COMMUNITY IN DIVERSITY

A HISTORY OF INTERNATIONAL STUDENTS AT GEORGETOWN UNIVERSITY, 1789-1860

Henri Minion
Mentor: Adam Rothman

A Thesis Submitted in Partial Fulfillment for the Requirements for the Award of Honors in International History, Edmund A. Walsh School of Foreign Service, Georgetown University, Spring 2010
Acknowledgments

This thesis would not have been possible without the extensive help that the staff of the Georgetown University Archives at Lauinger Library provided me. A special thank you goes out to Lynn Conway and Ann Galloway for their endless support and all of their assistance as we worked through the puzzling nature of the early Georgetown ledgers.

I’d also like to thank the many professors who brought me to this topic – Dr. John Glavin for helping me form the original question back during my semester in the John Carroll Forum; Dr. Howard Spedelow for helping me narrow the topic as a senior; and Dr. Adam Rothman for the insight he provided into the relevant parts of early American history.

Dean Maura Gregory-Kasper encouraged me to keep going even when I wanted to quit. And my eight fellow students in the thesis class provided valuable feedback along the way and to them that I owe enormous gratitude: Maya Brodziak, Eliza Buddenhagen, Jonathan Cohn, Sarah Forrest, Rebecca Glade, Dana Patton, Tiggy Talarico, and Nathaniel Weisenberg. It might have taken me a long time to get here, but I am grateful to all of the help I received from everyone along the way.
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>Community in Diversity</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>International Students at Georgetown</td>
<td></td>
</tr>
<tr>
<td>Chapter 1</td>
<td>The Spirit of Georgetown</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>A Brief History of Georgetown</td>
<td></td>
</tr>
<tr>
<td>Chapter 2</td>
<td>Faith and Justice</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Guadeloupe and Martinique, The Caribbean</td>
<td></td>
</tr>
<tr>
<td>Chapter 3</td>
<td>Academic Excellence</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>New Orleans, Louisiana, United States of America</td>
<td></td>
</tr>
<tr>
<td>Chapter 4</td>
<td>Educating the Whole Person</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>Puerto Rico, The Caribbean</td>
<td></td>
</tr>
<tr>
<td>Chapter 5</td>
<td>Cura Personalis</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>Matanzas, Cuba, and Cárdenás, Cuba</td>
<td></td>
</tr>
<tr>
<td>Chapter 6</td>
<td>Contemplation in Action</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>Mainland Latin America</td>
<td></td>
</tr>
<tr>
<td>Chapter 7</td>
<td>Ad Majorem Dei Gloriam</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>Conclusion</td>
<td></td>
</tr>
<tr>
<td>Epilogue</td>
<td>Interreligious Understanding</td>
<td>81</td>
</tr>
<tr>
<td>Appendices</td>
<td>Utroque Unum</td>
<td>84</td>
</tr>
<tr>
<td>Bibliography</td>
<td>Women and Men for Others</td>
<td>96</td>
</tr>
</tbody>
</table>
Introduction
Community in Diversity
International Students at Georgetown

The story of Georgetown is the amalgamation of the thousands of stories of Georgetown’s students. Each one of the students who attended the College – whether it was for ten days or ten years – became a member of the Georgetown family, the Georgetown community. Many now exist solely in the College’s ledgers, their presence at Georgetown the last proof we have of their existence. Although most of the early students fall under this category, several stand out prominently for not only who they were but also how they used their classical Georgetown education later in their lives. An analysis of their post-Georgetown lives is a window into the endless possibilities that a Georgetown education provided its students. Some of the students for whom there exist more extensive records were international, originating from one of the many colonies (soon-to-be independent states) of the Western Hemisphere. On April 17, 1792, during Georgetown’s second year of academic training, brothers Nicholas and Jean-Jacques Fevrier of the French West Indies became the first of many international students to attend Georgetown College. This thesis seeks to examine the international students of
Georgetown College from 1789 to 1860 to understand the unique contributions that they made to the school and the ways in which they used their Georgetown education when they returned home to their native countries.

Previous histories of the College, including Robert Emmett Curran’s *Bicentennial History of Georgetown University*, tend to look at Georgetown and its students as one entity with one pulse. Approaching the topic from the top, they do not truly observe the diversity of the student population, instead focusing their attention on the larger picture – the administration, the campus, etc. This therefore misses the individualism of one’s Georgetown experience. Not all students followed the same curriculum and one of the attractions of Georgetown to international students was the real flexibility of the seemingly rigid curriculum. Thus, by looking at Georgetown at the individual level, it is possible to glean aspects of life at the College that previous histories of the school miss.

Determining who was international is at times difficult. Georgetown’s record-keeping in its first several years was inconsistent and incomplete. Nevertheless, the tuition ledgers and entrance books provide valuable insight into the earliest students at the school. Most international students were clearly labeled as being from a different country as opposed to the domestic students that were oftentimes listed with just a county or, if from farther afield, a state. In this way, many international students are easily discernible. This system, however, leaves a large number of students as being from an ambiguous location, either completely unknown or from multiple locations. All boarders at the school needed to have a guardian, usually a family friend or a father’s business associate, in the Washington area who would be responsible for the payment of the bill and to whom the student could be sent in case of expulsion. For these ambiguous students, the tuition ledger was usually able to provide the key to the origins of the
student as some were under the guardianship of a person with clear ties to a foreign country or other students who were listed as being foreign. Thus, combining the information, it is possible to deduce which students were American and which students were foreign, although full accuracy is not achievable.

