. The work as specified above must be done all for the first day of September next, but it must progress so as to let the plasterer do continually his work, and have everything finished by the 7th of August next, excepting only the railing of the stairs, and the hanging of the doors in the first and second story. Further Mr. Barron must charge himself for drawing down and back the lumber to be worked at the factory.

The Society will pay Mr. Barron \$454.00 for all the said work, having the privilege of paying only two thirds as the work progresses, and keeping always back one third, which shall be paid on the 1st of January next. The hands to be paid by the Society, but charged to Mr. Barron's account.

/S/ N. T.

/S/ Pamfilo Da Magliano

The Minute Book of Trustees again tells us under the date of August 27, 1858, that:

At a meeting held this day, at the residence of John C. Devereux, present Rev. Pamphilo, Mary and John Devereux, Rev. Pamphilo was elected President Pro-tem. The building committee reported that they had erected a large and spacious college building, three stories high, 60 by 45 feet, besides a basement and attic, on the land donated by the heirs of the late Nicholas Devereux, at a cost of about eight thousand dollars, the precise sum not yet known since some of the bills are not yet made out, and that the building was completed and ready for occupancy, and the committee asked to be discharged.²⁴

On the Feast of St. Francis, October 4, 1858, this first unit of St. Bonaventure's was dedicated to the Seraphic Doctor and Patron of Franciscan Schools by the Very Rev. Francis O'Farrell, V. G. of the Diocese of Brooklyn.²⁵

24. *Ibid.*

25. *New York Freeman's Journal*, October 30, 1858.

Now that the college building was ready, the Fathers and Lay Brothers moved over from Ellicottville. The Community was now composed of eight Fathers and six Lay Brothers. It was not until the following year that the college and seminary actually opened with a registration of fifteen students.

That very same year (1859) saw the foundation at Allegany of a Community of Sisters by Father Pamphilus. These Sisters of St. Francis have undertaken the education of young women, and have made wonderful progress during the years since their establishment.²⁶

It may be of interest to note here the fact that Father Pamphilus, the first President of St. Bonaventure, was also responsible for the founding of the Congregation of the Sisters of the Third Order of St. Francis of Mary Immaculate, Joliet, Illinois. From this community there was founded yet another: The Sisters of St. Francis of the Congregation of Our Lady of Lourdes, of Rochester, Minnesota. These Sisters conduct St. Mary's Center of the Mayo Clinic.²⁷

On Friday, July 6, 1860, the close of the first scholastic year of St. Bonaventure College was marked by appropriate ceremonies at which Bishop Timon presided. This event was reported in the important newspapers of New York, Boston, Philadelphia and Buffalo.²⁸ Another noteworthy event took place on October 21 of the same year in the newly-consecrated Church of St. Mary of the Angels in Olean, N. Y., namely the Ordination to the priesthood of Fr. Joachim Guerrini da Montefegatese, a Franciscan who had come to America as a deacon. Bishop Timon was the ordaining prelate assisted by seven priests and ten minor clerks. Fr. Joachim was the first Allegany friar to be ordained, and is also considered the first friar-librarian at St. Bonaventure.²⁹

26. Sister M. Cyril Finnegan, O.S.F., *A Survey of the History of the Franciscan Sisters in Jamaica, British West Indies* (Master's Thesis, St. Bonaventure College, 1936). Sister M. Jane, O.S.F., *Contribution of the Franciscan Sisters of Allegany, N. Y., to Catholic Education* (Master's Thesis, St. Bonaventure College, 1936). Statistics corrected and as of January, 1944; also *Regnum Regis*, XII (1950). Adalbert Callahan, O.F.M., *Medieval Francis in Modern America*, pp. 116-117.

27. "Elaborate program marks 50th Jubilee of St. Mary's Center of Mayo Clinic," *Denver Register*, October 6, 1939.

28. *Boston Pilot*, July 21, 1860; *New York Herald*, July 16, 1860; *Freeman's Journal*, July 14, 1860; as also *Metropolitan Record*, *New York Tablet*, *Buffalo Sentinel*, and *Herald and Visitor* (Philadelphia) of the same dates.

29. *Olean Times*, October 27, 1860, and November 1, 1860; as also *Boston Pilot*, November 10, 1860, and *Olean Advertiser*, October 11, 1860.

Despite the outbreak of the Civil War, the progress of the infant college was rapid and steady, due to the generosity of these pioneer founders and their benefactors. In a letter dated September 15, 1861, Fr. Andrew Pfeiffer, O.F.M., writing from Allegany mentions: "There are more than 30 students in the college. There are 6 in the Novitiate and 5 Lay Brothers. The Novitiate opened on August 2, 1861."^{29a}

The year 1862 saw the erection of a second building to the east of the first and of the same dimensions. A small Chapel which stood between the two buildings was later transformed into a beautiful Church started in 1866 and completed in June 1869, one of the last projects undertaken by Fr. Pamphilus before he was called to Rome in 1867.

It is also noteworthy to record that by Apostolic Rescript, dated March 1, 1861, the friars received permission to establish the Custody of the *Most Pure Conception of Mary*, with Fr. Pamphilus as its first Custos and Allegany as the motherhouse, and in July of that year, faculties were received from Rome for opening the Novitiate, spoken of in the above letter.

On July 31, 1861, Father Pamphilus convoked the first Chapter of the Custody, and during it gave a summary of the work accomplished, and of the difficulties encountered by the friars during their first six years in America. In addition to St. Bonaventure at Allegany as the motherhouse, the new Custody also included foundations in Buffalo, Towanda, Pa., and Houston, Texas. St. Bonaventure Friary College and Seminary continued as the head of Immaculate Conception Custody until the formation of Holy Name Province by decree dated September 16, 1901, when the former motherhouse of the Italian friars was made part of the newly formed Holy Name Province.

June 23, 1864, stands out as a significant date in the history of St. Bonaventure College and Seminary for it witnessed the first Graduation of the new College. Bishop Timon presided, and addressed the students. The following were among the graduates participating: J. J. Bloomer, John Donahue, Thomas Driscoll, Thomas Hungerville, John H. Kane, Joseph Long, William Long, Francis Lynch, Thomas McAvoy, Charles McManus, Augustus Maloney, Michael Masso, Patrick Monaghan, James F. Mulgrew, Peter J. Nenno, James Joseph Nolan, P. J. O'Malley, Peter Pener-

^{29a.} *Provincial Annals*, I (1936-38), 45.

grast, Mr. Potter, William Powers, William Quinlan, John Reed, Giuseppe Santoponte, Hugh P. Smith, J. Smith, Michael E. Tracey, K. A. Weihert, John Williams. The same day witnessed the Ordination of the first Seminarian to have completed his full course of studies at St. Bonaventure, the Rev. Edmund A. O'Connor of Providence, R. I., of the Hartford Diocese.³⁰

The young college experienced a crisis when the Civil War broke out, and it was feared at times that this infant undertaking would share the fate of many educational institutions. The War of the Secession did indeed have its impact on both student body and faculty. The college stood at the crossroads of history. But in that trying period, St. Bonaventure College played its part in preserving American freedom and democracy. Faculty and students displayed patriotism second to none. No complete record has come down to us of the enlistments from the student body. But we do know that at least three members of the Franciscan Faculty—a creditable number from so small a community—answered the call for chaplains in the Union Army.³¹

Although the first registration in the Fall of 1859 showed an enrollment of but fifteen students, this number had increased to sixty at the time of the first graduation exercises. The following years showed a healthy growth in every department of both college and seminary as to both faculty and student body. We are fortunate to have a word picture of conditions at St. Bonaventure's at this period of its history. The late Monsignor James J. Bloomer, who attended St. Bonaventure between the years 1863 and 1868, was, until his death in 1931, pastor of St. Patrick's Church, Elmira, N. Y. He thus describes the early days of his Alma Mater:

Early in September, 1863, my journey from Buffalo to St. Bonaventure (via Dunkirk) was one of wonder. The wild condition of primitive forest had been broken into patches, and the settlements were, for the most part, temporary. Hills or small mountains were everywhere, yet many pieces of valley broke the monotony.

Arrived at the College, I met about sixty students of all sizes and ages. They seemed to be happy and were enjoying their noon recreation in various ways with unchecked vigor. I entered the class of philosophy, which numbered four only, and bent myself down to business. The

30. Buffalo *Sentinel*, July 16, 1864; New York *Tablet*, July 9, 1864; *Irish American*, July 23, 1864; Adalbert Callahan, O.F.M., *Medieval Francis in Modern America*, p. 56.

31. *Ibid.*, p. 57.

surroundings were not anything like present conditions, but that did not militate against health and contentment. During my five years, there was but one case of serious illness among the students, while all annually returned home in perfect health and vigor. I weighed 154 pounds on the day of my arrival, and by Christmas I had increased to one hundred and eighty-five pounds. That was a vital consideration there, as it ought to be in every institution.

The locality, spacious grounds, pure air and water, and nutritious diet told the story that would be hard to equal anywhere.

Besides, with proper restrictions, there was a liberty that allowed the boys to enjoy their recreations to their hearts' content. Many were the football games (old style) without hurt or harm, and the way the Cavan (Irish) boys kept the ball lively, plainly showed them to be vastly superior at that sport.

That same conditions exist there today, with the addition of all modern equipment for the comfort of the boys. For health and all that goes with it, St. Bonaventure's is in the van. Many characters developed among the students so that our winter evenings were spent in merriment so full of pleasure that we reluctantly answered the bell for night prayers. St. Francis' Day in 1864, the first fruits of the College were garnered in the two who were ordained priests for the Boston Diocese. The occasion was novel, and from miles around came people in all kinds of vehicles—even to the oxcart.

Rivalry in the sports on the campus often brought to the surface a feeling of determination to win—even at the expense of injury; but the kind, benevolent look of Father Pamphilus, who was ever present, always conquered. This meek priest, this man of God with his fair decisions, infused into the students a spirit of candor and manliness that shaped their future lives on those lines.

St. Patrick's-night entertainments in the hall at Olean were always a rare treat. Each year it drew a larger crowd, and on several occasions had to be repeated. A drama, lecture, minstrel troupe and funny after-piece composed the entertainment, and the more pretentious stages of the day could display no better talent nor get in return more hearty appreciation.

When my day came to leave, I never felt so sad or broken. My contentment was supreme, and the love between me and the boys was mutually affectionate. We parted, but for many years mutual courtesies were exchanged showing the strength of friendship's ties.

I visit St. Bona's every year, and am ever impressed with the same old spirit of amiable hospitality that entranced me in the days of yore.³²

32. *St. Bonaventure Seminary Yearbook*, I (1918), 6 ff.

It may prove interesting to note here two other ventures in which members of St. Bonaventure faculty participated. The first one was the opening of a Catholic College in Meadville, Pa., now located in the Erie Diocese. Meadville College, as it was called, was opened for students for the priesthood and secular pursuits. As far as we can ascertain, one of the three original pioneers of St. Bonaventure, Father Samuel Da Prezza, and another friar, Fr. James Titta Da Gambitelli, had charge of this new college which opened September 1, 1865, but later had to be abandoned on account of the Civil War.³³

The second project was started at the invitation of the first bishop of Harrisburg, Bishop Jeremiah Francis Shanahan. He engaged Father Maximus of St. Bonaventure College to open an ecclesiastical seminary at Sylvan Heights, a section of Harrisburg. It was designed for students to the priesthood in the Harrisburg Diocese. Two secular priests and Father Massimo formed the faculty, and the Seminary opened in September 1882. But shortly after the death of Bishop Shanahan (September 24, 1886), the Seminary closed (November, 1886), and the remaining seminarians were sent to St. Bonaventure to complete their studies.³⁴

Father Pamphilus was busily engaged on the construction of a new church on the college campus, when he was summoned by the Minister General. Because of misunderstandings which had arisen between some members of the Allegany community and their Custos, and because some of his well-meant works were misinterpreted by others, who were no less zealous for the welfare of the Order than was their leader, Father Pamphilus was recalled to Rome to give an account of his stewardship. A "misunderstood soldier of a misunderstood Christ," he left Allegany with a sad heart and never returned. After presenting a detailed report of his years as Superior of the Allegany community, he begged to be relieved of his duties as President, and Superior of the Custody. He asked leave to retire to a friary where he devoted himself to literary pursuits until his death, which occurred at San Pietro in Montorio, Rome, on November 15, 1876.³⁵

33. Sebastian Erbacher, O.F.M., *Catholic Higher Education for men in the United States, 1850-1866* (Doctoral dissertation, Catholic University, Washington, D. C.: 1931); Benedetto Spila da Subiaco, O.F.M., *Memorie storiche della Provincia Reformata Romana*, II (Roma, 1896), 748-767.

