

PART VI

JESUIT GROWTH IN THE MIDDLE WEST
FROM THE SEVENTIES ON

CHAPTER XXXIX

PROVINCIAL SUPERIORS (1871-1919)

§ I. FATHER THOMAS O'NEIL, S. J.

It is purposed to sketch here briefly the careers of the provincial superiors of the middlewestern Jesuits for the period 1871-1919, the series beginning with Father Thomas O'Neil and ending with Father Alexander J. Burrowes

Thomas O'Neil was born in Bally David, County Tipperary, Ireland, January 24, 1822. He came as an immigrant boy of twelve to St. Louis, where after two years spent at St. Louis University he fell into a critical illness. He had planned to follow a business career, now, with his life hanging in the balance, he decided, in case he survived, to become a Jesuit. With health restored he reentered the University, where he spent two additional years and passed thence to the novitiate at Florissant, July 20, 1844. Two years later, having made his first vows as a Jesuit, he was sent with three companions to Rome, there to do philosophy in the Roman College. The revolution of 1848 drove him thence and he completed his studies in philosophy in St. Louis. As instructor and especially as prefect of the students he acquitted himself with success, first in St. Louis and then at Bardstown. In the latter place the students, very many of them from slave-holding families of the South, were a restive and liberty-loving set, not readily submissive to the rigors of college discipline. Mr. O'Neil handled the situation well, showing firmness mingled with prudence and consideration while the student-body gave him on their part respect and confidence. Then followed theology at St. John's College, Fordham, New York, where after three years of study he was ordained to the priesthood in 1857. He finished his theology in St. Louis, where he underwent successfully the so-called examination *ad gradum*, was lecturer on dogmatic theology at the College Farm scholasticate, 1858-1859, and in May, 1859, returned to Bardstown to become rector of the college. He was filling this post when, at the outbreak of the Civil War, St. Joseph's College, Bardstown, held its last commencement, June, 1861, the institution not being thereafter conducted under Jesuit auspices. During the scholastic year 1861-1862 Father O'Neil made his third year of probation at Frederick in Maryland, after which he became rector of

St. Louis University, 1863-1868. He brought the institution safely through the difficult days of the Civil War, which were especially difficult in St. Louis, where sentiment on the burning issues of the period broke along sharp lines of cleavage.

On July 31, 1871, Father O'Neil entered upon the duties of provincial of Missouri in succession to Father Coosemans, who had filled the post for the uncommonly long period of nine years. O'Neil himself was retained in the office for eight years. Notable events in province development marked his administration. To the three colleges, St. Louis, Cincinnati, and Chicago, which he found in his jurisdiction in 1871, he added two more, Detroit in 1877, and Omaha in 1878. He was actively interested with other superiors of the Society in the United States in arranging the territorial limits of the newly organized Jesuit Mission of Buffalo. After being relieved at his own request of the duties of provincial, he became successively Visitor of the Mission of New Orleans, 1878, rector of St. Ignatius College, Chicago, 1880-1884, and rector and master of tertians at Florissant, 1889-1894. His last years were spent as spiritual director to the community of St. Xavier College, Cincinnati, where on March 2, 1899, he died after a distressing illness courageously borne.

The Society of Jesus makes a diligent and systematic effort by means of confidential inquiries to discover which among its members and in what degree possess what is called a *talentum gubernandi*, a "talent for government." Father O'Neil was evidently thought from the beginning to be well equipped in this regard for he was only in the thirties when he was set at the head of the Bardstown college. Prudence, firmness, knowledge of the Jesuit Constitutions, these traits among others of a competent superior in the Society of Jesus he possessed in large degree. Strangely enough, Father De Smet thought him to be out of sympathy with the Indian missions and on this ground among others protested to the Father General his appointment as provincial. There was probably no valid ground for any such suspicion. As to his fitness for the office, Father Coosemans, writing to the General on the subject June 15, 1870, expressed himself in these terms "Father O'Neil has not in my opinion all the [necessary] qualities but he is without contradiction, Father Keller alone excepted, the Father of the Province best qualified to govern the Province successfully A.M.D.G." He went through his long tenure of the provincialship with credit to himself and to the Society and expectations in him were not belied.