The definition of international and foreign used throughout this thesis is somewhat unorthodox but reflects the nature of the United States during the era. First, any person born outside the territory of the United States or what would become the territory of the United States is considered international. Such a definition disregards the persons originating from the rapidly changing borders of the country and thus, persons originating from the American frontier are also labeled international. As the frontier consistently moved west, this definition becomes somewhat subjective. For example, places like New Orleans are international until the 1830s when they became a more integral part of the United States. Some exceptions were made depending on the specific circumstances. A person who grew up in the United States to foreign parents is often just as international as someone who was born in a foreign country. I allowed myself some leeway in the decision as to who was international and based part of the determination on their experiences at the College. I recognize the inherent problems with such a
definition but am confident that it helps to provide the full story of international students at Georgetown during this time period. I strove for consistency in the application of my standards of internationalism and believe that the cases presented in this thesis provide a sufficient overview of the various types of early Georgetown international students.

It was this internationalism at the College that has made Georgetown diverse since its founding. In modern usage, diversity typically refers to aspects of race and, to a lesser extent, ethnicity. Yet at a time when races were severely segregated, diversity had a different meaning. Thus, I use diversity in this thesis to reflect a diversity of backgrounds as demonstrated by location of birth. In this way, the internationalism at Georgetown produced a level of diversity unmatched by other colleges at that time.

It is estimated that ninety-one percent of students at New England colleges, including Harvard and Yale, were from New England in the late eighteenth century.\(^1\) There is no proof that Harvard College had a significant international population for its first few centuries but there was a clause in its original charter providing for the education of Native Americans, although this only applied to locals.\(^2\) The College of New Jersey (modern-day Princeton) had a similar provision for Native Americans and also had few international students.\(^3\) In the 1770s, Alexander Hamilton moved from Nevis in the British West Indies to Elizabeth, New Jersey, to continue his education. He then took up a place at King’s College (presently Columbia) as one of their few international students.\(^4\) This was the pattern that existed in most of the colonial colleges, or those founded before the American Revolution. There were very few non-local students.

---


Two colonial colleges had more of an international reach although neither to the extent of Georgetown. The College of William and Mary’s faculty was predominantly from England until after the American Revolution. The College lost most of its original records in devastating fires in 1705, 1859, and 1862, but the records that do remain do little to suggest that the student body was international. Most students for whom there are any records were from Virginia, with a very small proportion being from neighboring states. William and Mary was a primarily local institution with an international faculty. In a different reflection of internationalism, Yale College took education to others, as evidenced in a mission trip to Hawaii in 1809. There, an alumnus of the College educated a man named Obookiah and encouraged him to continue his education back in Connecticut. Yale has no records of him ever enrolling at the school, however. Despite the potential for some international presence at the colleges, especially William and Mary and Yale, their student bodies were comprised predominantly of local students.

These colonial colleges contrasted greatly with Georgetown which, besides attracting students from other parts of the United States, attracted many students from abroad. Reflecting this international reach, the College printed the first prospectus after the school’s founding in three languages: English, French, and Spanish. By 1800, Georgetown had students who spoke each of those languages as their mother tongues. Despite the diverse backgrounds of Georgetown’s early students, they all entered the Georgetown community, adding their unique stories to the grander narrative of Georgetown’s history.

---

8 Reynolds.
Chapter 1
The Spirit of Georgetown
A Brief History of Georgetown

Georgetown’s Beginnings

Georgetown College was founded on the banks of the Potomac River in 1789 in Georgetown, Maryland. Recognizing a lack of a solid English-Catholic education in the New World, Bishop John Carroll dreamed up a college that would not only educate the region’s Catholics, but also prepare worthy students for a life in the seminary. Carroll himself had been forced to travel to Europe to receive his education, where he was originally ordained a Jesuit. Because Pope Clement XIV suppressed the Jesuit Order in 1773, when Georgetown was founded sixteen years later, it would not officially be associated with the Society of Jesus even though most of the educators were Jesuits.

Georgetown’s first student, William Gaston, arrived from North Carolina in 1791. Like most of Georgetown’s first students, he was Catholic. The majority of students in the ensuing decades were Catholic as well, raising the new college’s profile amongst the Catholic
communities throughout the Americas. The Protestant population at the College in the early
nineteenth century was large, but those students were predominantly day-scholars and thus
partially separated from the boarders at the school. The first Jewish student was Marx Edgeworth
Lazarus of South Carolina who entered in 1834. The first non-Judeo-Christian student was
Attinoho Shott, a Native American who enrolled later that decade. Although the Catholic
community came from a variety of locations, the non-Catholic community was mostly local.9

Georgetown’s diversity and international reach was not limited to just students. The
college’s third president, William Louis DuBourg, was a native of Sainte-Domingue (modem-
day Haiti). He was born in Cap Français but left the island when he was just two years of age to
live with his grandparents in France, where he received his religious training. He was ordained a
Sulpician priest and then made his way to Baltimore in 1793, a city home to many Saint-
Dominois refugees who fled the violence and revolution perpetrated by Toussaint L’Ouverture
in Saint-Domingue. DuBourg was appointed president of the College in 1796 and served until
1799. He expanded the faculty and broadened the criteria for admissions, thereby allowing a
greater number of young men to enroll at Georgetown. Indeed, it was during his term that the
first non-Catholics entered the College.10

In the 1810s Georgetown nearly closed its doors due to financial troubles. Competitor
schools in New York City and Baltimore, especially Saint Mary’s College which was founded as
a French-language equivalent to Georgetown by Bishop DuBourg in 1799, threatened to steal
away students and teachers as New York and Baltimore were considered more “international”
cities than the new national capital due to their closer ties with international businessmen and

9 Robert Emmet Curran. The Bicentennial History of Georgetown University: From Academy to University 1789-
1889. Washington: Georgetown University Press, 1993. 172. Lazarus was an exception to the trend that non-
Catholics were locals. However, he came from one of the most prominent South Carolinian families, the Mordecais.
politicians. Baltimore in particular was a focal point for the businessmen due to the Haitian Revolution. Maryland is said to have extended a friendly hand to the growing refugee population and welcomed them into the close-knit Catholic Maryland community since most of the Saint-Domingo exiles were Catholic. The wealthy Saint-Domingo, or the ones who were able to leave during the revolution, had already established relations with Baltimoreans through commercial interests in previous decades. The economic and religious connection between the two populations made Baltimore an attractive option for the refugees.