34. Adalbert Callahan, O.F.M., "A Franciscan Venture in Harrisburg," *Provincial Annals*, I (1938), 286-287.

35. *Idem*. XVI (1932), 28.

Among his writings are *The Life of Saint Francis*, and *A Sketch of the Franciscan Order* (N. Y., 1867), and a translation of Cardinal Manning's *The Temporal Mission of the Holy Ghost* into Italian, which appeared in Rome in 1870 under the title of *La Chiesa Greca e la processione Eterna dello Spirito Santo*. His greatest work was his *History of the Franciscan Order*, of which only two volumes (going up to 1415) appeared during his lifetime. Death prevented his completion of the third volume. Mention is also made of a pamphlet which he wrote on Friar Mark of Nice, the discoverer of Arizona. This was published in 1872 and brought out the Italian origin of this friar. A recent work by Giovanni Schiavo entitled, *Italian-American History* (volume 2, N. Y., 1949, pp. 328-334), has an interesting chapter on "The Italian Franciscans in New York" and devotes the greater part of this section to the work of Father Pamphilus. His "achievements during his short residence in America border on the extraordinary. In less than twelve years, during which he was almost uninterruptedly at the head of the small band of Franciscan Friars at Allegany, he created six monasteries, five parishes, twenty-two mission churches, a college, a seminary, and an academy for young women besides two communities of Sisters."

Father Pamphilus will be remembered and loved as a saintly Franciscan of sterling character, filled with the seraphic spirit, as a builder, author, preacher, and as a professor of rare ability. He may even be referred to as an embodiment of Franciscan zeal for education. *The Poverello's Roundtable* by Sister M. Aquina Barth, O.S.F. (p. 676-678) devoted November 4th to a consideration of the life and work of Father Pamphilus, and points to him as an example worthy of imitation.

The friars at St. Bonaventure combined educational with missionary labors, teaching during the week and preaching over the week-ends in the surrounding territory. At more or less regular intervals—depending on the distance, number of people, and other kindred causes—the friars visited and offered Mass in more than 25 different missions: Andover, Angelica, Ashford, Belfast, Belmont, Belvidere, Cattaraugus, Chappelsburg (Humphrey), Chipmonk, Cuba, Dayton, Dunkirk, Friendship, Great Valley, Greenwood, Hinsdale, Jamestown, Little Valley, Limestone, Olean, Portville, Randolph, Salamanca, Scio, South Valley, Springfield, Waverly, and Wellsville.³⁶

36. Adalbert Callahan, O.F.M., *op. cit.*, p. 61.

In a modest little book, by a venerable friar, the late Fr. John Baptist Roser has recorded for us the establishment of many parishes by his confreres within a radius of two hundred miles of St. Bona's. According to the same booklet, we also find the Franciscan Friars, with St. Bonaventure as a motherhouse and center, assuming the care of souls in such distant cities as Buffalo (St. Patrick's, 1858), New York City (St. Anthony's, 1866, and Precious Blood, 1878), Boston (St. Leonard's, 1874), Pittsburgh (Our Lady Help of Christians, 1897, and St. Peter's, 1895), Mount Vernon (Our Lady of Mount Carmel, 1897), Houston, Texas (St. Vincent's, 1860), Towanda, Pa. (Sts. Peter and Paul, 1862), Winsted, Conn. (St. Joseph's, 1865), as well as five missions at Litchfield, Colebrook, New Boston, Torrington, and Norfolk, in the same state.³⁷

The distinction of being one of the youngest, if not the very youngest, college presidents in the United States, belongs to the late Diomedo Cardinal Falconio, O.F.M. He presided over the destinies of St. Bonaventure as its second president (1868-1869) at the early age of 26. A member of San Bernardino Province, he had come to St. Bonaventure as a Deacon in 1865, due to the disturbed conditions in Italy, and was ordained by Bishop Timon on January 4, 1866, at the age of 23 years and three months. While awaiting Ordination, he taught the Classics at St. Bonaventure College, and afterwards was appointed professor of Philosophy, and vice-president of the College and Seminary. Later, he was promoted to the chair of Sacred Theology, and elected Secretary of the Custody of the Immaculate Conception. A man of prudence and tact, zeal, and learning, Father Diomedo possessed eminent piety coupled with exceptional administrative abilities. He became a citizen of the U. S. during his term as president. Also during his presidency of St. Bonaventure, the campus church, begun by Father Pamphilus, was completed and dedicated by Bishop Ryan on June 9, 1869. It was then used as the chapel for the college and seminary as well as the parish church for the Allegany residents. Father Diomedo resigned his office as regent

37. John B. Roser, O.F.M., *Review of Catholic Life in the United States, with special reference to the Franciscan Missions in the Eastern States* (Privately printed, 1925); Pamfilo da Magliano, O.F.M., *The Life of St. Francis of Assisi and a sketch of the Franciscan Order* (New York, 1867); *Inventory of the Church Archives in New York City: Roman Catholic Church* (Archdiocese of New York), vol. II (Historical Records Survey) (New York, 1941).

of St. Bonaventure in 1869 in order to accept the post of secretary to the Most Reverend Henry Cafagnini, O.F.M., the Franciscan Bishop of Harbor Grace, Newfoundland. After filling other important posts, he became the first Apostolic Delegate to Canada, August 3, 1899, and third Apostolic Delegate to the United States on September 30, 1902. In fact, he is the only Apostolic Delegate to the United States who was an American citizen.

It was while Archbishop Falconio was Apostolic Delegate to the United States that Pope Pius X published the Constitution *Sapiente Consilio*, by which the United States was removed from the category of mission territory. On November 27, 1911, the former president of St. Bonaventure was created a Cardinal-Priest with the title, especially made for him, of Sancta Maria in Aracoeli, the ancient Franciscan convent regarded as the seat of the Order in Rome. Cardinals Farley and O'Connell were made Cardinals at the same ceremony. In 1916, he was created Cardinal Bishop, the first American to hold that distinction. This humble son of St. Francis and onetime president of St. Bonaventure's died on February 7, 1917.³⁸

Father Maximus Cassini, O.S.F., was president when the Board of Trustees petitioned and received a charter of Incorporation (April 17, 1871). This charter, entitled "The Incorporation of the Society of Friars Minor of St. Francis," enabled St. Bonaventure College and Seminary to hold property in New York State and the United States. At that time, the college numbered ten faculty members and 130 students.

The founding Fathers were literary men and had the foresight to bring with them a small library. It was not until 1874, however, that, as a preliminary step to receiving an academic charter from the New York State Board of Regents, St. Bonaventure Library, with liberal contributions from all friaries of the Custody, was started as a distinct organized unit of the educational institution.

During the presidency of Father Charles Vissani, O.F.M., one of the most important events in the history of the college took place on March 1, 1875, when the Regents of the State of New York granted a provisional academic charter to St. Bonaventure College. The following is the text of this original charter:

38. Noel Conlon, O.F.M., "Falconio—A Franciscan Portrait," in *Provincial Annals*, IV (January, 1943), 17-30 (with bibliography).

UNIVERSITY OF THE STATE OF NEW YORK

By the Regents of the University of the State of New York

WHEREAS, *John Malloy, Michael A. O'Connor, William Butler and John J. Stanton, citizens of this state, have by their petition presented to us, the said Regents, pursuant to the Statute in such case made and provided, set forth, among other things, that they have organized and successfully conducted, for fifteen years past, a literary institution at Allegany in the county of Cattaraugus, in this state, the course of instruction in which embraces the branches of education usually taught in the various colleges of this state; that they are desirous that the said institution should be incorporated as a college, by the name of St. Bonaventure's College, and have nominated the persons hereinafter named as the first trustees thereof.*

AND WHEREAS *the said petitioners have by their petition represented that they hold and are possessed of suitable college grounds and buildings at Allegany aforesaid, and suitable furniture, library and philosophical apparatus of the value respectively as therein stated, and that it is their intention to make such provision for the care, conduct and management of the said college, as shall ensure its efficient working and its permanent establishment. And having considered the said application, which is found to be in due form of law, and being of the opinion that the same ought to be granted, We, the said Regents, do therefore, in consideration of the premises, and in pursuance of the authority in us by law vested, hereby grant, ordain and declare, that an institution by the name hereinafter mentioned for the instruction of youth in the learned languages and in the liberal and useful arts and sciences, shall be and the same is hereby founded and established at Allegany aforesaid; that the trustees of said institution shall be ten in number; that Charles Da Nazzano, James Titta, Michael Rebaudi, Leo Da Saracena, Tranquilline Da Monselia, Theophilus Pospisilick, Boniface Brogantini, Anacletus Da Rocagorga, Eugene Dickovick and Thomas Devereux, the persons named in that behalf by the said petitioners, shall be the first Trustees thereof, and that they and their successors shall be a body corporate by the name of*

ST. BONAVENTURE'S COLLEGE

and shall have, possess and enjoy all the powers and privileges, and be subject to such limitations and restrictions in all respects as are now or may hereafter be prescribed by the Statutes of this State in regard to colleges, or by the Ordinances or Regulations of us, the said Regents, in conformity to law; and that the said institution shall have and possess the general powers of a corporation under the Revised Statutes of this State.

Provided always, and these presents are upon the express condition, that if within the term of five years from the date hereof, the Trustees of the said college do not present to us, the said Regents, satisfactory evidence that they have invested for the use of the said college, funds amounting to at least one hundred thousand dollars, either in Bonds and Mortgages on unincumbered real estate in this State, worth at least double the amount secured thereon, or in the public debt or stocks of this State or of the United States, at their market value at the time of the investment, or in Bonds or Certificates of Indebtedness issued under special authority of law by any incorporated City of this State, at not more than their par value, or in any one or more of said securities, or that they have made such other provision to ensure the efficient working and permanent establishment of the said college as shall be satisfactory to us the said Regents, then this Charter and all the provisions thereof, may, by a declaration of us the said Regents to that purport, to be entered on our minutes, be declared to be absolutely void and of no effect; but if evidence of such investment be so furnished, then and that event, and on the declaration of us the said Regents, under our Common Seal in that behalf, this Charter shall thenceforth become and be perpetual.

And it is hereby declared that the said College shall be subject to the visitation of us the said Regents and of our successors, in such manner as is now or may hereafter be prescribed by law or by the ordinances of us the said Regents, and we, the said Regents, for ourselves and our successors, do hereby reserve the right, at any time hereafter, to alter, modify or repeal these presents.

In witness whereof, the said Regents have caused their Common Seal to be hereto affixed, and their Chancellor and Secretary to

subscribe their names; this first day of March, in the year of Our Lord one thousand eight hundred and seventy-five.

(Signed) JOHN V. L. PRUYN
Chancellor of the University

(Signed) SAMUEL B. WOOLWORTH
Secretary

Interesting and inspiring would be the story of the next eight years, witnessing the fulfillment of the conditions laid down in the Provisional Charter. Gracious, too, was the reception accorded to Father Theophilus Pospisilik, O.F.M., by the Regents, when as president of St. Bonaventure and in the name of its Trustees, he applied to them for a perpetual Charter. There now follows the text of this document whereby St. Bonaventure College and Seminary's Charter was made absolute:

UNIVERSITY OF THE STATE OF NEW YORK

By the Regents of the University of the State of New York

WHEREAS *the said Regents of the University, by an Instrument or Charter under their common seal, bearing date the first day of March in the year one thousand eight hundred and seventy-five, on application duly made to them for that purpose, did, in pursuance of the power in them vested by law, establish an institution for the instruction of youth in the learned languages and in the liberal and useful arts and sciences at the village of Allegany in the county of Cattaraugus, and did appoint Charles Da Nazzano, James Titta, Michael Rabaudi and other persons therein named, the first trustees thereof, and did thereby ordain and declare that the said trustees and their successors should be a body corporate and politic by the name of "ST. BONAVENTURE'S COLLEGE," with the privileges and powers therein mentioned: PROVIDED, however, and it was thereby declared, that if at or before the expiration of the term of five years from the date of the said charter, the trustees of the said St. Bonaventure's College should not furnish to the said Regents satisfactory evidence that they had invested for the use of the said College funds amounting to not less than One Hundred Thousand Dollars in securities of the character therein mentioned, or that they made such other pro-*

vision to insure the efficient working and permanent establishment of the said College as should be satisfactory to the said Regents, that then the said Charter and all the provisions thereof might become void and of no effect; but in case the said trustees should furnish satisfactory evidence that such investment had been made, that then the said Charter should become perpetual, as on reference thereto will more fully appear:

AND WHEREAS the said trustees, by their application to the said Regents bearing date the third day of July in the year one thousand eight hundred and eighty-two, have represented that the real and personal property of the said St. Bonaventure's College used for purposes of instruction is of the value of Two Hundred and Five Thousand Dollars free of any encumbrance, and that such provision has been made for the care, conduct and management of said College as will insure its efficient working and permanent establishment; and praying that they may be admitted to all the rights and privileges of a college incorporated with an absolute Charter;

And the said Regents, having considered the said application, and being of opinion that it is expedient under the circumstances that the same should be granted, DO HEREBY, in pursuance of the authority in us by law vested, GRANT, ORDAIN AND DECLARE, that the said proviso in the said Charter of St. Bonaventure's College herein-before mentioned shall be deemed and taken to have been, and the same is hereby declared to have been complied with and fulfilled to the satisfaction of the said Regents, and that the said Charter be and the same is hereby made and declared to be PERPETUAL, subject to the right of us the said Regents and of our successors at any time hereafter to alter, modify or repeal this instrument and the said Charter.