§ 2. FATHER EDWARD A. HIGGINS, S. J.

On January 1, 1879, Father Edward Higgins was installed in office as vice-provincial of Missouri. His predecessors, Fathers Coosemans

and O'Neil, had borne the title of provincial in keeping with the terms of the Father General's appointment. Apparently Father Higgins's nomination to the headship of the province was in some or other manner tentative or experimental as though the Father General wished to be first assured of his competency for the office before investing him with the title of provincial. This view is borne out by the circumstance that Father O'Neil now became socius or assistant to his successor, an unusual procedure in the Society, which seeks to give its superiors a free hand in the administration of affairs and not embarrass them by associating them in any intimate way with their predecessors in office. But before his first year of office had expired Father Higgins was designated provincial in the official register of the province.

Edward Aloysius Higgins was of Irish origin, having been born in County Carlow, Ireland, December 23, 1838. As a child of ten he came with his parents to America and settled in Louisville, Kentucky. Here Edward became a student in St. Aloysius College, the Jesuit school opened by Father Emig in 1849, going thence to St. Joseph's College, Bardstown, where he spent two years in the boarding department, 1852-1854. He became a novice at Florissant in 1854, went later through the usual round of duties as a scholastic instructor in Cincinnati and St. Louis, studied philosophy and theology in houses of the Maryland Province and was raised to the priesthood by Archbishop Spalding in Baltimore in 1869. From October, 1874, to his appointment as superior of the province he was rector of St. Xavier College, Cincinnati. Father Higgins's administration of the affairs of the Society in the Middle West was uneventful and no outstanding or particularly progressive step marked its course, except it be the final stage in the negotiations initiated by his predecessor for the transfer to the Society of Creighton College, Omaha. He was succeeded in office March 4, 1882, by Father Leopold Bushart. Father Higgins was subsequently thrice called upon to govern colleges, St. Xavier, Cincinnati, in 1886, St. Ignatius, Chicago, in 1887, and St. Mary's, Kansas, in 1894. He twice represented the Missouri Province abroad, in a congregation of procurators at Rome in 1886 and in the general congregation of 1892 held in Loyola, Spain. He died in Cincinnati, December 4, 1902, after an illness of four months borne with edifying patience and resignation.

Father Higgins was a man of prepossessing presence and address. A certain palpable reserve in his dealings with others sometimes created the impression that he was undemocratic and aloof, as a matter of fact, no man could have been more genuinely humble. He was a clear and cogent thinker and expressed himself in language that was as clear-cut as it was incisive. In the controversy on the school-question that

engaged the attention of American Catholics in the early nineties he took an active part and his contributions to the subject in dispute, while perhaps at times unnecessarily pungent, were manifestly sincere and never feeble in matter or form.

§ 3 FATHER LEOPOLD BUSHART, S.J.

Hanaix in Belgium saw the birth of Leopold Bushart (Buysschaert) January 27, 1833. He entered the Society in Belgium in 1854 and in 1857, when Father De Smet appeared in that country in the course of one of his European recruiting trips, volunteered for the Indian missions in America and accompanied the missionary on his return journey to St. Louis. But Leopold Bushart was destined never to see service among the Indians, he showed early a talent for administration and was called upon in consequence to carry the burden of one superiorship after another. He was provincial, rector in Cincinnati, St. Louis, Florissant and Milwaukee, and treasurer of the province, while in 1896 he represented the latter in a congregation of procurators in Rome. His tenure of the provincialate covered the period May, 1882-November, 1885. Probably nothing that he accomplished during these years gave him more satisfaction than the purchase he made in 1884 of a summer home for the scholastic instructors of the province, the property so acquired being an island, several acres in extent, in the charming waters of Lake Beulah, Wisconsin, at a distance of some miles west of Milwaukee. It was Father Bushart who turned over to the archdiocese of St. Louis the parishes of Osage and Cole Counties, Missouri, which had been organized by the Jesuits and served by them for nearly half a century.