The impact of the Saint-Domingo refugee population in Baltimore can be seen in the educational facilities that developed around the city to cater to this population. Despite the relative proximity of Georgetown College and its mission to educate all, there was an image that the school was only for English speakers. In fact, DuBourg was criticized by future presidents of Georgetown for hiring too many French teachers and attracting too many French-speaking students. That is one reason why he founded Saint Mary’s College in 1799.

Saint Mary’s College, at least in the beginning, only allowed students from the Caribbean. This was a population that Georgetown had attracted until this point. However, Saint Mary’s, the “French” College, took a liberal stance on what constituted Caribbean. The first six pupils were evenly divided between Cuban and French, where French included refugees from Saint Domingue residing in Baltimore. The population of Saint Mary’s College, therefore, reflected the needs of the refugee population in Baltimore. It is reasonable to believe that if Bishop DuBourg had not founded the new College, these Saint-Domingois refugees would have

---

11 Saint Mary’s College is now known as Saint Mary’s Seminary and University. It is the official seminary for the Archdiocese of Baltimore.
14 Melville, 71.
15 Melville, 84.
been students at Georgetown despite the language barrier as previous Saint-Domingois students already studied at the College. Along with severe financial trouble, Saint Mary’s College almost caused Georgetown to shut down forever.

Georgetown survived the financial difficulties and competitor schools by attracting investments from personal contacts of Carroll and attracting students based on the school’s quickly burgeoning reputation. Three distinct events helped the school’s reputation. First, William Gaston, the first student, became a United States Senator in 1813. Second, Pope Pius VII had officially restored the Jesuit Order in 1814, allowing for a freer marketing of the College as a Jesuit, and not just Catholic, institution. This was important because of the well-known educational tradition of Jesuits. Finally, the College was granted a charter to confer degrees by the federal government in 1815. By 1820, Georgetown was well on its way to becoming a permanent fixture in higher education.

Georgetown thrived over the ensuing decades as students came from farther and farther afield, including Valparaiso, Chile, and Buenos Aires, Argentina. However, at the outbreak of the United States Civil War in 1861, very few students were left at the College. By this point Georgetown had educated students from nearly every state in the Union and a fair proportion of countries in the Western Hemisphere. Its sons had, and continued to have even after the War, an impact on world affairs and an impact in other countries.16 Georgetown can be considered one of the first international colleges in the Americas because of the backgrounds of the students it attracted and the impact that its students had in the world.

---

16 I use the term sons here because all of the early students in this period were men. The first women attended Georgetown in 1903 with the opening of the School of Nursing. The College became fully co-educational in 1969 when women were admitted into Georgetown College for the first time.
Jesuits in the Western Hemisphere

Georgetown could attribute much of its internationalism to its Jesuit identity as well. Jesuits arrived in the Western Hemisphere in the sixteenth century and in the United States were typically on the frontier, one step ahead of an advancing European population. Many of Georgetown’s early international students came from towns that were focal points for Jesuit missionaries. For example, in 1700, French Jesuits arrived in Illinois Country and set up a mission on the banks of the Kaskaskia River. By 1703, the Jesuits were well-established amongst the Native Americans in the area and a few Frenchmen came to join this blossoming village. Within a few years, there was a church and other signs of Catholic life forming in the village.17 Just over a century later, a resident of Kaskaskia, Illinois, Peter Menard, entered Georgetown.18

---

Ten years after the founding of Kaskaskia, another Jesuit missionary group established a church in the village of Natchitoches, Louisiana. Disagreements with other Catholic orders in 1738 led the Jesuits of Natchitoches to leave their church and mission to the Capuchin Order, a group that stressed simplicity and the education of the poor. Catholic life continued in the town and parish records indicate that the Catholic Church performed over ten thousand baptisms between 1817 and 1840. In October, 1816, brothers Leston and Neuville Prendhomme made the journey from Natchitoches to Georgetown to take up their studies.

Outside of the United States, Jesuits founded villages in strategically important locations. For example, in Mexico, Jesuits established churches along the famed Jesuit Trail between Veracruz, on the Gulf coast, and Mexico City, in the interior. Between the two cities is Orizaba, a town that was granted a cathedral in the late eighteenth century by the Pope. The Catholic-Jesuit tradition in Orizaba was very strong, and between 1840 and 1850, six Orizabeños joined dozens of other Mexicans at Georgetown College.

---

Further south, Jesuits were extremely active in South America prior to their expulsion from the Spanish colonies in 1767. Their history goes back to the late sixteenth century when the first Jesuits arrived in Santiago, Chile. They established a strong reputation in Chile as leaders in education for both the European and Native American populations. Their success was translated into the creation of universities in Santiago to educate all, including groups officially persecuted by the government. Despite their expulsion, the Catholic-Jesuit educational tradition remained in the city, and the wealthiest citizens, the only ones who could afford to do so, sent their sons to Georgetown to continue their Catholic education. At least ten Santiagueños came to the United States to continue their education within a century of the last Jesuit leaving the city.

Also along the Pacific coast of South America sits Paita, Peru, the town with the best natural harbor between Valparaiso and Panama. Jesuits had established themselves throughout Peru by 1615 and were considered the most helpful of the Spanish invaders by Felipe Guaman

---

23 “Classical Journal of Georgetown College.”
24 Alejandra L. McCall “Ad Maiorem Dei Gloriam: The Expulsion of the Jesuits from Chile and Their Journey into Exile.” Paper presented at the National Conference on Undergraduate Research, Apr. 16-18, 2009, La-Crosse, WI.
25 “Classical Journal of Georgetown College.”
26 Paita, Peru, is also spelled Payta. I have decided to use the modern spelling in this thesis in order to assist others who may which to do future research on this subject.
Poma de Ayala, an indigenous Peruvian who served as an Incan translator for the Spanish invaders. The Jesuits spread throughout the country and established a fort in Paita to extract resources and convert the natives. The city was sacked by the English in the 1740s and the Jesuits were expelled just twenty years later, but the legacy of the Jesuit mission in Paita can be seen by that city’s connection to Georgetown. In the 1850s, four of the eight Peruvian students at Georgetown called Paita home.