IN WITNESS WHEREOF, we the said Regents have caused our common seal to be hereon impressed and our Chancellor and Secretary to subscribe their names, this ELEVENTH DAY OF JANUARY, in the year ONE THOUSAND EIGHT HUNDRED AND EIGHTY-THREE.

(Signed) H. R. PIERSON
Chancellor of the University

(Signed) DAVID MURRAY
Secretary

In *The Historical and Statistical Record of the University of the State of New York* published in 1885, we read the additional information:

The College embraces in its instruction Ecclesiastical, Classical, Scientific and Commercial Courses. Its last report shows that its faculty is composed of thirteen members.³⁹

... The College is conducted by Brothers of the Minor Order of St. Francis, who are vowed to poverty and devoted to education. Beyond a bare support, they draw nothing from the funds of the College. The Order insures to the College a perpetual succession of competent teachers. Its buildings are commodious and in all respects fitted for the uses of the College. Its library and philosophical apparatus are very respectable. All necessary revenues for the uses of the College are assured. We can see no reason why its petition should not be granted.

Upon this recommendation the Charter was made absolute, January 11, 1883.⁴⁰

From the statistics published in the same volume we also learn that the enrollment of the College was 113 students in 1875. The following year, on June 22nd, St. Bonaventure College conferred its first academic degree of Bachelor of Arts upon William J. Kenny of Scranton, Pa., who later became Bishop of St. Augustine, Florida.

It was during the presidency of Father Theophilus d'Avignon, on September 27, 1873, that a young man named John Roser arrived at St. Bonaventure with the intention and hope of becoming a Franciscan.

A few days before the 1876 commencement, on June 4th, this youth received the Franciscan habit. As the well-known Father John Roser, O.F.M., he was associated with St. Bonaventure for almost sixty years. As Patriarch of Allegany he became the last living link with the past. He died on September 6, 1936, at the age of 85.

Another important event occurred while Father Theophilus was president of St. Bonaventure. In September 1874, five young men arrived at Allegany and applied as postulants for the priesthood in the Order of Friars Minor. For some years they had been members of the Congregation of Franciscan Brothers of Brooklyn

39. Franklin B. Hough, *Historical and Statistical record of the University during the century from 1784 to 1884* (Albany, 1885), pp. 339-341.

40. *Ibid.*

(established in 1858) where they had won a reputation as teachers and school administrators. Feeling that God was calling them to a more abundant life in the ranks of the holy priesthood, they parted with reluctance from old friends and sweet associations to embrace a life of poverty and privation among the pioneers of St. Bonaventure College. The names of these five Brothers who transferred to St. Bonaventure and ultimately became Franciscan priests are: Brothers Francis Butler (who became the renowned Father Joseph Butler and later held the office of President of St. Bonaventure for almost a quarter century); Angelus O'Connor, who taught at St. Bonaventure; Joachim Molloy (who served as vice-president of St. Bonaventure, 1887-1890); Bonaventure McCabe (who became Fr. Bernardine McCabe, devoted his life to parochial duties in Winsted and New York City); and Anthony Ennis (who later became Fr. Pamphilus Ennis).

The first four mentioned were received into the Novitiate at Allegany on May 7, 1877, admitted to Simple Profession on May 19, 1877, and to Solemn Vows on May 15, 1880. One month later they were ordained priests by the second Bishop of Buffalo, Stephen Vincent Ryan. The fifth member of the group, Anthony Ennis, entered the Order on October 4, 1878, receiving the name Pamphilus, so hallowed by the memories of the founder of St. Bonaventure College. He was ordained on June 11, 1883, and after serving as assistant at St. Anthony's Church, Sullivan Street, New York City, for eight years, he was appointed vice-president of St. Bonaventure on July 22, 1891. A year later, he was appointed assistant at St. Patrick's parish, Buffalo, but returned to Allegany as pastor and guardian, 1895-1899.

Some years later, four other Franciscan teaching Brothers joined the Friars Minor at Allegany: Frs. Michael Mann, Andrew Slattery (1887), Christopher Ryan (1892), and Aloysius Slattery (1893). Most of them also became faculty members of St. Bonaventure.^{40a}

After the administration of Father Charles Vissani Da Nazzano (1874-1877), during which such great educational strides were made, Father Leo Rizzo de Saracena, O.F.M., an able organizer

40a. A more complete outline of the lives of these former Brothers who joined the Allegany community, and their contributions to the growth of St. Bonaventure College will be found in an article entitled "To More Abundant Life," written by the late Adalbert Callahan, O.F.M., in *Provincial Annals* IV (1943-44), 71-80.

and strict disciplinarian, became the sixth president of St. Bonaventure College and Seminary. Born at Saracena, in Calabria, on the Feast of the Assumption, August 15, 1833, Leo entered the Franciscan Order as a member of the Province of the Seven Martyrs of Calabria, and was ordained on September 20, 1856, after completing his studies at Saint Isidore's College. It was at this institution that he first learned to speak English with an Irish brogue. The year 1860 saw him crossing the Atlantic to join the growing community at Allegany. Father Pamphilus sent him as Superior to far-off Houston, Texas. It had been the hope of the founding Fathers of St. Bonaventure to reestablish the Franciscan missions in the Lone Star State. However, this laudable project had to be put aside because of the small number of priests available, and these were more urgently needed in the East.

After serving in the Civil War for nearly three years as Chaplain of the Ninth Regiment of Connecticut, the so-called "Irish Regiment" under Sheridan, Father Leo was appointed pastor of St. Joseph's Church, the first resident Franciscan in Connecticut. He held this office, with two brief interludes, for the rest of his mortal life. One of these interruptions was occasioned by his appointment in 1877 as Custos and President of St. Bonaventure. He skillfully guided its destinies until 1880. Coming to his new office from Connecticut, he brought with him many students for both college and seminary. There is an interesting biographical and historical note about Father Leo in the *Connecticut Catholic*. It shows in what high regard he was held by all with whom he came in contact. At his funeral, the secular press acclaimed him the best known clergyman in all New England, and the Governor of Connecticut was one of his honorary pallbearers.⁴¹

The seventh president was Father Theophilus Posposilik, (variously spelled), who guided the college from 1881-1887. His early life is recorded in the memoirs of Archbishop Corrigan.⁴² He served at St. Bonaventure for some fifteen years: as professor of Moral Theology, Sacred Scripture and Hermeneutics; as bursar and vicar of the Friary; and as president of the institution. He is also said to have published a work in the field of Biblical Exegesis. He was subsequently elected Custos Provincial of Immaculate Con-

41. *Connecticut Catholic*, August 8, 1891; Benjamin Musser, O.F.M., "The Lion of Winsted," in *Provincial Annals V* (1945-46), 260-273; 341-349.

42. *Historical Records and Studies of the U. S. Catholic Historical Society VIII* (New York, 1915), 234.

ception Custody. Not long after his term expired, ill health induced him to return to his native Bohemia, where he died at Poson, on June 31, 1896, after a prolonged illness.

We can obtain a fairly good contemporary picture of St. Bona's during this era in the May 6th, 1882, issue of the *Olean Times*. On the previous day, a reporter visited the campus, and was personally conducted through the institution by Father Theophilus himself. He wrote about his visit:

ST. BONAVENTURE'S THE INSTITUTION FLOURISHING

Since its establishment, the school has been improving in importance from year to year up to the present one (1882) which is proving to be the most successful since its organization . . .

It is situated near the Allegany River, on the N. Y. and Lake Erie Railroad, in one of the most picturesque and healthy sections of the country. And speaking of scenery, we can say that the western view from the college is among the finest we have ever seen.

To complete the college course requires six years of diligent study and close application, while those who are preparing for the priesthood must pass through the seminary connected with the college, which takes four years longer, thus making ten years in all from the time they enter the institution until they are prepared for the pulpit . . .

Eleven instructors are engaged in the college department, and four in the Theological or Seminary. By the time they pass under the instruction of fifteen different professors, these seminarians must surely be prepared to engage in the spiritual battles of life . . .

The institution has its own cornet band consisting of 24 pieces, its own orchestra consisting of twelve pieces, and its own glee club . . .

Although everything connected with this school is worthy of considerable notice, the library must be classed among the principal features of the place. St. Bonaventure Library contains over 6,000 volumes of the choicest works that could be collected. It contains manuscripts over 600 years old . . .

There are about 200 students in attendance this year. The school of Philosophy graduates 20; there are 16 graduates in Theology, and 16 graduating from the college, making about 52 in all who have a special interest in the coming Commencement exercises . . .⁴³

The year 1887 is a memorable one for it marked the beginning of the long and fruitful presidency of Father Joseph Butler,

43. *Olean Times*, May 6, 1882.

O.F.M., whose arrival at Allegany is referred to earlier. The new executive envisioned a magnificent university, and to this ideal he devoted his life. During his twenty-four years as regent, the institution made remarkable progress. This was due, in great measure, to the wonderful gifts of mind and heart of its president.

The first building erected during his administration was Alumni Hall, a brick structure, 40 x 100 ft. It was in 1887, that the cornerstone was laid for this additional building. On Commencement Day of the following year, St. Bonaventure Alumni Association was formed with some 90 charter members present at the organizational meeting. The new association presented Father Joseph with a contribution of \$3,000 to help pay for the construction of Alumni Hall. The first floor was used for a Library, the upper floor as the auditorium, and the basement as the gymnasium. It was in this gymnasium that two "Giants" of baseball: John J. McGraw and Hughie A. Jennings, reportedly practiced and perfected the art of "bunting," which, with the "squeeze play," are said to be among their many contributions to the national sport. From such humble beginnings and surroundings these two men went forth each spring to play with the Baltimore Orioles, and they helped to make them one of the most famous teams in baseball history. On June 13, 1939, in connection with the Baseball Centennial, the deeds of these two great Bonaventure contributions to baseball, were commemorated by a special Cachet issued from the St. Bonaventure College Post Office.

In an interesting autobiography, John J. McGraw, known as the "Napoleon of Baseball" gives us the inside story of his career.⁴⁴ Writing for the college periodical, *The Laurel*, two years before his death, his friend, "Hughey," as he was affectionately known to millions of admirers, tells of his first meeting with John McGraw, and of the happy days they spent together at St. Bonaventure.⁴⁵ In an article entitled "At-a-Boy," Hugh Fullerton tells us how Hughey Jennings fought his way from the mine pits to the pinnacle of baseball glory.⁴⁶

Alumni Hall, completed and blessed, the need was felt for enlarging the Monastery. An extension, almost tripling the capacity of the old friary, was built and dedicated on February 24, 1892. The Monastery wing was now over three hundred feet long and

44. John J. McGraw, *My Thirty Years of Baseball* (New York, 1923).

45. *The Laurel*, XXVII (St. Bonaventure, N. Y.; 1925-26), 326-327.

46. *Liberty* (New York), April 14, 1928.

about fifty feet wide. In April 1905, ground was broken for a 75 ft. addition to the Seminary wing to make it harmonize with the Monastery extension.

Ten years after receiving its permanent charter from the Regents of New York State, the college graduation class of St. Bona's numbered twenty-one students. Archbishop Francis Satolli, first Apostolic Delegate to the United States, presided at the June 18, 1894, commencement. His discourse on that occasion, and a description of that memorable visit is found in *Loyalty to Church and State* by Rev. J. B. Slattery (Baltimore 1895).