A Jesuit associate of Father Bushart has written of him

Father Bushart took the office of Provincial with great reluctance, but this does not mean that the reins of government fell into slack fingers. He was a tireless worker and when he saw a thing ought to be done he went to its doing without giving explanations. He was always the same, a cheerful enthusiasm shone in his countenance all the time, yet he was never elated by success nor moved by failure. Successes and failures were just the same. God's will. He never worried. A consequence of this was that he was often sent by his superiors where some building was going on or large financial transactions were taking place, such as have broken the spirit of really great men among us. Nothing disturbed his equipoise of mind. His judgment seemed just as correct in the midst of turmoil as in the quiet of retreat. He was careful in lowly offices as in high

Father Bushart died in St. Louis, September 1, 1909.

§ 4. FATHER RUDOLPH J MEYER, S. J.

Father Rudolph J Meyer was a native of St. Louis, where he was born November 8, 1841, in the parental home, which stood opposite to what is now the Grand Avenue entrance to Tower Grove Park. At St. Louis University, where he was registered 1852-1858, he showed himself conscientious and studious, serving as many as eight Masses on Christmas Day, as the brother sacristan used afterwards to recall, and carrying off most of the prizes from his classmates. He was entered at Florissant as a novice in 1858 and did philosophy in Boston and Georgetown and theology in the Woodstock scholasticate, where on the completion of his studies he underwent the classic ordeal of the "Grand Act," a defense in public of propositions ranging over the entire field of philosophy and theology. Tertianship was made in Belgium. Then followed professorial duties for a space, after which, in 1879, he received an appointment to the rectorship of St. Xavier College, Cincinnati, the beginning of a series of administrative positions which he was to fulfill without interruption to his death. He was rector of St. Louis University, provincial, Visitor of the Mission of California, tertian-master, rector in Milwaukee, assistant to the Father General, Luis Martin, for the English-speaking provinces, and superior of the Buffalo Mission. It was while filling for a second term the office of provincial of Missouri that he died suddenly of an apoplectic stroke at St. Louis University December 1, 1912. A tribute to Father Meyer's memory addressed to all the houses of the Society by the Father General, Francis Xavier Wernz, recalled that "this excellent Father had to a distinguished degree the gift of teaching, preaching and governing, was equipped not less with prudence and experience in affairs and was adorned in manifold ways with the religious virtues."

To Father Meyer the Missouri province was indebted for important steps in its development. Largely through his insistence the scholasticate was revived at St. Louis University in 1889, while the new building on Grand Avenue, in which it was temporarily housed, owed its existence in considerable measure to the active interest he took as provincial in its erection. The delicate business of carrying into effect the General's instructions touching the dismemberment of the Buffalo Mission, which was put into his hands, he discharged with prudence and to the satisfaction of those concerned. The domestic discipline of the Jesuit houses and studies, both in the scholasticate and the colleges, were always the two chief concerns of Father Meyer while the government of the province rested upon his shoulders. He had an ardent love for the Society of which he was a member and a studious and meticulous regard in his own practice for its rules, and these traits he sought to

communicate to those under his authority. As to studies, what he undertook in order to maintain the academic status of the Jesuit middle-western schools at a high level will appear later in this history.

Father Meyer was a man of broad and varied culture, speaking a number of European languages and keenly interested in happenings in the scholastic world. His experience as an educator ranged from a professor's chair and a college dean's desk to the administration as rector of more than one college. His attitude towards departures from the Jesuit traditional program in matters educational was always one of conservatism, sometimes in the opinion of his associates carried to an unnecessary degree. Like Edmund Burke, whose political conservatism was said to be motivated by the fear he had lest in changing even minor appurtenances in the political machinery one might throw the entire delicate mechanism out of gear, Father Meyer conceived of the Jesuit *Ratio Studiorum* in the light of an educational device which had been used to excellent purpose in the past and, having thus justified itself, was not to be tampered with under penalty of impairing its proved effectiveness. The particular service he rendered the province educationally was in organizing and systematizing the study-programs of its schools on a uniform plan, which made an end of the confusion that had in a measure previously obtained.