Throughout the eighteenth century, Jesuits and other Catholic orders established educational institutions around South America. One of the oldest, and largest, was the Pontificia Universidad Javeriana (Pontifical Xavierian University) in Bogotá, Colombia. It was originally founded by Jesuits in 1623 and quickly grew, attracting students from all across the continent. While Georgetown’s reputation was rooted in its high-quality English-language education, Pontificia Universidad Javeriana was the top Spanish-language Catholic university in the New World throughout the eighteenth century.

Javeriana was not to last. King Carlos III of Spain expelled the Jesuits from his domain in 1767. The Jesuits of Bogotá, under Spanish control, were therefore forced to close their institution on July 31 of that year. All other Jesuit institutions in South America were closed as well. Even with the restoration of the Jesuit order in 1814, Javeriana remained closed until 1930. In the one hundred and sixty-three years that Javeriana was not open, students needed to travel to a Catholic university abroad. Georgetown, which was firmly established by the time

---

30 “Classical Journal of Georgetown College.”
32 “Reseña Histórica.”
most South American students arrived, was ideal because of its educational tradition and previous history of international students. Students from northern South America (Caracas and Bogotá) entered Georgetown in the 1850s.33

Educational Opportunities in the Caribbean

One of the other reasons that Georgetown successfully attracted students from around the Western Hemisphere, and especially the Caribbean, was that these locations lacked adequate educational opportunities. Government-run schools did not exist, so parents looked to religious denominations to educate their children. Yet these sorts of schools encountered severe setbacks, one of which was a lack of funding. Religious orders in the British West Indies relied on the British government for funds to keep them afloat. Especially in the late eighteenth century, the British were consumed by wars with the French, Spanish, and Portuguese over control of islands and resources and thus the little money that made it to the Caribbean for educational purposes was directed primarily at Anglicans and other Protestant denominations.34 Catholics living in the British West Indies, mostly on islands that the British conquered from the French, had few educational opportunities.

In the few instances that a Catholic priest managed to start up a school on an island – and these schools usually consisted of private tutoring in the church – problems arose during changes of leadership. In 1804, the only priest on the island of Saint Thomas passed away. Word reached the nearest island, Saint Croix, six weeks later.35 It was nearly two more years before the island saw a permanent priest return. Thus, the only way for a young man to receive an education was

33 “Classical Journal of Georgetown College.”
to travel abroad, a prohibitively expensive option for the majority of free white families living in the West Indies. The wealthier Catholic families sent their sons to American schools, including Georgetown.

Frequent skirmishes made islands change colonial powers often. Furthermore, a hodgepodge of priests kept changing the language of instruction in any given place. Saint Thomas, of the Danish West Indies, conducted most of its official business in French and English, yet some priests performed their duties in Spanish and Portuguese.\(^{36}\) This changing of languages of instruction would have made it difficult for any person to learn consistently. Promising students therefore needed to travel to receive a consistent education. Georgetown attracted many of these students from around the Caribbean.

*Structure of a Georgetown Education*

Georgetown provided the consistent structure in education that was missing around much of the Caribbean. Even though the classes at Georgetown changed nearly every year in the first few decades because they were heavily dependent on the number of students and their abilities in the various subjects, in general the education was divided into the following levels of classes, each of which expanded upon the previous class in subjects such as Latin, Greek, philosophy, literature, writing, and mathematics. French classes were usually scaled on a different level since many early Georgetown students were already proficient in that language. Over time, the rest of the curriculum would be divided up as well so that students could enter on a different scale in mathematics and writing.

\(^{36}\) Daly, 314.
The lowest level of classes was for those who spoke no English. They were placed into a class where they would learn English before progressing. The lowest set of classes for English speakers was called Rudiments where the students would learn basic philosophers and a standard set of literary authors. At this stage, basic geography, mathematics, and science were also introduced. Depending on the year, there were between one and four levels of Rudiments. The next set of classes was called Humanities, and there were always at least two levels of Humanities, sometimes as many as three. Humanities expanded upon the education received in Rudiments and encouraged students to learn to use their knowledge from other classes in an interdisciplinary manner.

Following the Humanities, a student would enter a one-year class called Rhetoric which was solely focused on effective speaking, whether it was in English, French, Greek, or Latin. The final class, which does not appear until Georgetown received its charter in 1815, is a class called Poetry which was considered an active learning class. Students in Poetry were expected to produce works in addition to remembering the classics they were taught since Rudiments. In the 1840s, a class beyond Poetry focusing on Science and Philosophy was created. This class looked at science from a philosophical standpoint. For the first few decades very few students progressed through the entire curriculum and most of the graduates entered partway through the system into the Class of First or Second Humanities. It was not until the post-United States Civil War era that the College was organized into a class system in which students were expected to enter in the first class and graduate from the last one.
The Spirit of Georgetown

Georgetown’s curriculum was necessarily vague in the beginning as the College gathered its footing because it was attracting students of such different abilities and backgrounds. Nevertheless, the College accepted them all into the Georgetown community. This thesis tracks the evolution of this community across time and space. At the end of the eighteenth century, most international students were from the French West Indies. In the 1820s, significant numbers began arriving from francophone Louisiana and the remainder of the Caribbean. By the mid-1830s, there was a large contingent of students at Georgetown from Cuba and they were followed by many other Latin Americans in the next two decades. Despite all of their differences, these international students were attracted to Georgetown because of the solid education it provided and, especially by the 1820s, the strong rapport and reputation the College had amongst the Western Hemisphere’s Catholic population. What began as a small school on the banks of the Potomac River became a fixture of Catholic education for students from around the Western Hemisphere.
Chapter 2
Faith and Justice
Guadeloupe and Martinique, The Caribbean