The Franciscan Fathers at the above place entertained the Apostolic Delegate for two days in June, 1894. There were ordinations and dedications.

The Delegate arrived on a special train by the Erie Railway, and was greeted with music furnished by the College Band, and escorted through triumphal arches made of roses and adorned with United States flags.

Numerous speeches, original poems and addresses of welcome were made in Latin, Italian, English, French, German and Spanish, to which Msgr. Satolli responded in substance:

That he had heard much of Allegany Franciscan hospitality, but that which he had heard by no means commensurated with what he had experienced; that he had visited many educational institutions in America, and had unflinchingly experienced great pleasure in so doing, but never did he feel more intense satisfaction than that afforded him by the general manifestation of undying fidelity to Faith and Fatherland, displayed on the occasion by the students and faculty of St. Bonaventure's.

He congratulated Bishop Ryan on having in his diocese such a noble Catholic institution, and said, that though it always afforded him a peculiar pleasure to come to the Diocese of Buffalo, yet his satisfaction would be thenceforward materially enhanced, owing to his acquaintance with Allegany.

St. Bonaventure's, he continued, deserves a prominent place among the institutions of the land. He concluded by hoping that the clergy would continue, by every possible means, to second the efforts made by the Sons of St. Francis in the cause of religion, education and patriotism.

Another College building was erected to meet increased enrollment. The structure was to be five stories high, and 200 x 65 ft. Ground was broken May 22, 1899, and the building was completed in 1900, at a cost of some \$75,000.

Only a few years later, in 1908, this main college building was completely gutted by a devastating fire. Nothing daunted, the

now aged President of St. Bonaventure did not falter, but at once engaged a force of workmen to begin restoration of the building. It was to be called Lynch Hall in memory of Father Francis J. Lynch of Thorndike, Mass., whose generosity defrayed most of the building cost.

After a full and active life, Father Joseph's ill health finally forced him to resign from active duty on January 13, 1911. A few months later, after entering St. Francis Hospital in New York, he went to receive his reward on July 25, 1911. A stone monument stands in the heart of the campus as a loving tribute and memorial to his untiring devotedness to Catholic Education and to the welfare of the institution over which he presided for almost a quarter of a century.

At the time of his death, the student body numbered 175 collegians and 85 seminarians, while the faculty consisted of thirteen priests and six lay professors. The college plant was then composed of a modern college building, seminary, monastery, Church and Alumni Hall. "Father Joseph," wrote the late Conrad O'Leary, O.F.M., "had the happiness of seeing St. Bona's take its place among the best of the Catholic seats of learning in this country."⁴⁷

One of the many honors conferred on Father Joseph during his presidency was his election in 1895 as Custos of the growing Custody of the Immaculate Conception. In fact, he had the distinction of being its last Custos, since on September 16, 1901, the Province of the Most Holy Name was officially created, St. Bonaventure declared one of its friaries, with Very Rev. Fr. Joseph Butler elected as its first Custos.⁴⁸

On August 2, 1896, at St. Bonaventure, a young man was clothed with the brown habit of St. Francis by Father Joseph. He received the name Fr. Paschal. As Charles Robinson, he had been associate editor of the *North American Review*, and was impressed by the work and spirit of the Seraphic Order. So he forsook a journalistic career, decided to become a follower of the Poverello, and applied for admission to the Order at St. Bonaventure's, Allegany. After his Novitiate there, he was appointed to the teaching staff of the college. He completed his studies in Rome where

47. Conrad O'Leary, O.F.M., "The Allegany Friars," in *St. Bonaventure Seminary Yearbook*, X (1926), 19-32.

48. Adalbert Callahan, O.F.M., *Medieval Francis in Modern America*, pp. 288-289.

he was ordained December 21, 1901, by His Eminence Peter Cardinal Respighi, Vicar of Rome.

The College literary publication, *The Laurel*, owes its beginning, in 1899, to Fr. Paschal. After his Ordination, this talented young friar gave ever greater promise: as member of editorial staff of *Archivum Franciscanum Historicum*, and as professor of Medieval History at Catholic University of America. As a well-merited reward for his many labors in the diplomatic service of the Church, he was consecrated Titular Archbishop of Tyana on June 24, 1927. He served as Apostolic Visitor to Malta and also fulfilled other special missions for the Vatican. He was appointed the first Apostolic-Nuncio to his native land the Irish Free State on November 23, 1929,⁴⁹ a position he held until his death on August 27, 1948. He was laid to rest amid his brethren, while a 19-gun salute sounded overhead.^{49a}

About five years after Father Joseph's death—during the presidency of his successor, Father Fidelis Reynolds, O.F.M.,—a thoroughly up-to-date 100 x 90 feet gymnasium was built. Its cornerstone was laid in June 1916 by Bishop Denis J. Dougherty of Buffalo, later Cardinal-Archbishop of Philadelphia, and it was dedicated February 17, 1918: "To the memory of 'Father Joe,'" by Bishop John Mark Gannon of Erie, Pa., who was, at that time, President of the Alumni, and a most active promoter of a fitting memorial to "The Grand Old Man of Allegany."

Father Fidelis' administration (1911-1916) saw many of Father Joe's plans for a greater St. Bonaventure realized. The Preparatory School was brought up to educational standards, while the college curriculum was completely reorganized to fit the graduate for university or professional work. During his term as President, new scientific equipment was added. He also introduced Commercial, Banking, and Pre-medical courses. It was during his administration that sport facilities were greatly enlarged by the providing of a golf course and athletic fields for baseball, football and track.^{49b}

The seminary courses were likewise brought into conformity with the latest decrees of Pope Pius X regarding the education

49. *Ibid.*, pp. 480-483.

49a. Sebastian Lee, O.F.M., *Dr. Paschal Robinson, O.F.M., Nuncio to Ireland* (Dublin; Assisi Press: 1948), 16pp.

49b. *Provincial Annals*, VI (Oct., 1948), 397-424, and *ibid.* VII (Jan. 1949), 1-27, as also *ibid.* I (1936), 158-160.

of ecclesiastical students. In a word, every department of the college and seminary was raised to a higher standard, preparing the way for the approval of the college by national standardizing and accrediting agencies.

The 1916 Provincial Chapter made several appointments affecting St. Bonaventure. Among these was the selection of Father Alexander Hickey, O.F.M., as the next president to succeed Fr. Fidelis. Another name mentioned at this Chapter, and intimately associated with St. Bonaventure was that of Fr. Thomas Plassman, O.F.M., who in his sixth year at St. Bonaventure, was elected Definitor of Holy Name Province.

Father Alexander, then Matthew Hickey, was born in Ireland, June 3, 1865. He came to the United States in 1888 at the instance of Father Joseph Butler, O.F.M., a close relative, whom he was destined to follow into the Seraphic Order, the Sacred Priesthood, and the presidential chair of St. Bonaventure College. He received the Franciscan habit from the hands of Very Rev. Fr. Anacletus, O.F.M., Provincial, on April 27, 1890. After his novitiate he began his studies for the priesthood, also teaching in the college department at St. Bonaventure. He soon gained high repute as an instructor of youth, and was ordained on June 24, 1896. Most of his priestly life was spent at Allegany, teaching in both the college and seminary departments, until he was elected president of the institution.

As professor, he was unsurpassed, and delighted in the office of the teacher, working long and lovingly over his books. Endowed with a soul of wit, he always saw a way of smoothing over the rough spots. A holy man, zealous in the pursuit of his sacred mission; affable, humble, with the true Franciscan spirit, he moved among men spreading cheer and good will, the soul of gentleness, a saintly scholar and a scholarly saint. Among the older alumni, the name and memory of Father Alexander is held in loving remembrance and benediction.^{49c}

Like his predecessors, the tenth incumbent of the presidency, Fr. Alexander had the education of youth and the advancement of the college at heart. There was a steady increase in the enrollment, and in the number of new courses added during his regime. But the outbreak of the World War prevented many of the plans from being carried out. A Unit of the Student's Army Training

^{49c}. "St. Bonaventure's Tenth Prexy," in *Provincial Annals*, II (1939-40), 160-165.

Corps—one of 400 select colleges in the country—was established on the campus in the Fall of 1918. The limit of trainees at St. Bonaventure's was fixed at 400, with Colonel H. J. Goldman, U. S. A. in command. At the close of the war, the War Department had the highest praise for the unit and its accomplishments.

As we come closer to the present incumbent of the presidency, it may be well to list here the names of those who have thus far held that office:

1. Very Rev. Pamfilo da Magliano.....1859-1867
2. V. R. Diomede Falconio.....1868-1869
3. V. R. Maximus Cassini.....1869-1872
4. V. R. Theophilus d'Avignon.....1872-1874
5. V. R. Charles Vissani da Nazzano.....1874-1877
6. V. R. Leo Rizzo da Saracena.....1877-1880
7. V. R. Theophilus Pospisilik.....1881-1887
8. V. R. Joseph Butler.....1887-1911
9. V. R. Fidelis Reynolds.....1911-1916
10. V. R. Alexander Hickey.....1916-1920
11. V. R. Thomas Plassmann.....1920-1949
12. V. R. Juvenal Lalor.....1949-

For the past quarter century the guiding figure of St. Bonaventure has been Father Thomas Plassmann, O.F.M., who seems to have had within his large frame much of the energies and talents of all his predecessors. A linguist, scholar, and writer of note, he succeeded Father Alexander in the summer of 1920, and directed the destinies of this growing institution until 1949, when he was appointed Provincial of Holy Name Province.

A brief outline of Father Thomas, "a St. Bonaventure man of distinction," may not be out of place at this point. Born at Avenwedde, Germany, on March 19, 1879, he arrived in this country at the age of fifteen. He received his Master of Arts from Quincy College in 1898, and entered the Franciscan Order at Paterson, N. J. After completing his theological studies, he was ordained to the priesthood at Mount St. Sepulchre, Washington, D. C.

An interesting and happy coincident may be recorded in connection with his ordination, which took place on June 9, 1906. The ordaining prelate was none other than the Apostolic Delegate, the Most Rev. Archbishop Diomede Falconio, O.F.M., who will be remembered as the second president of St. Bonaventure. Thus, he

who was president of this institution 1868-1869, ordained his successor, who directed the destinies of St. Bonaventure College and Seminary from 1920-1949.

After continuing his studies abroad, Father Thomas joined the faculty of St. Bonaventure in 1910 teaching Sacred Scripture, Dogmatic Theology, Patrology, and Oriental Languages. The July 1920 Chapter appointed him president of St. Bonaventure College and Seminary to succeed Father Alexander.

To list all his accomplishments would deserve a full-length article.^{49d} Suffice it to say that he was the founder and president of the Franciscan Educational Conference for almost thirty years, past-president of The Catholic Biblical Association, the Association of Colleges and Universities of New York State, the National Catholic Educational Association—Seminary Department; member of Advisory Board of the N. C. E. A., and member of several important committees of educational associations. In addition to his earned degrees, he received numerous honorary degrees.

Internationally acclaimed as the foremost Franciscan educator in the United States, and one of the greatest living exponents of the Franciscan spirit, Father Thomas may be called "the rebuilder of St. Bonaventure College." He witnessed the erection of most of the present buildings on the campus.

A recent issue of the college *Catalog* listed some 400 different subjects taught. The entire work of the institution was divided into the following distinct units or groups: The College of Liberal Arts, comprising the Divisions of Natural Sciences, History and Social Sciences, Philosophy and Religion; the Schools of Education and Business Administration; School of Theology; and the Franciscan Institute.

The year 1924 saw the College affiliated with the Middle States Association of Colleges and Secondary Schools, and in the following year it was placed on the list of institutions approved by the American Medical Association, thus passing another milestone in its steady progress. St. Bonaventure's is also a member of the Association of Universities and Colleges of New York State, as well as other leading educational associations.

The year 1923 witnessed an event that was new at St. Bonaventure's. For the first time in its history the institution conferred

49d. Irenaeus Herscher, O.F.M., "Golden Jubilee of Fr. Thomas," in *Provincial Annals*, VII (Oct. 1949), 157-165.

academic degrees upon women graduates. At first the college degrees were conferred at St. Elizabeth's Academy, but in 1926 and thereafter they were conferred on the campus. On June 9, 1926, these members of the fair sex formed themselves into St. Bonaventure Alumnae Association. From a modest group of some twenty charter members the organization had grown to several hundred by the time it celebrated its Silver Jubilee in June 1951.