§ 5 FATHER JOHN P. FRIEDEN, S.J.

John P. Frieden was born November 18, 1844, at Ehnen, a small town in the Grand Duchy of Luxemburg. His father had been a school-master and made arrangements for his son to adopt the same profession. After a normal-school course in the city of Luxemburg, which included music with a practical knowledge of the organ, but, strangely enough, not Latin and much less Greek, the young pedagogue was put to teaching in a village school, in which employment he spent six years. In 1869 Father De Smet was in Belgium, which is contiguous to the Grand Duchy of Luxemburg, canvassing as he usually did on his European trips for novices. Young Frieden, having heard of the presence of the famed missionary in the neighborhood and of his call for candidates for the Missouri Province, resolved to answer it. He was received into the Belgian novitiate at Tronchiennes, February 24, 1869. Two months later a fellow student of his at the normal-school, Nicholas Edelfried Schlechter, joined fortunes with him as another recruit for Missouri. In mid-June the two Luxemburgers left Belgium for America in company with Father De Smet, arriving at Florissant, July 8, 1869.

By 1881 John P. Frieden had made acquaintance, as a scholastic instructor in St. Louis University, with the American boy, completed

successfully at Woodstock College the conventional courses of philosophy and theology and received ordination at the hands of Archbishop Gibbons of Baltimore. At forty-one he became rector of Detroit College, filling the post some three years and a half, July, 1885, to January, 1889, when he was called to a broader field of action as provincial of Missouri. He entered on office January 27, 1889, and retired from it September 23, 1894. He was subsequently instructor of the tertians at Florissant for two years and from 1896 to 1907 superior of the Mission of California with residence in San Francisco. During his tenure of the latter office occurred the disastrous San Francisco earthquake and fire of April 18, 1906, which utterly destroyed the Jesuit college of St. Ignatius and its majestic church. In 1908 Father Frieden began to fill the post of rector of St. Louis University, which gained notably in material development and prestige under his energetic and enterprising direction. A noteworthy step which he took was the creation of an advisory board of representative citizens of St. Louis, many of them non-Catholics, with the design of enlisting their sympathy and support in promoting the interests of the University. Father Frieden died suddenly December 2, 1911, while making a call in a lawyer's office on business connected with the University. His death evoked admiring tributes from persons of all classes and creeds, for he was, in the best sense of the term, a civic figure.

"He radiated energy and good cheer wherever he went," wrote the editor of the *St. Louis Republic*. "The busy educator was a citizen of a type all too rare. He was in active sympathy with every movement making for a better community life and found time to serve on committees of the Civic League and to speak for the causes which enlisted his support." And a Methodist Episcopal clergyman, Dr. Lichteiter, who had been associated with him in promoting civic projects, penned the lines. "St. Louis should appreciate the fact that Father Frieden developed a great University here. He called to its counsels the ablest men of business and professional skill, regardless of their religious affiliations. He combined as few men have combined the practical skill of the administrator with the insight and passion of the teacher."

§ 6. FATHER THOMAS S. FITZGERALD, S. J.