Trends

Georgetown’s first international students were from the Caribbean and typically came in groups. They arrived amidst great political turbulence in the region and their origins reflect that. The students from Martinique were primarily French while the students from Guadeloupe were primarily English. All were Catholic as the college had yet to establish a rapport with non-Catholics. Although most of these students came from wealthy families, this first group of Caribbean students also contains the College’s first delinquent payer which caused the College to investigate its legal options against him. In the end, Georgetown never sued him for the funds, instead granting him what ended up being a heavily discounted Catholic education.
Political and Religious Turbulence

The late eighteenth century was a turbulent time throughout the Americas. The American Revolution, which began in 1776, ended in 1783 with the Treaty of Paris, creating the first independent state in the Western Hemisphere. The French Revolution began in Europe just six years later in 1789 and quickly spread to France’s American island colonies of Guadeloupe and Martinique. There were several slave revolts on these two islands over the next decade. At the same time, the nearby island of Saint-Domingue saw the start of a bloody thirteen-year struggle for independence in 1791. Guadeloupe was seized by the British in 1792 and Martinique acceded to British control in 1793. Guadeloupe and Martinique changed hands several more times by the close of the century.

Due to all this turmoil, the governors of Guadeloupe and Martinique acted independently of the flailing French government. They signed treaties with European powers to protect their own security interests and guarded their economic interests with neighboring islands and the United States mainland by implementing their own sets of taxes and tariffs. While politically they were a part of the French and English Empires of the late eighteenth century, the functioned more as independent states in the Western Hemisphere.

Jesuits became entangled in the political and social turbulence by attempting to reform the education system in the midst of the regional agitations. Jesuits were in Martinique and
Guadeloupe since the seventeenth century and were well-established by the eighteenth century, owning several sugar plantations and approximately one hundred slaves. Jesuits were also heavily involved in the islands' education system. While Capuchin missionaries on Martinique baptized babies just several weeks after they were born, Jesuit missionaries required young boys and girls to go through elementary religious education first with the belief that one should no be baptized until one understands the tenets of Catholicism. In order to do so, they needed to provide an elementary secular education as well as a foundation in reading and mathematics as these would help the young children to understand these tenets of Catholicism. A religious education, therefore, was one of the ways to learn the basics on the French islands of the Caribbean.

The Jesuits were not content just teaching elementary education to children for baptismal purposes. They petitioned King Louis XIV of France for the ability to open a collège, or secondary school, in Martinique in the early seventeenth century. They were denied. Several decades later in the eighteenth century the Capuchins were granted the right to open a single collège on the island. Girls were also educated on the island by members of the Ursuline order. There was a strong culture of education on Martinique and the Jesuits, while not allowed to officially operate an institute of upper level education on the island, were nevertheless heavily involved in the educational system on the island through to the middle of the eighteenth century. It is very likely that the Jesuits tutored qualified young men without officially granting them a degree recognized by the French state.

39 Chauleau, 84.
The Jesuits were well-known in the French territories as being some of the best educators. They were considered the experts at teaching Latin and Roman Literature and had the most comprehensive classical education in all of France. Jesuits in metropolitan France competed with the Society of the Oratory of Jesus (Oratorians) for the top students in the mainland, but Oratorians never made it to the Caribbean colonies, thereby establishing the Jesuits as the main educators in Martinique, Guadeloupe, and the other French islands.\textsuperscript{40} This was not to last, however, as the Jesuits in Martinique began to extend their educational mission to the education of slaves as well, angering the French government. Beginning in 1762, only Jesuits were allowed to go into Jesuit facilities, including Jesuit schools, anywhere within the French realm.\textsuperscript{41} Penalties for violating this new law were severe and this meant that well-qualified students looked elsewhere to continue their education. On Martinique, the Capuchin collège remained the only option. The Jesuits were allowed to continue minimal operations on the island until their suppression by the Catholic Church in 1773. At that time, even their private tutoring was discontinued and much of their work continued under other closely related orders. Yet in the 1790s, the knowledge of the strength of a Jesuit education would have remained strong, thereby making Georgetown a legitimate option for worthy students.

\textit{The Students}

At least eight Caribbean students from Martinique and Guadeloupe attended Georgetown in the early 1790s. They all attended to receive a solid Catholic education, something that no other college in the Western Hemisphere was able to adequately provide them. Georgetown


College’s original mission was to make it the premier Catholic school in the Western Hemisphere and the first prospectus mentions that the “Roman Catholic Religion is the only one practiced by the students living in the College” at the time. All of the Martiniquais and Guadeloupean students were Catholic. The five Martiniquais students consisted of two sets of brothers and an additional young man, all of whom spoke French as their maternal language. The Guadeloupians were three individual students, most likely unrelated to each other. Unlike their Martiniquais counterparts, the Guadeloupean students were of English background. Both groups of students – French Martiniquais and English Guadeloupean – were welcomed at, and even encouraged to attend, Georgetown since the first presidents hoped that the two groups would be able to learn from one another.

Jean-Jacques and Nicolas Fevrier were the first of the Caribbean students to attend Georgetown, commencing their studies on April 17, 1792. The official record states that the brothers were American. However, while they probably did live in the United States at the time of their studies, their experience demonstrates that they truly were, in fact, foreign students. It is likely that they were in the United States because their father, who appears to have been a businessman, lived in the United States. No record of the father’s business exists, but Georgetown’s tuition ledgers show that he paid the College in Muscovado sugar and coffee, both

---

42 “Centinel of Liberty and Georgetown Advertising.” Prospectus. 21 Nov. 1797.
products of the Caribbean. In the first shipment/payment on May 10, 1793, Fevrier provided Georgetown with nearly two hundred and fifty pounds of sugar. A year later, on July 27, 1794, he provided an additional one hundred and seventy-seven pounds. All told, the sugar he provided was worth over £22 and paid for the majority of the Fevrier bill.\textsuperscript{44}