The original Charter granted to the Institution by the Regents of the State of New York awarded full faculties and privileges and did not restrict the College to the granting of any specific Academic degrees. An Amendment to that Charter—by action of the Regents—dated December 19, 1929, authorized the College to confer certain Graduate Degrees including the degree of Ph. D.⁵⁰ This concession has been endorsed and approved by the Middle States Association of Colleges.

Soon after Fr. Thomas Plassmann became president it became apparent that yet another building was needed to properly accommodate the ever increasing student body. To provide suitable living quarters for the many boarding students, a new dormitory was erected in 1927. This beautiful and imposing structure is large enough to accommodate five hundred students. It is named after Nicholas and Mary Devereux, of beloved memory, whose generosity had enabled the Franciscans to found St. Bonaventure College seventy years earlier.

This modern building was completed only a few years, when "Sister Fire" again visited the campus on May 5, 1930. A disastrous conflagration wiped out the Church, Monastery, and Seminary building. Within a few hours, that which had been a reality was only memory, and the Sons of St. Francis beheld the material work of seventy-five years reduced to ashes.

But the embers had hardly cooled when the friars, undaunted by disaster and misfortune, placed their full confidence in the Giver of all good things, and laid plans for a still Greater St. Bonaventure to rise phoenix-like from the ashes. With the aid of loyal alumni and generous friends from near and far, the task of reconstruction began. By the Fall of the same year, a new wing was added to Devereux Hall to serve as a Seminary. On the site of the former Monastery was erected the Father Alexander

50. Document on file at St. Bonaventure University, dated December 19, 1929.

Hickey Memorial Dining Hall. Architecturally harmonizing with Devereux Hall, this beautiful Refectory, modern in every respect, is large enough to seat almost one thousand students.

In place of the old St. Bonaventure Church on the campus, a new parish Church has been built at the eastern end of Allegany. An article entitled "Speaking of Anniversaries," written ten years after the conflagration paints a word picture of that tragic event, and gives the optimistic view into the future of St. Bonaventure's as envisaged by Fr. Thomas.⁵¹

Again, and for the third time within three years, the campus was visited by fire, on April 18, 1933. The clock-tower of Lynch Hall was struck by lightning, and the entire structure had to be interiorly reconstructed. The property loss on this occasion was estimated at about \$50,000—a very hard blow to an institution which had not as yet recovered from the 1930 disaster, of which the loss was estimated at almost two million dollars.

Today, this completely reconditioned structure stands as a memorial to Father Joseph De La Roche D'Allion, O.F.M., the Franciscan missionary priest who discovered oil in this region some three hundred years ago. On June 12, 1934, the completely renovated building was dedicated by Hon. Herbert H. Lehman, Governor of N. Y. State. De La Roche Hall, as it is now called, houses some administrative offices, most of the Class Rooms, and all the Physical, Biological, and Chemical Laboratories. Exteriorly the new building is in architectural harmony with Devereux Hall and the Dining Hall.

It would indeed do the hearts of those pioneers good to see the present group of buildings nestled in the foot-hills of the Alleghanies. Were they to look down from one of the commercial planes which frequently pass over the campus, they would see no less than 25 buildings in the group. Where they found wilderness a century ago they could now see cultivated, rolling fields surrounding the 500 acre campus whose natural beauty is difficult to excell. They would see, for example, the beautiful library building centrally located between De La Roche Hall and the Gymnasium, and forming a quadrangle with the Dining Hall: a veritable gem in a setting of emerald green; the two R.O.T.C. buildings, housing the equipment and offices of the Reserve Officers Training Personnel, located to the south of the

51. *Provincial Annals*, III (July, 1940), 295-301.

central heating plant, and flanked in turn by a firehouse and a 200 ft.-long building comprising the maintenance office, and work shops; at one end of the campus the former music hall, now converted into a V.A. Guidance-center, and Alumni Hall, the oldest college building on campus; two class room buildings occupying space between Alumni Hall and the Veteran's Guidance Center; Devereux Hall, memorializing the Catholic Action of the Devereux Family; standing at the southeastern corner of the cluster of buildings, six wooden structures, formerly Army and Navy barracks, converted into temporary dormitories, each named after a patriotic alumnus who laid down his life during World War II; and in the very heart of the campus the McGraw-Jennings Athletic Field, named after St. Bonaventure's well-known contributions to the great American sport of baseball.

One of the more recent projects for a great St. Bonaventure—and of particular interest to us in this historical outline—was announced on Wednesday, December 8, 1943, when the *Olean Times Herald* carried the headline: "St. Bonaventure College to erect new hall in 1944."⁵² The construction of a new residence-hall at an approximate cost of \$350,000 was under consideration in connection with the long-proposed St. Bonaventure University program. It was at first planned to make this building the new seminary and possibly also the faculty residence.

Today the beautiful new building—Christ the King Seminary—stands to the east of the college group and stadium, and nearing final completion is already occupied.

As our eyes come to rest on that little knoll, we see the fulfillment of one of the most ardent dreams of Bishop Timon and Nicholas Devereux. It was their ardent hope and earnest prayer to establish in this area a seat of learning that would train young men both for the Sanctuary and for the various vocations in the world. With the establishment of St. Bonaventure College and Seminary the scarcity of priests was to be remedied, and future generations would be assured of spiritual leaders and guides, as well as men of Catholic Action in all walks of life.

It was on August 29, 1932, that Father Thomas had a private audience with His Holiness Pope Pius XI, of holy memory, in which he mentioned what happened to the old Seminary, and

52. *Olean Times Herald*, December 8, 1943; *Lake Shore Visitor-Register* (Erie, Pa.), October 1, 1943.

described the plans for the new. When Father asked His Holiness to suggest a name for the proposed seminary, he received the following characteristic and enthusiastic reply: "Call it the Seminary of Christ the King. I know of no more appropriate name for a school where young men are trained for the Holy Priesthood, for the priests are leaders in the great army of Christ the King."

The site of the new Seminary was blessed by Father Thomas on the Feast of Christ the King, 1948, and the following year (October 16, 1949) witnessed the solemn cornerstone laying of the new edifice, with Bishop John F. O'Hara, C.S.C., of Buffalo officiating. The first solemn Mass on the site was offered by Very Rev. Fr. Thomas Plassmann, O.F.M., newly elected Provincial of the Holy Name Province, with the Most Reverend John Mark Gannon, D.D., Bishop of Erie, and a devoted alumnus of the Seminary, presiding. The Rt. Rev. Joseph B. McIntyre, LL.D., Chancellor of the Camden (N. J.) Diocese, and head of the St. Bonaventure Clerical Alumni, preached the sermon on the occasion.

This, the first year after St. Bonaventure University has acquired its University Charter, the Seminary of Christ the King has reached almost final completion. A modern structure of simple architectural lines of Florentine character, and dominated by a magnificent tower which lends a distinctive feature to the entire environment of the University campus, the new Seminary speaks of the eternal values which the founding friars first envisioned and which their successors have so maturely and concretely expressed for the continued perpetuating of the ideals of Christ. It presently accommodates a student body of 215 of which one hundred and fifty are theologians, eighty-five philosophers. This student body is singular in its geographical representation, representing as it does some twenty-seven dioceses, and two archdioceses. Fourteen professors serve the various departments, and bestow the desirable quality of a varied academic representation demanded of any modern faculty. Because it has been and is under the Charter of St. Bonaventure University, and constitutes the divinity school in that institution, its graduates in philosophy receive the degree of Bachelor of Arts, while its theologians who are eligible may matriculate for the degree of Master of Arts.

In the past over thirteen hundred priests have gone from the Seminary at St. Bonaventure's into the various dioceses

throughout the length and breadth of the United States as well as into the diocesan priesthood of other lands. Also among those who have made their studies at St. Bonaventure, the following have gained prominence in the vineyard of the Lord and have been elevated to the hierarchy: Cardinal Diomedeo Falconio, Apostolic Delegate to the United States; Archbishop Paschal Robinson, O.F.M., Papal Nuncio to Eire; Archbishop Thomas J. Walsh of Newark; Bishop Thomas F. Brennan, first Bishop of Dallas, Texas; Bishop John Kenny of St. Augustine, Florida; Bishop John Mark Gannon of Erie; Bishop John J. McMahon of Trenton; Bishop John F. O'Hern of Rochester; Bishop Francis J. Tief of Concordia; and Bishop Richard T. Guilfoyle of Altoona, Pa.; Auxiliary Bishop Edward P. McManaman of Erie, Pa. Many others have been elevated to monsignorial rank.

The story of St. Bonaventure's would not be complete without a mention of the Franciscan Institute founded in 1943. It is a distinct unit within the Division of Graduate Studies, and operates under the laws and requirements of the graduate department. The Rev. Philotheus Boehner, O.F.M., is its director, and it comprises within its scope theological, philosophical and historical courses, with emphasis on the second. The Institute bears the name "Franciscan" because the Franciscan School of Thought, as well as Franciscan Ideals are given due recognition throughout.

Already the Franciscan Institute has made significant contributions in the form of its publications, ten of which have thus far appeared in five distinct series: Philosophy, History, Missiology, Theology and the Spirit and Life Series. The Franciscan Institute maintains for purposes of research, and through the kindness, foresight and deep interest of Father Mathias Faust, O.F.M., former Provincial of Holy Name Province and more recently Procurator General of the Order of Friars Minor, an outstanding collection of manuscripts and incunabula, and an almost complete collection of the editions of medieval masters. At the present writing, 27 students are engaged in studies at the Institute.

From the founding days of St. Bonaventure University we find some of the friars engaged in literary pursuits, in conjunction with their apostolic and scholastic duties. Thus we find that Father Pamphilus, although busy supervising construction of the first buildings at St. Bonaventure, founding parishes, preaching, teaching and performing heroic work in the vineyard of the Master, yet found time occasionally to sit down and compile a *History*

of the *Franciscan Order in America*, and among the manuscripts in the archives of the institution he founded we can, to this day, see some of the other literary works of the pioneer confreres.

At the turn of the century we find another St. Bonaventure friar, Fr. Paschal Robinson, O.F.M., the late Papal Nuncio to Eire, engaged in historical research and literary activity which bore full fruit in later years. He is still looked upon as one of the outstanding historians and writers of the entire Franciscan Order.

Other St. Bonaventure friars have followed the example of their literary predecessors. Among these was the late Father Stanislaus Woywod, O.F.M., who has produced several important works in his field of specialization, Canon Law. In addition he contributed regularly to the *Homiletic and Pastoral Review*. His books are used even to this day in seminaries throughout the land. In more recent years these volumes have been revised and brought up to date by another St. Bonaventure friar, Fr. Callistus Smith, O.F.M., who has followed Father Stanislaus in this important study. Father Isidore O'Brien, O.F.M., for a number of years associated with St. Bonaventure, is the author of numerous works, many of them used as handbooks by Study Clubs in every section of the United States. Father Claude Kean, O.F.M., who was a member of St. Bonaventure faculty for a number of years, and is now Principal of Timon High School in Buffalo, was the author of a volume on Rhetoric, and the translator of another, entitled *Stock Charges Against the Bible*.

Father Valentine Long, O.F.M., well-known as professor at St. Bonaventure, is the author of several volumes of literary and spiritual essays. Another friar, Hubert Vecchierello, O.F.M., collaborated in the writing of *A Laboratory Manual of Vertebrate Embryology*; translated into English Marucci's *Manual of Christian Archeology*; also authored *A Catholic Looks at Rosicrucianism*. The former president and now Provincial of Holy Name Province, produced numerous works, some of which are *The Book Called Holy*, *The Priest's Way to God*, *From Sunday to Sunday*, and several popular pamphlets. As for his literary and scholarly articles in the fields of Education, Franciscan History and Philosophy, and Biblical Studies, many of these have appeared in the *Catholic Encyclopedia*, and learned journals. It suffices to say that a fine Franciscan literary tradition has come down from the founding Fathers of St. Bonaventure University to the present day.

It is worthy of note, here, that an extension unit of St. Bonaventure College was established at Loudonville, N. Y., in the year 1937. At the invitation of His Excellency, the Most Reverend Edmund F. Gibbons, D. D., Bishop of Albany, the Franciscan Fathers who conduct St. Bonaventure College, were able to inaugurate Siena College, located in the suburbs of the Capitol City. Such were the rapid strides of this daughter institution of St. Bonaventure College, that on June 17, 1938, the State Board of Regents granted it a Charter independent of its parent institution. "Pledged to the ideals of educating the *whole* man, and dedicated to Almighty God under the patronage of St. Bernardine of Siena, and one of the youngest Catholic Colleges in New York State, it places its future in the goodness and Providence of Him Whose cause it humbly seeks to promote; and confidently hopes that the success, which so far has attended its efforts, may be a pledge of even greater blessings to come (Bona Venture)".⁵³ That this confidence is well-placed is evident from the over 2,000 student enrollment of Siena College.