Father Thomas S. Fitzgerald was Missouri provincial during the period 1894-1899. Born in Ireland March 1, 1848, he emigrated to America with his parents, who settled in Chicago in the widely known Holy Family parish of that city. After some years of study in the boarding-department of St. Louis University he entered the Society of Jesus at Florissant in 1869. Having made philosophy and theology at Wood-

stock College, and the tertianship at Frederick, Maryland, he became superior in 1884 of the newly opened Marquette College, Milwaukee. For a year he directed the short-lived academy opened by the Jesuits in 1888 on the north side of Chicago and passed thence in 1889 to Omaha to become rector of Creighton College. In 1891 he returned to Chicago to take in hand for three years the direction of St. Ignatius College. Then followed his five years in the provincialate, after which he was again in Chicago as temporary head of the college. He went to Rome as Missouri's representative in the congregation of procurators of 1899 and on his return was named pastor of the Church of the Gesu in Milwaukee, which position he filled during the last eleven years of his life. He died December 10, 1910, at the novitiate, Florissant, whither he had retired in the hope of being relieved of a chronic malady which had incapacitated him for his pastoral duties.

Father Fitzgerald achieved a measure of distinction as a preacher and lecturer. His manner was almost studiously restrained and meditative and lacked as a consequence the freedom and spontaneity one is wont to associate with natural eloquence. "But he had a voice," wrote one who had many contacts with him, "of singular sweetness and with much about it of that emotional undertone, that power of suppressed pathos which strangely sets the heart-strings of the hearer vibrating in sympathy, his kindly, winning features lent persuasion to his words while his whole manner, at once sincere, straightforward and scholarly, inspired confidence and riveted attention."

The native kindness and considerateness which Father Fitzgerald had manifested while presiding over smaller communities he carried with him into the office of provincial. Temperamentally sensitive and apprehensive, he felt with more than ordinary keenness the worries and anxieties that go with administrative positions in religious orders. Yet his delicately strung nature was no bar to the fidelity and success with which he discharged one by one the duties of his important office. It is to his enterprise that St. Louis University owes the structure of red pressed brick on West Pine Boulevard in St. Louis which at present houses the School of Philosophy and Science. He performed twice the visitation of the Mission of British Honduras, first in January, 1894, and a second time in 1898. In visiting the various outlying stations a small frail dory had perforce to be used as the only available means of transportation. Travel in such a craft under a broiling sun over the wind-swept waters of the Caribbean Sea had its inconveniences, not to say, obvious risks. It was also while Father Fitzgerald was provincial that the residence of Washington, Missouri, in the hands of the Jesuits for forty-six years, was transferred to the diocesan clergy.

§ 7. FATHER JOSEPH GRIMMELSMAN, S.J.

Father Grimmelsman was born in Cincinnati, Ohio, March 17, 1853. From the parish school of St. Mary's he passed to St. Xavier College and thence to Florissant, where he became a novice August 9, 1871. He was the first scholastic to belong to the faculty of Detroit College, which began its career in the September of 1877. Philosophy was done at Woodstock in Maryland and theology at Louvain, where after a year's preparation he made the "Grand Act," occupying on the occasion the chair of the illustrious Louvain theologian, Leonard Lessius. In March, 1889, he was called to the rectorship of Marquette College, Milwaukee, and thereafter up to his demise he occupied almost without interruption some or other executive position. He became rector of St. Louis University in 1891, filling the post for six years. In February, 1899, he was named provincial, his tenure of office lasting until December, 1905, when he was appointed rector and master of tertians at Florissant. He became rector of St. Xavier College, Cincinnati, in 1908, of Marquette University in 1911, and of St. Stanislaus House of Retreats, Brooklyn, Ohio, in 1915, being also in the last named place master of tertians, a position he had already held at Florissant. He went to Rome in 1910 to represent the province in a congregation of procurators, and again in 1915 to the general congregation which elected Father Ledochowski as General. It was while in attendance at this latter gathering that he suffered a paralytic stroke from which he never afterwards entirely recovered though he managed to continue to discharge the duties of rector in Milwaukee and later at the tertianship in Brooklyn. His death from the paralysis which had made its first onset almost four years before occurred in St. Louis, December 20, 1918.