Fevrier was also responsible for the payment of tuition for the three other Martiniquais students – Marc Fontaine, Peter Fontaine, and St. Rose Roignan, all of whom entered the College on September 16, 1793. To pay all their bills, Monsieur Fevrier gave the College one hundred and twenty-two pounds of coffee which traded at variable rates in the 1790s. The coffee was worth over £8 and helped to pay the bills of the other students.\textsuperscript{45} After the first two years, Monsieur Fevrier began paying all the bills in cash. While his owns sons withdrew from Georgetown in October of 1794, he continued to pay the tuition bills for the other three students until 1795. At that point, their parents and other sponsors in the United States became responsible for their education.\textsuperscript{46}

St. Rose Roignan most likely came from one of the most prominent families on Martinique, a family that could pay for the remainder of his education. A Simon Roignan was Chief Justice of the island in the middle of the eighteenth century and his daughter, Elizabeth Roignan, married Jacques Cazotte, a well-known French military officer stationed in Martinique.\textsuperscript{47} Cazotte was educated by Jesuits in France and, upon leaving Martinique a few years after his arrival, he entrusted his property to Jesuit priests on the island before returning to France.\textsuperscript{48} Cazotte felt indebted to them for the education he had received, raising him from

\textsuperscript{44} “Ledger A1, 1789-1793.”
\textsuperscript{45} “Ledger A1, 1789-1793.”
ordinary peasant to such a position of prominence. Even though St. Rose’s relationship to Cazotte, Elizabeth, and Simon is unknown, as a member of the Roignan family, it is very possible that Cazotte encouraged the Roignan family to send St. Rose to a Jesuit institution because of the education he received when he was younger.

Upon entrance, all five Martiniquais students were put on an English track and worked to master the language before continuing the classical studies for which Jesuit educators were famous for providing. Neither of the Fevrier brothers ever commenced his classical studies, having left the College after two and a half years but before the professors deemed them proficient enough in English to keep up with the other students. The Fontaine brothers began their classical education just six months after entering Georgetown, and Roignan joined them in the full course load just about one year later.\(^49\) New to the language of instruction, it is likely that the three boys entered the course of study at the lowest level, Rudiments, although no academic ledger from this early period still exists. However, at that level, they would have begun to study Latin, Greek, literature, and philosophy. They were being given the basic tools for higher learning.

The three Guadeloupian students were able to enter Georgetown with the traditional course of study because they all spoke English already. John Crane, William Poyent, and James A. Quinn all entered the College on November 25, 1793. Tuition for all three students was paid for by a Mr. Fitzsimmons, whose origins and connection to Guadeloupe are unknown.\(^50\) It is highly likely that he, like Monsieur Fevrier, was a merchant and did a lot of business with the Caribbean islands. He would therefore have had a rapport with certain families and might even have been the driving factor in the decision of these three young men to attend Georgetown. The

---


\(^50\) “Ledger A2, 1793-1796.”
connections that the major port cities had with the Caribbean were great, and these connections often extended beyond just goods and money. For the families that sent their sons to Georgetown, this added connection was seen in the person responsible for the health and bills of the students. Mr. Fitzsimmons was responsible for the three Guadeloupian students like Monsieur Fevrier was responsible for the five Martiniquais students.

Georgetown’s third president, Bishop Louis William DuBourg, encouraged international students to attend Georgetown. Although he ascended to the presidency four years after the Fevriers matriculated, he echoed some of the sentiments of the first two presidents of the College, Father Robert Plunkett and Father Robert Molyneux, that brought French students to Georgetown. DuBourg especially recognized the connection between the United States and the nearby European territories. He thought that all students should be at least bilingual in French, a belief he wrote about during a meeting with the other members of the Board of Directors in 1797. He believed that “the mixture of American and French pupils afford[ed] a considerable assistance” in English and French language education at the College. Over the next few decades, additional language classes were offered to students who wished to become trilingual or more. Spanish was offered as of 1798, Italian starting in 1814, and German beginning in 1831. As Georgetown welcomed students that spoke all of those languages as their mother tongues, DuBourg’s vision of students helping one another learn foreign languages became more of a reality.

It is likely that many more of Georgetown’s original students came from either Martinique or Guadeloupe based on how the original ledgers recorded their language abilities. In March, 1792, Joseph Semmes attended Georgetown for English language learning only. Benigne

---

51 Louis William DuBourg. “College of George-Town, (Potomack) in the State of Maryland, United States of America.” Board Proceedings. 1 Jan. 1798. The meeting took place in 1797, and this document was the official summary of the events of the meetings.
St. Hilaire and Jun. Cassé entered four months later for the same reason. Neither the entrance book nor the tuition ledger has a listed home for any of the three of them, yet their tuition was all paid for by guardians living in the United States. Pierre Marie and Jean Francois La Mothe, who entered Georgetown in 1795 for English language education, had a guardian in Baltimore, a port city that did a lot of trading with the Caribbean islands. While it is not possible to definitively place these students as Martiniquais or Guadeloupian, the pattern of tuition payments for them mirrors those of the students for whom there is more information.

Other Eighteenth Century Caribbean Students

The students for whom we are most sure of their origins are not the only Caribbean students to attend Georgetown at this time. Charles DuHumont, who studied at Georgetown for just three months in 1795, was officially listed as a “Creole,” a term used to describe someone born in the Western Hemisphere. While he therefore could have had his origins anywhere, all American students at that time are clearly listed as such and, in this instance, the term Creole was probably applied to him to refer to his home in the French islands as the term developed around the French colonies in the Americas. As he only remained at the College for a short time, his records are equally brief and little information can be derived from them.