Ever since Pope Benedict XV declared St. Francis Patron of Catholic Action, the faculty of St. Bonaventure felt that this Franciscan Institution should do something in a public way to stimulate this movement. As an added incentive for Catholic Action, the faculty, with the approval of Ecclesiastical Superiors, makes an annual award of the Catholic Action Medal. This award is bestowed on a layman who has been outstanding in the field of Catholic Action. This plan and medal were approved by Pope Pius XI during a private audience, October 30, 1931. The following distinguished Catholic Laymen have thus far received this honor:

- 1934. Hon. Alfred E. Smith, Former Governor of New York State.
- 1935. Dr. Michael Williams, Editor of *Commonweal*.
- 1936. Hon. Joseph Scott, Philanthropist, Lawyer, and Lecturer.
- 1937. Mr. Patrick Scanlan, Managing Editor of "The Brooklyn Tablet".
- 1938. Mr. George Gillespie, National Head of St. Vincent de Paul Society.

53. *St. Bona Venture* (St. Bonaventure, N. Y.), October 8, 1943; "First Unit of Siena College Solemnly Dedicated," in *Provincial Annals*, II (January, 1939), 24-26; *idem.*, I (1936-1938), 126 and 169.

1939. Mr. Wm. F. Montavon, Director of the Legal Department of the N. C. W. C.
1940. John J. Craig, National Director of Catholic Evidence Guild.
1941. Sir John S. Burke, President of B. Altman & Co., Leader in Catholic Action
1942. Dr. George S. Sperti, Director of the Institutum Divi Thomae.
1943. Francis P. Matthews, Supreme Grand Knight of Knights of Columbus.
1944. J. H. Jefferson Caffery, formerly Ambassador to France now Ambassador to Egypt.
1945. John A. Coleman, Chairman of Board of Governors of New York Stock Exchange and foremost in all Catholic Activities in the Archdiocese of New York.
1946. David Goldstein, Apologist, first modern lay apostle, or street preacher. Founder of the Catholic Campaigners for Christ.
1947. Clement Lane, Prominent Chicago Journalist, Promoter of Cana and Pre-Cana conferences, city-editor of *Chicago Daily News*.
1948. Paul Weber, Detroit newspaper man, founder of the Detroit Chapter of the A.C.T.U. (Association of Catholic Trade Unionists). Founded *The Wage Earner*, Catholic Labor Paper, lecturer on social and economic problems from the Christian viewpoint.
1949. Bruce M. Mohler, Director of N.C.W.C. Bureau of Immigration, and exemplary Catholic who has devoted his whole life to works of charity and to the interests and welfare of the Catholic Church.
1950. Edward M. O'Connor, was executive assistant of War Relief Services of N.C.W.C., and appointed staff member of the U. S. Displaced Persons Commission by President Truman in 1948.

Each year St. Bonaventure has conferred honors on certain men and women whose prominence in their respective fields of endeavor have proven them deserving of such academic distinctions. The list of all thus singled out would be too long to include here. Suffice it to say that these recipients of honorary degrees have come from every important walk of life. Ecclesiastics, members of the President's Cabinet, Military and Naval Officers, and mem-

bers of the political, social, medical and legal professions, educators, scientists, and business men are among those honored here. Newspaper men as well as radio have also been singled out for well-earned honor and distinction.

At the coming of World War I, in conformity with the wishes of the Governor of New York State, military drills were conducted at St. Bonaventure. At first, six hours weekly were devoted to military tactics, and the entire baseball schedule was cancelled in order to give more time to the exercises. According to a contemporary account found in *The Laurel* XVIII (1916-1917) 451-452, "All have entered into the drills with a zest and spirit that has called forth the commendation of everybody." Later, plans were laid for organizing a Signal Corps unit for service in France (*Ibid.* p. 13). On November 20, 1917, a large squad of St. Bonaventure students were reviewed by Brigadier-General Fox as they went through their military tactics. He then commended them for their fine work and stated that "the St. Bonaventure men would have an important place in the service" (Op. Cit. XIX, 1917-1918).

A list of the names of those St. Bonaventure men who were known to be in the service in World War I is given in *The Laurel* XIX (1917-1918) 599-602, and includes fifteen priests (three of them Franciscans), and more than one hundred who had entered other branches of the armed forces.

In 1936 upon the approval of the application of the authorities at the College to the Department of the Army, a Field Artillery Unit of the Senior ROTC was established at St. Bonaventure. The size of the Unit up to World War II was necessarily limited in proportion to the college enrollment. With the cessation of hostilities after World War II (the Unit being temporarily suspended during the war years), the ROTC program was re-inaugurated incorporating all the lessons and developments of the War. The great increase in the College enrollment in post-war years has been more than proportionately reflected in the size of the re-inaugurated ROTC Unit so that today it is relatively one of the largest of its kind. Not alone is the Unit large numerically but it enjoys a reputation for exceptional achievement. It is, furthermore, a well-known fact that the graduates of St. Bonaventure College ROTC have distinguished themselves throughout its history by outstanding service in positions of great responsibility in peace as well as in war.

During the War years, after a successful Civilian Pilot Program which established an enviable record with the nation's air forces the College facilities and personnel were dedicated to morale work, research, and defense by means of the Engineering, Science, and Management Training Program in cooperation with the U.S. Office of Education. The ASTP and ASTRP programs conducted at the College during the War involved a teaching staff of nineteen priests and nine laymen with the assistance of six administrators. There were approximately two thousand men assigned for the course in Basic Engineering, parts I and II of which were taught at the St. Bonaventure, while for part III most of the men were transferred to Rutgers University.

The services rendered their country by all these former students and alumni of St. Bonaventure's exceeds the limits of this article. The monument erected on the College campus bearing the names of those who had fallen in their country's service keeps their memory forever alive here at the heart of their *alma mater*.

It may not be inappropriate here to recall the fine services rendered in the Chaplains Corps by alumni of Christ the King Seminary. An article in the *Vox Regis*, XI (November 1945) 1-6, entitled "Soldiers of Christ the King," gives an edifying summary of the work done by St. Bonaventure Chaplains. The frontispiece of that particular issue of the seminary publication depicts the plaque listing the fifty-one alumni chaplains who thus served their country. The Rev. Ralph Antonucci of the Buffalo Diocese was the only chaplain alumnus killed in action in World War II; his death coming but a few hours before the official cessation of hostilities. The article concluded: "We are proud of these Bonaventure Chaplains because, like all Catholic Chaplains, they were the channels through which God poured forth countless graces on our soldiers in all corners of the globe. We are even more proud of them because we know, in true Bonaventure fashion, they have taken with them, wherever they have gone, the true Franciscan spirit of Christ-like Charity, with which they were imbued during their seminary days at St. Bonaventure. We know that through them, Francis of Assisi is still capturing men for Christ."

With the close of the War a new era entered at St. Bonaventure. The many members of the lay faculty, and the almost one-third of the clerical faculty which had served as chaplains in the Army or Navy, returned to their desks at the College.

Post-war Bonaventure campus was again a bee-hive of activity. In addition to regular students, former service men and women availed themselves of the opportunity afforded by the G. I. Bill of Rights and enrolled at St. Bonaventure College. And so we soon find the institution "literally bulging at the seams" with students who at a recent Commencement (1949) numbered 2,222.

In order to accommodate the steadily growing student body, four larger, and seven smaller, former barracks were transported to St. Bonaventure, and have served as dormitories for the past few years. Despite these additional housing facilities, at one time as many as five hundred out-of-town students had to live off campus. The entire fourth floor of Devereux Hall became the Seminary, with classrooms on the top floor. Every available space on the campus was utilized for either dormitory, classroom, or recreational facilities. The chapel became all too small for the increased student body, so much so that services on Sundays were also held in the Gymnasium. Admirably suited for the needs of a few hundred students, the Father Joseph Butler Memorial Gymnasium, too, became too small for athletic facilities for the ever-growing enrollment.

One department of St. Bonaventure, rarely mentioned, yet forming an important unit in the everyday life of the University and its students, is the United States Post Office. Its more than four-decades history began with the establishment on May 13, 1907, when Father Alexander Hickey, O.F.M., was appointed its first Postmaster.

He was succeeded by Father Fergus Fitzsimmons, O.F.M., who in turn was succeeded by Father Eugene Seraphin, O.F.M., and Father Benjamin Kuhn, O.F.M. In the Fall of 1935, Brother Cletus Glackin, O.F.M., was appointed Postmaster and is still serving in that capacity.

Originally located in the old Seminary, which was destroyed by the fire in May 1930, the Post Office was moved to De La Roche Hall. In 1948 it took up its quarters in the new Administration Building, where it is now located.

From a small volume of business in 1907, the present Post Office has grown and attained the rank of Second Class, the amount of business being equal to that of many a city. One might say that of all the busy spots on the St. Bonaventure University campus the Post Office ranks among the busiest.

The year 1949 will be ever memorable for it marked the close

of 39 years of distinguished service at St. Bonaventure on the part of Father Thomas. Elevated to the office of Provincial of Holy Name Province in July, 1949, he completed a full twenty-nine years as president of the college and seminary. His successor in office, Father Juvenal Lalor, O.F.M., was formally installed on September 22nd of that year, at a colorful ceremony unique in the annals of the institution.

Receiving the Seal and Charter, symbolic of his new office, from the hands of His Excellency, John F. O'Hara, C.S.C., Bishop of Buffalo, Father Juvenal became the twelfth president of St. Bonaventure College. Delegates representative of over 100 leading universities, colleges and learned societies, witnessed the event which also made a deep impression on the several thousand persons present.

A Solemn Field Mass in honor of the Holy Ghost opened the day's ceremonies and was celebrated by Father Juvenal, assisted by Fathers Celsus Wheeler, O.F.M., Guardian of the Friary and Valentine Long, O.F.M., Provincial Definitor, from Siena College. The choir of Christ the King Seminary sang the Mass which was celebrated in Forness Stadium, located to the east of Devereux Hall.

The principal speaker for the occasion was the Very Rev. Robert I. Gannon, S.J., retired President of Fordham University, and champion of the Liberal Arts. He paid high tribute to the founding Franciscan Fathers, and those friars who followed them, especially Father Thomas, "esteemed and loved by every college and university president".

In addressing his remarks to Father Juvenal, the speaker said: "The Friars have once more accomplished the impossible in bringing forward a successor who shows every indication of being able to fill Father Plassmann's not inconsiderable sandals."

Happy witnesses of the event were the proud parents of the new President: Mr. and Mrs. Daniel J. Lalor, who have since gone to their reward.

Because of the unique character of the occasion, and since it was given at the first official inauguration in the history of the college, the text of Fr. Juvenal's significant inaugural address is reproduced herewith. In it he sets forth the Catholic Philosophy of Education as the basis of his educational creed, the educational platform of the future St. Bonaventure College:

My first word must be one of thanks on behalf of all at St. Bonaventure. This occasion is just the turning of yet

another bend in the long road of our Alma Mater's history; and, as we face the inevitable uncertainty of the future, we are indeed heartened by this clear expression of your paternal, fraternal and neighborly good wishes. Deeply grateful, St. Bonaventure College will always cherish the memory of this day on which you, her friends, assembled—even at great cost to yourselves—to wish her Godspeed.

It is not altogether easy to continue. It would be idle, on the one hand, to dwell complacently on the glories of the past, while the demanding problems of the future are already pressing toward us. Still, it is comforting to reflect on the vitality of this institution which, since before Lincoln's administration, has weathered four wars, fires, flood, poverty, and all those other adverse forces encountered in the struggle for an ideal. On the other hand, it would surely be presumptuous to make bold promises for the period ahead, as we stand in abashed admiration at the truly great achievements of the years gone by. Our thoughts turn naturally to the heroic figures of such as Father Pamphilo, Cardinal Falconio, Father Joseph, Father Fidelis, Father Alexander, and (last, but certainly not least) our beloved and Very Reverend Provincial Superior, Father Thomas Plassmann, whose venerated name has been almost synonymous for the last twenty-nine years with that of St. Bonaventure College.