Father Grimmelsman was tall, erect, pleasant-faced and otherwise of prepossessing appearance. On many counts he seemed a person eminently qualified to make important personal contacts outside the order. Yet for some reason or other he refrained as a general thing from doing so. His intellectual gifts were of a superior order and there was an obvious distinction in his manner of speech and bearing, but for all his social gifts he kept studiously aloof from occasions or movements of a civic or public nature where one would think opportunity could be found to advance in some legitimate way the interests of the Church or of the institutions over which he presided. His attitude in this respect was occasioned perhaps by a certain timidity, of which he showed traces even in intercourse with his own associates of the order, or it may have been due, as has been conjectured, to a skepticism he seemed to entertain as to the ultimate utility for the purposes of a Jesuit of forming or cultivating secular friendships. Though the fact that he was retained in

superiorships nearly his whole life as a Jesuit would indicate that he gave general satisfaction in this capacity, Father Grimmelsman's attitude as an executive was marked by what was sometimes considered to be an undue conservatism. Hardly any forward step of consequence in the development of the Society in the Middle West is associated with his name. He was content to follow the beaten path, leaving it to others to exercise initiative or enterprise if they saw fit to do so. Yet Father Grimmelsman was withal an inspiring figure for years in the Jesuit circles in which he moved. His colleagues could learn from him the meaning and blessings of orderly and conscientious domestic government according to the letter and spirit of the Jesuit rule.

§ 8. FATHER HENRY MOELLER, S.J.

Henry Moeller, born in Covington, Kentucky, January 5, 1847, made his classical studies at St. Xavier's, Cincinnati, which he left to enter the Society at Florissant, February 10, 1867. Higher studies were made at Woodstock College, where he received the priesthood in June, 1880, while the tertianship was discharged at Florissant, 1882-1883, where he simultaneously filled the post of professor of the juniors. In 1884 he was placed at the head of St. Xavier's, Cincinnati, being transferred thence in 1885 to the rectorship of St. Louis University. Relieved of this charge in 1889, he was employed for nine years as one of the province staff of missionary-preachers. His oratorical powers were noteworthy, an engaging presence, a lively manner and an exquisitely modulated voice contributing to the success he achieved in the ministry of the pulpit. From 1897 to 1905 he was master of tertians at Florissant and for one year, 1904-1905, rector of the novitiate. In 1905 he was called to govern the Missouri Province but held office only until 1907, being at his own earnest request relieved of the responsibility. He then resumed his former duties of tertian master and continued to discharge them until 1915 when failing health made it necessary to relieve him. He died December 20 of that year at the University of Detroit, where he was filling the post of spiritual director of the Jesuit community.

Father Moeller, it has been finely said, was more remarkable for what he was than for what he did. But this is not to say that he failed to acquit himself with credit in most of the practical things he was called upon to do. His work in the pulpit was of a high order of excellence. The spiritual training he was required in the capacity of tertian-master to give to the young fathers showed insight and sympathy and was greatly appreciated by its recipients. As superior, on the other hand, he was diffident and often indecisive, a limitation of temperament that prevented him from scoring any notable success in executive positions, but

the limitation had much of a virtue about it for if he was diffident and indecisive it was self-depreciation that made him so. What indeed made Father Moeller an inspiration to his Jesuit confrères, for he made few contacts with the outside world, was the charm of his personality. The picture of him which follows is from the pen of one who had come to know him in various relations

He had a distinguishing charm of manner, a marvellous voice, pleasing, flexible, expressive of every emotion from tenderness to terror, a great command of language. It has been remarked that he bore no small resemblance to Newman, something of the same slender yet vigorous frame, of the same light swiftness of carriage, keen, masterful, yet calm, reposeful and with a hint of wistfulness. And the likeness was in his soul too, in his literary gifts though of a much lower order, in his subtle, delicate sympathies at once strong and sensitive, in his unflinching honesty and courage of conviction; in the pathos of his self-tormenting, in his great loneliness even with a host of friends and admirers, above all in his vivid faith and transparent spirituality.

§ 9 FATHER ALEXANDER J. BURROWES, S. J.