One of the few international students for whom Georgetown kept more detailed records was John St. Jour of Saint Lucia. Like Martinique and Guadeloupe, Saint Lucia was under
French and English control throughout the eighteenth century, changing hands several times in that century alone. St. Jour’s records are incomplete, but it is clear that he was a unique student for the times. Owing to Georgetown’s reputation as a leader in the teaching of a basic classical education, most of the original students at the College were young, perhaps as young as nine and few starting after their thirteenth birthday. St. Jour commenced his studies just three months prior to his seventeenth birthday in 1792. He left for a few months in 1793 but returned in October of 1793 and stayed until May of 1797. This means that he finally left the College at twenty-one years of age, very old for a student at that time. Furthermore, unlike all of the other international students, he did not have an American guardian and thus, upon leaving, personally owed the College £162, 18 shillings, and 6½ pence. According to the record-keeper, he promised to pay Georgetown this money “as soon as his circumstances would permit him.” However, the College considered taking St. Jour to court to acquire the money more quickly.\(^\text{55}\) St. Jour does not appear in future tuition ledgers and the financial records of the College as a whole are missing from this time period. Although Georgetown was legally permitted to take St. Jour to court, they probably did not as that would have incurred additional fees that Georgetown itself could not pay.

In the late 1790s, there was also a large contingent of students from Saint Croix. The island was a Danish possession since 1733 but because of Denmark’s open immigration policy

\(^{55}\) “Ledger A2, 1793-1796.”
for the island, it was quickly populated by a mix of Spanish, French, and English settlers. This mix can be seen in the names of the eight students who attended Georgetown from the island. The first four Crucians to come to Georgetown were of English or Irish ancestry and all arrived at Georgetown in 1793. Brothers Charles and Cornelius Creagh were joined by Robert Usher and Dominic Jordan. Jordan’s father was actually an Irish immigrant who went to Saint Croix just a few years prior. In 1799, Usher’s younger brother Samuel also commenced his studies at Georgetown. Besides the English boys, one student was Spanish – John Pedrio – and two were of French origin. Brothers Jacques and Lamour Tascher learned music and fencing while at Georgetown in addition to their classical studies. Despite all eight students being originally from Saint Croix, they added significant diversity to the College’s student body.

Faith and Justice

Georgetown’s first international students were initially attracted to the school because of its Catholic identity and the classical education it offered. The students came in groups and had American guardians responsible for the payment of their bills. Especially in the first few years, manners of payment varied. Very few students were delinquent on their payments, but those who were potentially became subjected to the legal options afforded the College. The first international students at Georgetown experienced both its faith and its justice.

---

56 Crucian is the term used to describe a resident of St. Croix.
57 Alumni Cards of Georgetown University.
Chapter 3  
Academic Excellence  
New Orleans, Louisiana, United States of America  

Trends  

Louisianan students began attending Georgetown in the 1810s and came in larger droves in the following decades. The first Louisianans exhibited many of the traits of international students because Louisiana was only made a territory of the United States in 1803 and a full state in 1812. Yet the population was still predominantly French and French Caribbean and it was not until the mid-1830s that the Louisianans at Georgetown were more American than international. Louisianan students were academically gifted, especially in the French language and in French composition. Few excelled in all subjects, but Louisiana was the home of one of Georgetown’s most prolific students from this era, Alexander Dimitry.
Alexander Dimitry

Alexander Dimitry was born on February 7, 1805, in New Orleans, Louisiana, the third of ten children. His father was Andreas Demetrios, a wealthy Greek trader who did business throughout the Caribbean and Gulf of Mexico. His mother, Marianna Celeste Dracos, was of Greek-Creole descent. It was later said that young Alexander was so academically gifted because the “ancient blood of Greece and the aboriginal blood of America [ran] parallel in his veins.” He was classical and modern at the same time. As a young boy, Alexander lived through profound changes in Louisianan society that would help form the way he would later think about international relations.

Alexander’s later years were heavily influenced by the sights he witnessed during the Battle of New Orleans of the War of 1812. In late December, 1814, the United States and British armies began a prolonged battle for the city. Alexander’s father was a soldier for the American cause and the entire family was therefore extremely concerned with the state of the fighting. The bombs and bullets did not seem to matter to nine-year old Alexander who consistently, and carefully, went on missions to find his father and other soldiers so as to provide them with food and other goods from home. Alexander saw the war first-hand and lived through it. He did not care much for the travails of warfare in the future and dedicated his future work to the peaceful negotiations of states.

58 “Alexander Dimitry.” Loose Files. MS Richard X Evans Collection. Box 2, Folder 17. Lauinger Library, Georgetown University, Washington. In this context, the term “aboriginal” is meant to indicate that his family can be traced back through the United States and Canada since the early 1600s. Aborigine is usually used to refer to the earliest known inhabitants of a region or country. For Alexander Dimitry, it means the earliest known European inhabitants of the New World.
60 “Memorials of an Old Student.” Georgetown College Journal 7.8 (1879).
At this early age Alexander continued to show an enormous aptitude for learning with his private tutors at his home. As the oldest boy in the family, no expenses were spared on his education.⁶¹ One of his tutors, whose identity remains unknown but is referred to as the “miracle of a ditcher,” had a plan for the young boy.⁶² As a man who may have gone to Georgetown himself, he suggested that the Dimitry family “send the lad … to Georgetown College.” The family, not knowing where the school was, asked for more information. The miracle of a ditcher simply replied that the school was “in the District of Columbia.”⁶³ Alexander’s parents were convinced that this “famous seminary of learning” was right for their son and sent him off at once.⁶⁴ So began Alexander Dimitry’s experiences at Georgetown College.