Nevertheless, this is today, and it devolves upon me, however unworthy, to speak out and disclose to you my mind on the great educational project of this college, which steers its arduous course in the helping light of American and Catholic tradition. Those two terms, American and Catholic, immediately bring before my mind a whole list of other alleged contradictories that have bitterly divided, and still do divide, many educators throughout our nation. Listening now for so many years to hopeless debating, we are almost led to believe—with dismay—that vocational training and the liberal arts *do* constitute an irreconcilable antithesis; that the physical sciences and philosophy *are* contradictories; that it *is* a case of athletics *versus* academics; that there *is* opposition between natural wisdom and the gifts of the Holy Spirit, that is to say, between reason and divine faith; and finally, not to prolong what could be an interminable list, that there *is* conflict between the service of man and the worship of God.

It is with the conviction that all these are not contradictions, but mutually dependent relatives, that I face my responsibilities to the educational ideal of St. Bonaventure College. I see here a relationship, in every instance, of two goods: a lower and a higher. I am convinced that in each instance the lower must not be negated, as some would have it, but subordinated to the higher that it may preserve itself from becoming something monstrous. The professionally trained expert, deprived of the humanizing influence of the liberal arts, falls so easily from his estate as man to the level of a joyless machine; but only a man can repair a machine. In virtue of the habit of the physical sciences cut off from a denied philosophy, a man may fashion an atom bomb; but then in virtue of which habit will he rightly determine all the circumstances of the use of the atom bomb? Athletics divorced from academics will, in any circumstance, foster the cult of the body and the ideal, merely, of the alert animal; in schools, if still divorced, it tends to beget an ugly and shameful professionalism. The pursuit of natural wisdom for its own sake and apart from an orientation toward a higher wisdom, may well be visited by its proper Nemesis in the darkening of the vision and a hardening of the heart. The service of our brother-men that ignores the common Father from Whom issues our brotherhood, can and does degenerate into a baseless sentimentality, unable to withstand the shocks of a raw and ruthless world, in view of which precisely appeal is made to brotherhood.

On the other hand, the higher good (in this life at least) is not sufficient to itself. While it must determine and inform the lower that there may be order, it *needs* the lower in order to express and realize itself. What is more trying than the spectacle of the snobbish, ineffectual humanist, forgetting, unlike Emerson, that "there is virtue yet in the hoe and the spade," and that there would be no book had there been no hoe or spade? Of what use is the armchair philosopher in his ivory tower, philosophizing, like the Lady of Shalott, about a world with which he has less contact than had that lady? "God in His mercy lend *him* grace!" But the blame is not to be laid at the door of the much-maligned Aristotle who, in his scarcely-read *Physics* and even in the *Organon*, insisted on the necessity of perpetual recourse to nature and experi-

ence. The academic bookworm, disdainful of the thrill of sport and game and retaining scarcely enough brawn to maintain his inviolate brain, would never win the approval of the rugged Socrates or of Plato, whose early approval of the "corpus sanum" for the "mens sana" was well-nigh official for the academic world. Then there is the fideist, fortunately rare, whose substitution of faith for reason, the efficacy of which he denies, leaves him ultimately with neither faith nor reason but only heresy and superstition—and all this despite the valorous and incontestable defense of the natural light of reason by St. Thomas Aquinas, the Common Doctor of the Church. Finally, as St. John pointed out so forcefully: "If any man say, I love God, and hateth his brother, he is a liar."

In all these instances, as in so many others, it is not a case of one *or* the other—for that way lies distortion or sterility; but both together, complementing each other in an order productive of fruitfulness and perfection. This refusal on my part to deny either of any set of the alleged irreconcilables mentioned, simple as it may seem, implies a whole philosophy of education—the philosophy that I was so solemnly charged to uphold and in favor of which I now publicly declare myself. It is a philosophy contrary to the gross illusion that the end of education is merely "an earthly paradise enriched with every sensuous gratification by a science working in bondage to mere utility"—a philosophy contrary to the modern blasphemy whereby biology, physics, mathematics, and the other arts and disciplines (not of themselves, but in virtue of false metaphysics in terms of which they are taught) deny the God Whose glory they should further reveal. It is a philosophy that implies the subordination of formal education in all its branches to an end proposed in the Old Testament and emphasized by Christ in the New: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" and "Thou shalt love thy neighbor as thyself." Anyone who has ever grasped the full meaning of those words and the nature of Him Who uttered them can never again approve in his heart the ordering of any human activity against them. For him, there must be something deficient if not vicious in any education that does not, in one way or another, directly or indirectly, lead to a greater love

of God, a more active love of neighbor, and a more proper love of self.

It was this insubordinate learning, leading to pride and selfishness, that so repelled St. Francis of Assisi, as to make him appear the darling of all the anti-intellectuals. It was fear of the same that made his early followers eye with hostility the University of Paris and lament: "Paris, thou art ruining Assisi." To interpret that fear to the learned and point out to the unlettered that piety, however great its role, may never function as a cloak for intellectual poverty, required the genius and sanctity of St. Bonaventure, the patron of our college. Disregarded now as a mouldy, mediaeval mystic, St. Bonaventure still offers to our troubled times the saving solution of those contradictions that could render education unprofitable to man and hateful to God. That his neglected lesson may not be lost at this college which bears his name is my earnest hope and will be the goal of my every effort. Asking the help of God, through the intercession of His Mother Mary, the Seat of Wisdom, I turn humbly, yet with confidence, to my fellow-Franciscans, the faculty, the students, the alumni, and friends of St. Bonaventure College for their indispensable support.

A few months after his installation, Father Juvenal announced the bold plans for the future of St. Bonaventure. A project, long under consideration, was put into execution. It consisted of a building and expansion program that looked to a bigger and better St. Bonaventure.

The Building Fund Drive was well under way when news of a sensational nature reached the campus: "Saint Bonaventure College and Seminary has been raised to the status of a University, by the Regents of the State of New York." The welcome news arrived on July 21st, the octave day of the Feast of the Seraphic Patron of Franciscan Schools, St. Bonaventure.

Although the Franciscan Order has been interested in higher education from its conception, it never conducted a University, strictly so-called. The nearest approach to a University in the Order was the establishment of a "Studium Generale," which was a Franciscan School, at times incorporated as an integral unit of a secular university. Such Franciscan institutions were real centers

of learning in the Order, and occupied the same position within the Seraphic Order, as the Universities enjoyed outside the Order.

Such renowned institutions, as Oxford, Cambridge, Bologna, Toulouse, Angers, Salamanca, and Prague had Franciscan scholars on their staff. As early as 1225, we find Franciscan professors, from the Associated General Studies, who helped to establish, and increasingly maintain the fame of Oxford University.

In the year 1236 the Franciscan *Studium Generale* was incorporated as an integral part of the University of Paris. With such names as Alexander of Hales, and later, St. Bonaventure, the friars drew to Paris students in large numbers from every section of Europe.

A few years later, about 1240, we find the Franciscans, and their unit of scholars, incorporated into the University of Cambridge, and still later also into the University of Toulouse and Angers on the Continent.

Thus we see that, though they never conducted a university of their own, the Franciscans contributed greatly to the advancement of university education both in England and abroad. One need mention only a few names to be assured that Franciscan scholars have made their mark in the field of higher learning. Alexander of Hales, William of Middleton, St. Bonaventure, John Duns Scotus, Roger Bacon, William of Ockham, St. Anthony of Padua, Nicholas of Lyra, Luca Paccioli and Cardinal Ximenez are men who have shed lustre on the Franciscan Order and upon the schools of learning.

"Their prominence and importance was made possible, because they had behind them a unity of learned tradition that transcended national and racial lines," remarked the former Dean of Graduate Studies at Harvard University, Howard Mumford Jones, in referring to the educational accomplishments of the Franciscan Friars.⁵⁵

Thus we find that, though there were no Franciscan universities during the more than 700 years of the Order's existence, the friars were closely associated with the beginnings, the growth and expansion of some of the most famous universities in the world. Now, for the first time, there is a Franciscan university, and appropriately enough, it is named after the celestial patron of Franciscan schools.

55. *The Americas* I (1944), 164.

This change to university status brings to a realization the hope and prayer of Nicholas Devereux, founding benefactor of St. Bonaventure. He had, at the time of the establishment of the institution, envisioned a "University City" on the site of the present campus. The story of this "Dream City" which was planned to be also a commercial and inland navigation center of the East, has been told in the *Provincial Annals*, V (1947), 393-394. A graduate student of Columbia University is at present doing research to establish why "Allegany City" never actually became what it was hoped to be: a center of commerce. Be this as it may, at least this part of Mr. Devereux' dream has come true: a university has been established on the land he gave; an institution that will take its rightful place among the great educational establishments of America.

As we approach the day when the University Charter was officially presented it may be of interest to give first the preliminaries leading up to that happy event.

In fulfillment of a Resolution unanimously adopted by the Board of Trustees of St. Bonaventure College, on May 29, 1950, the Very Rev. Fr. Thomas Plassmann, O.F.M., chairman of said Board and Fr. Juvenal Lalor, O.F.M., president of said college, were authorized "to prepare and execute a petition addressed to the Board of Regents of the State of New York, petitioning the said Board of Regents to amend the charter of said institution to change the name from St. Bonaventure's College to St. Bonaventure University."

As a matter of fact, the academic structure at St. Bonaventure had been that of a university for some time, and it was recalled that someone had said much earlier "an Institution that has all the requirements for university status and does not seek the title of university is declining an honor that will prove of untold value in all experiences of the educational field." This structure included seven different units either directly or by way of affiliation. The seven schools comprising the institution were, and still are, as follows:

a) The School of Arts and Sciences, an undergraduate college of liberal arts and sciences, offering courses leading to the degrees of Bachelor of Arts (B.A.) and Bachelor of Science (B.S.). The widely comprehensive range of major departments in this school included English, History, Philosophy, Sociology, Mathematics, Biology, Chemistry, Physics, Journalism, and both Modern and Classical Languages. Of the

students enrolled in this school, a substantial number were pursuing pre-law, pre-medicine, pre-dentistry courses and other curricula in preparation for graduate studies. St. Joseph's Seraphic Seminary, Callicoon, was affiliated to the Institution as a Junior College on October 18, 1940, and continued, under the auspices of the School of Arts and Sciences, to train students preparing for the priesthood in the Franciscan Order.

b) The School of Business Administration, an undergraduate college offering courses leading to the degree of Bachelor of Business Administration (B.B.A.). This school had its beginnings in 1933 when the first candidate for the BBA enrolled. Accounting, Business Administration and Finance were the main fields of studies, and Business Administration laboratories, in which all students participated were an important part of the curriculum and featured a teaching method in which this school pioneered.

c) The School of Graduate Studies, begun in 1924 and offering advanced courses in the Liberal Arts and Sciences leading to the degrees of Master of Arts (M.A.) and Master of Science (M.S.). Students enrolled in this school pursued advanced courses in a wide range of subjects, including English, History, Philosophy, Classical Languages, Biology, Chemistry, etc.

d) The School of Education, opened in 1924 to provide professional training for secondary school teachers on both the undergraduate and graduate levels. The School of Education offered an undergraduate course in Physical Education leading to the degree of Bachelor of Science (B.S.). On the graduate level, this school offered advanced courses in Education and School Administration, leading to the degrees of Master of Arts (M.A.), Master of Education (Ed. M.), and later Master of Science in Education (M.S. in Ed.). The School of Education was an important center for the advanced professional training of secondary school teachers and educational administrators, particularly those connected with high schools within a 100 mile radius of the campus. Furthermore, it was a principal source of graduate instruction for secondary school personnel in the area bounded roughly by Binghamton to the east, by Jamestown to the west, by Buffalo to the north, and extending almost to Pittsburgh, to the south.

e) The School of Theology, a graduate school of Catholic theology known as Christ the King Seminary and in existence from the first beginnings of the institution. This school was primarily devoted to the training of candidates for the diocesan clergy preparing for ordination to the priesthood and specialized in the teaching of Moral and Dogmatic Theology, Sacred Eloquence, Canon Law, and Sacred Scripture. From the Seminary came some of the professors to teach the graduate course in Theology for Sisters and lay students attending the Summer Sessions.

f) The Franciscan Institute, a graduate institute of philosophical research engaged in advanced studies and conferring the degrees of

Master of Arts and Doctor of Philosophy. The Institute, established at St. Bonaventure in 1939, was officially elevated to the status of a "Studium Generale" of the Franciscan Order on November 15, 1948.

g) The School of Elementary Teacher Training, to be known later as St. Elizabeth's Teachers' College. This was an undergraduate school providing professional training for elementary parochial school teachers. Enrollment in this School was limited to Franciscan Sisters preparing to teach in elementary schools operated by the Franciscan Order. This School, presently operating under the provisional approval of the Regents, offered a four-year course leading to the degree of Bachelor of Science in Education (B.S. in Ed.).