Father Alexander J. Burrowes, like his predecessor in the office of provincial, Father Rudolph Meyer, was a native son of St. Louis. Born in the Missouri metropolis October 14, 1853, he was a student for several years in the local Christian Brothers' College, being the only American-born Missouri provincial who had not attended a Jesuit college before entering the Society. He began his noviceship at Florissant, August 10, 1872, went through the various stages of Jesuit training and formation and from the completion of his divinity studies up to his decease filled almost continuously one position of executive or quasi-executive trust after another. He was minister, socius to the master of novices, four times rector, socius to the provincial, visitor, procurator to Rome and master of tertians. The fierce light that beats upon a throne has in a measure its counterpart in the religious life, yet through all official contacts and community intimacies Father Burrowes wore remarkably well. There was very much in him to inspire confidence and engage affection, transparent simplicity and sincerity of manner, a kindly, patient, tolerant temper, unflinching genuinity, a keen sense of humor, a steady, unobtrusive piety. Briefly, it was the combination in him of engagingly human traits with genuine virtue and spirituality that made him through long years so likable a figure among his fellow-Jesuits.

Probably the most significant feature of Missouri Province history during the quarter-century, 1900-1925, was the movement for university expansion. This took especially the direction of superadding pro-

fessional schools to the existing arts departments in the colleges of the province. Father Burrowes was conspicuous as a promoter of the movement. Opportunities to give expression to the university idea came to him when rector at Marquette and he seized them. Medicine was taken on in 1907 and law in 1908. In Chicago, where he became president of St. Ignatius College in 1908, he found a fresh field for the realization of the university idea, introducing law in 1908, medicine in 1909 and engineering in 1911.

Father Burrowes's administration as provincial overlapped the World War. In April, 1917, the United States was swept into the conflict. The Catholic hierarchy of the country having already pledged its sympathies and support to the government, Father Burrowes issued on April 7 a letter admirable in phrase and content in which he impressed upon the men of the province their duty under the circumstances. "Let all frequently call upon the Holy Spirit," so the letter concluded, "to diffuse the spirit of charity among the members of the Province so that the strife of arms may leave no bitterness in its wake nor cause any diminution in the fervor of our religious life." While thus piloting the province through these troublous times Father Burrowes had also to give attention to the educational problems with which the midwestern Jesuits had been engaged ever since Father Meyer had initiated in 1887 the movement for a better organization of studies both in high school and college. A favorite contention of his was that the range of reading in the classical authors ordinarily required in the Jesuit schools was much too limited and he was for extending it by a considerable margin. Again, he was in complete sympathy with the movement to bring the Jesuit colleges of the United States, as far as expediency seemed to demand, into harmony with outside academic standards, believing it could be done without sacrifice of anything essential in Jesuit educational ideals and methods.

The seven years of life that remained to Father Burrowes after being relieved of the provincialship in 1919 were spent by him as master of tertians at Brooklyn and for a few months at Hot Springs, North Carolina, where the tertianship was conducted for a single year, 1926-1927, after the partial destruction by fire of the Brooklyn building in the spring of 1926. When he took up his work at Hot Springs, he was already suffering from the fatal malady that brought him to his grave. But he managed with edifying courage to conduct the tertians' "long retreat" to the end, after which he collapsed and was brought to Cincinnati, where he died January 19, 1927.



Group of midwestern Jesuits, St Louis, c 1888 *Rear row, left to right* Fathers P Murphy, W. Poland, Harts, M. Dowling, Hughes, McErlane, Frieden, H Moeller, J Poland, Kinsella
Second row, left to right Fathers Hagemann, Bosche, Van der Erden, Stephens, Schapman, Huggins, Brady, Driessen, J. Rigge, Calmer, Leib
Front row, left to right Fathers Bouge, Bushart, Stuntebeck, Hill, T O'Neil, Meyer, Damen, Nussbaum, F. Garesché, Zealand, Coppens