On October 4th, the Feast of Our Holy Father St. Francis during the Holy Year of 1950, St. Bonaventure officially received its new University Charter. Dignitaries of both Church and State, as well as representatives of Colleges and Universities from the United States and Europe were present. The day's ceremonies began with Solemn Pontifical Mass celebrated in the Stadium by the Holy Father's personal representative in the United States, the Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani. It was he who recalled on this occasion that a former president of St. Bonaventure, the Rev. Diomedo Falconio, O.F.M., later became the third Apostolic Delegate to the United States, 1902-1911. So significant were his words on Charter Day, that his address is reproduced:

In the name of the distinguished personages honored today with the title of Doctor: Their Excellencies the Hon. Thomas E. Dewey, Governor of the State of New York and Bishop Patrick J. McCormick, Rector of the Catholic University in Washington, the illustrious Father Isidore O'Brien, O.F.M., and Mr. George Sokolsky—in their name and also in my own I express heartfelt gratitude for the high distinction so graciously conferred upon us by the Very Rev. President and Faculty of the new University of St. Bonaventure. We are proud to "belong" to this University, which so splendidly represents the tradition of the Franciscan School, to prepare for life by study and virtue, and to teach love of God and man, we are proud to become "fellow-students" with this select and beloved youth who are so seriously preparing themselves for their future.

Our first thought is one of congratulations and felicitations to the Very Rev. Father Juvenal Lalor, O.F.M., the President,

to the members of the Faculty, and to the entire Franciscan Province of the Holy Name on the elevation of St. Bonaventure College to the status of a University (July 21, 1950). We rejoice sincerely in this; we rejoice above all when we think of the great love that the Sons of St. Francis have ever fostered for this center of education to which men of learning had dedicated themselves, with uncommon sacrifice, since its very infancy almost a century ago.

I like to recall that among the fathers who taught here was Father Diomedo Falconio, who later became an Archbishop, Apostolic Delegate to this country, and finally Cardinal. Nor can we pass over, on this auspicious day, the revered name of the Very Rev. Thomas Plassmann, now Provincial of the Holy Name Province, teacher, president, and "genius loci" here at St. Bonaventure for about forty years. Deservedly this should be a day of lively joy for the Franciscan Fathers, who behold today the crowning glory of their beloved institution. To manifest their exultation they have appropriately chosen today the feast of their Holy Founder for the solemn inauguration of St. Bonaventure University, in honor, as it were, of their Saints, Francis of Assisi and Bonaventure of Bagnorea.

With these cherished names of Francis and Bonaventure as my theme, I address myself to you, my new fellow-students of this Alma Mater, in a word of greeting and of recollection. These two names are familiar enough to you, for everything here bespeaks St. Francis, and to Bonaventure, the Seraphic Doctor, this institution has been dedicated these many years. Well and good! Be inspired by these great men from whom your program of study will derive profit, character, and distinction.

St. Francis was not a man of books, but he was a man of study and of action; a poet and an artist. He studied nature and creatures, from the sun to the animals and the planets; indeed, his "Canticle of the Sun" is a gem of Italian Literature. From creatures he ascended to the Creator, with an irrepressible and unbounded love for God and for his fellowman. He loved nature—not pantheistically, but to discern in it the poem of God. That poem inspired him to promote a spirit of brotherhood which he incarnated in the practice of the Christian virtues. In this sense he was an outstanding and lofty

social reformer and benefactor, for his own time and for the centuries to come.

Never did he oppose his friars' dedicating themselves to study. On the contrary, he held the highest respect and veneration for theologians and men of learning; as a matter of fact, two of his Franciscan sons who were declared Doctors of the Church by the Holy See lived in his own time. But he wanted primarily to be a man of action—to be the “herald of the Great King, Christ,” a herald always “on duty.” For him, nothing, not even erudition, was to stand in the way of his program for a practical way of life; for him and his followers, to live was to imitate Christ in self-sacrifice, to preach Christ, and to work intensively for the welfare of man and the glory of God.

To work! Is it not precisely this, my dear students, to which you aspire? To equip yourselves and to become expert in some branch of knowledge in order to put it into practice? That is your goal: to become men of knowledge and virtue in order to work for the good of society. That is the ideal of St. Francis.

And St. Bonaventure? Is not he the inspiration of that “spirit of St. Bonaventure’s” for which the alumni of St. Bonaventure College now University, are so renowned? He it was who bequeathed to us his method of study, a method followed here, and epitomized thus: “Order, Proportion, Diligence, Assimilation.” Make it your method, my dear students, this tried and true method that has proven its value.

Order, first of all. All study brings man to the knowledge of some truth, and all truth is centered and rooted in the supreme truth, God. There are no conflicts in truth. According to St. Bonaventure, since the ultimate object of the mind and the ultimate object of the heart are one and the same, God Himself, keep your heart united to your mind in your study. Let your study be infused with genuine love, a love nourished by “sympathy” toward creatures, and above all, toward the Creator.

No subject of research is more noble, no concept higher than that of God. The Word Incarnate is at the center of life and history; His Gospel is the word and the knowledge that does not pass away; without Him there is no attaining

ultimate truth. You must keep in your heart and mind Christ, the Master, the "Inner Teacher" as it were. He is the source of light, light that is sure: "I am the light of the world. He who follows me does not walk in darkness, but will have the light of life." (Jn. 8:12)

A sense of proportion too is required—that is, choose as subject of your study a field that conforms to your own talents and capacity, your powers and bend. Finally, *diligence* and *assimilation*. For St. Bonaventure such diligence is the fruit of love, and through it the intellect deepens its potentialities and grasps truth more completely. This assimilated truth then becomes your patrimony for life. In this way you will attain knowledge, wisdom, and virtue. Sound in mind and body, you will translate your knowledge into action, your thought into life, and thus powerfully equipped, you will overcome evil with good. O what a splendid preparation for life!

Such a preparation for life is your desire, as well as your parents' and teachers' desire; and to fulfill it you have selected this University in order that human wisdom be perfected by Christian wisdom. This I can tell you with assurance: you will attain your goal, you will succeed in acquiring these treasures of knowledge, of light, and of love, if only you endeavor to render yourselves worthy of understanding the "Inner Teacher," the Divine Master, pointed out to you by St. Bonaventure in his program of study. You will be worthy of understanding Him by keeping your mind and heart pure, and deep will be your learning, illumined your life.

May you and those who follow you be the joy and the honor of this University, and may God with His abundant benediction, grant St. Bonaventure University a flourishing and glorious life!

In addition to the greetings and congratulations received, on this happy occasion from numerous educational institutions and organizations, His Holiness Pope Pius XII conveyed his paternal Blessing in the following cablegram which was read to those assembled in the Stadium:

VATICAN CITY, SEPTEMBER 29, 1950.

MOST REV. AMLETO CICOGNANI
 APOSTOLIC DELEGATE TO THE UNITED STATES
 WASHINGTON, D. C.

SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES REQUESTS YOUR EXCELLENCY TO CONVEY TO FATHER JUVENAL LALOR, FIRST PRESIDENT OF THE NEW UNIVERSITY OF SAINT BONAVENTURE IN ALLEGANY, THE HEARTFELT GRATIFICATION OF THE SACRED CONGREGATION, ON THE INAUGURATION OF THE ACADEMIC YEAR, AND THE BLESSING OF OUR HOLY FATHER, AS AN OMEN AND PLEDGE OF COPIOUS HEAVENLY GRACES THAT THE INSTITUTION MAY CONTINUE TO PRODUCE, AND EVEN TO INCREASE ITS PRECIOUS FRUITS OF GOOD FOR STUDIOUS YOUTH.

(SIGNED) CARDINAL PIZZARDO

The Charter Day Celebration was three-fold. In addition to the formal presentation of the New University Charter, there was also the conferring of the Catholic Action Medal upon Edward M. O'Connor, member of the United States Displaced Persons Commission. Five Honorary Degrees were then conferred upon distinguished men of church and state. Those thus signally honored were: Archbishop Amleto Cicognani, Apostolic Delegate; Bishop Patrick J. McCormick, Rector of Catholic University of America; Governor Thomas E. Dewey, of New York State; Rev. Isidore O'Brien, O.F.M., Franciscan author and lecturer; and George E. Sokolsky, distinguished columnist and radio commentator, who gave the principal address entitled, "The Peace of Truth, The Bulwark Against Marxism."⁵⁶

The great Charter Day events reached a climax when, a few minutes before three o'clock on October 4, 1950, Dr. Jacob L. Holtzmann, Regent of the University of the State of New York, solemnly presented the new Charter to the Very Rev. Juvenal Lalor, O.F.M. It was then that St. Bonaventure officially joined the ranks of universities. By this action the almost century-old institution became the only Franciscan university in the world.

The text of the new Charter follows:

This instrument witnesseth that the Board of Regents for and on behalf of the Education Department of the State of New York has amended the charter of St. Bonaventure's College, located in

56. *Vital Speeches*, XVII (Nov. 1, 1950), 45-47.

the town of Allegany, Cattaraugus County, which has incorporated under a provisional charter granted by the Board of Regents on March 1, 1875, such provisional charter having been made absolute by action of the Regents on January 11, 1883, and having been amended by the Regents on December 19, 1929, authorizing the college to confer certain graduate degrees, and further amended by action of the Regents on April 16, 1937, by authorizing said college to establish and conduct a junior college or a junior college department at St. Joseph's Seraphic Seminary, Callicoon, Sullivan County, and again amended by the Regents on October 18, 1946, with respect to the number and manner of election of members of the Board of Trustees of the corporation, by changing the corporate name of the institution to ST. BONAVENTURE UNIVERSITY.

Granted July 21, 1950, by the Board of Regents for and on behalf of the State Education Department executed under the seal of said Department and recorded therein. Number 5916

(Signed) LEWIS A. WILSON,
*Acting President of the University
and Commissioner of Education*

Radio and Press carried the news of the event to the far corners of the globe. In this connection it may not be out of place to relate the following incident:

The scene is the throne room of the Vatican where His Holiness Pope Pius XII, happily reigning, is about to greet hundreds of Pilgrims, many of whom had come from America to Rome for the Holy Year Jubilee. Almost the first words of His Holiness, after cheerfully greeting all present were: "Is there anyone here from Olean, N. Y.?" As he anxiously looked about for some to raise their hand in the affirmative, he seemed somewhat disappointed until he noticed two hands going up gingerly. The two ladies who had raised their hand mentioned that they were not from Olean, N. Y., but that they hailed from a city not far distant from it. They had come from Bradford, Pa. Then His Holiness, almost ignoring all the hundreds present, seemed intent to give them a special message. He asked them if they were acquainted with St. Bonaventure College? When the two ladies assured him that they knew St. Bonaventure's very well, His Holiness, all smiles, ad-

dressed to them this statement: "I know something about St. Bonaventure that I bet you do not know?" And answering his query, His Holiness announced to the two Bradfordites, and to the whole assembly hanging upon his words: "St. Bonaventure is no longer a college, but has been raised to the rank of a university!"

Thus did the news come to Rome, and thus—in touch with the world, as Pope Pius XII is—did His Holiness officially announce the important event and pass on the glad tidings to these Holy Year Pilgrims who had not as yet read the good news in the press.

Again, On August 12, 1950, the official Vatican newspaper *L'Osservatore Romano* announced to the Catholic World: "La scuola di S. Bonaventura elevata ad Università."

Thus we come to the close—not of the history of this growing institution—but of another glorious chapter in the annals of St. Bonaventure University. From its humble, truly Franciscan beginnings it has finally grown to "man's estate" and is ready to give added service in return for the confidence that has been placed in its educational policies. The spirit of St. Francis, which motivated the founding fathers, continues to permeate the academic atmosphere of this unique Franciscan University, nestled in the storied Allegany Valley; its students continue to carry the St. Bonaventure spirit with them into their varied and various walks of life, and thus fulfill in an even more glorious fashion the dream of Nicholas Devereux of Utica, and Bishop John Timon, C.M., Bishop of Buffalo.

IRENAEUS HERSCHER, O.F.M.

*Friedsam Memorial Library,
St. Bonaventure University.*

In addition to the items in the footnotes the following are sources of information on the subject:

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