In 1820, at just fifteen years of age, Alexander Dimitry traveled the one thousands miles from New Orleans to Georgetown to take his place at the College. Little is known of his first years at the school. By 1823, his third year in school, he had progressed through to the fourth year of classes, the First Class of Grammar. All indications show that he was comfortable with the curriculum and structure and even excelled within it. Indeed, at the Commencement ceremony of 1823, Dimitry was named the top student in his class of eight.⁶⁵

Alexander impressed his professors at Georgetown much in the same way he was admired by his early tutors. One of his sons would later write that he was the “foremost classical scholar in the United States. Grecian History, Literature, Polity, he held at his fingerends.”⁶⁶ A study of the curriculum from that time period indicates the sort of knowledge he would have

---

⁶¹ Pecquet du Bellet, 165.
⁶² It is unknown where the term “miracle of a ditcher” comes from but it appears in nearly all of his obituaries. This person has remained a mystery to Dimitry’s biographers and I do not seek to unravel the mysteriousness of this person. Part of this tutor’s allure to people who have formerly written this story has been the anonymity of the “miracle of a ditcher.”
⁶³ “Memorials of an Old Student.”
⁶⁴ “Memorials of an Old Student.”
⁶⁵ “Classical Journal of Georgetown College.”
needed to learn just to graduate from the school. The 1833 Prospectus, which describes the school to potential students, clearly lays out seven classes and the expectations of each class. Thus, by the time Alexander graduated, he would have been well-versed in dozens of Greek and Latin authors and would have been able to talk about them in English, French, Greek, and Latin. In reviewing the Prospectus, it appears that Alexander would also have a firm grasp on world geography, world history, mathematics, the French language, which was his mother tongue, and various aspects of the latest science.67

Despite Georgetown professors calling him one of the most brilliant learners in the United States at the time, Alexander was still fixated with what many people would consider normal young adult issues: parental pressure, stress, and love. These thoughts preoccupied him and he spent considerable time detailing his travails to a friend, Alfred Lewis, who attended the United States Military Academy in West Point, New York.68 While Alexander finished the highest level of study offered by Georgetown by July, 1825, his mother wished him “to remain another year at college … [to] devote those twelve months to the acquisition of philosophical knowledge.”69 Alexander did remain for the extra year and officially graduated in 1826.

Alexander’s letters give insight into life at Georgetown in the 1820s. He wrote his first letter to his friend Alfred in March, 1825. He apologized to his friend for taking so long to write but blamed it on the rigor of his work, not that Alfred’s work was any less rigorous, of course. Although he posited several excuses for the delay, he opined that a late letter was better than no

---

letter at all. Future letters show that he was often distracted and believed his “thoughts a little incoherent.” It is understandable that his mind was elsewhere – the examinations for students at his level lasted weeks and tested him in “Greek, Latin, and English compositions, both in prose and verse.” He was expected to be able to recite orations by Cicero, Horace, Homer, and Sophocles. In addition to his native French and English, he also learned Spanish and German in order to become fluent in those languages as well. All of this required a lot of hard work, and even though Alexander was bright, he needed to focus on his work to do well.

One distraction for Alexander, and indeed for many of the young men in the District of Columbia, was a woman by the name of Dorothy Baker. She was young (“imagine a girl of fifteen”) and was of the utmost beauty. Alexander described her every detail, from her eyebrows to the glow of her cheeks, in his letters to Alfred. He spared no words for her, but she possessed a “kind of beauty … that will not be defined.” Alexander could only hope that he did her justice in the letter. On the other hand, no matter how beautiful anyone thought Dorothy was, he would be resigned to just look at her from afar as her parents were sending her to a nunnery by the year’s end.

Alexander spent another year, his final year, at Georgetown following his interactions with Dorothy Baker studying the sciences as per his mother’s wishes. He was expelled a month before graduation for a “violation of rule,” possibly a curfew violation. Nevertheless, he was permitted to graduate, which he did in 1826 at twenty one years of age as one of the most successful students Georgetown had seen. He was valedictorian and a member of the debating

71 Dimitry, Letter 21 May 1825.
72 “Catalogues 1825-1826 to 1834-1835 Incl.”
73 Dimitry, Letter 18 Mar. 1825.
74 Dimitry, Letter 18 Mar. 1825.
society that would later become the prestigious Philodemic Society. His education stayed with him and influenced him in his actions in the future. Later the *Georgetown College Journal* observed that he “never forgot the kind Jesuit professors throughout his long life …,” not even when he was in his seventies. The lessons learned at Georgetown carried him through life.

Following graduation, Alexander Dimitry returned to New Orleans and was appointed by the Governor of Louisiana to positions from which he would be able to reform the state’s education system. Within a few years, he attracted the attention of the national government and was asked to return to Washington to work for the State Department. With his impressive language skills, he translated documents that were sent abroad. Despite the many years he spent in Washington, Alexander’s heart remained in Louisiana. He organized the free school system in the state in 1842 and served as superintendent of Louisiana schools from 1848 through 1851. He injected Jesuit visions of education into the training of future teachers. In a commencement address he gave in 1861 to the graduates of a woman’s teaching high school, he commended the women for their “high moral tone” and applauded their decision to be a “living example of good before her youthful disciples.” He infused elements of Jesuit thinking on education into his speech as he praised the next generation of Louisianan teachers.

Even though Alexander preferred living in Louisiana and serving his home state, when Washington called he answered. In 1858, he was appointed minister to Costa Rica and Nicaragua. He spent three years in that position and was extremely popular with the locals. He was “one of the most popular foreign ministers who ever lived in Central America.”

---

76 “Thumbnail Sketch of Alexander Dimitry.”
78 Richard X. Evans, 175.
Nicaraguans loved him because he spoke Spanish fluently, was a true gentleman, and was a strict Catholic, like most Central Americans. Alexander inspired hope within them as well, and the *Album*, a Costa Rican newspaper, said that he represented the United States with dignity. He proved to be an effective ambassador.

With the outbreak of the United States Civil War, Alexander was recalled back to the United States. He was appointed to a position in the Confederate Post Office in Virginia and his family came from Louisiana to live with him. His position exempted him from serving in the Confederate Army and fighting against the country he had worked hard to represent. His loyalties rested with the South, but in the manner of a true diplomat, Alexander’s personal letters to family and friends were unbiased during this time period as a matter of personal safety. If he criticized one side and they intercepted his letter, both he and his family would have been in danger. In the letters, therefore, he simply wanted the war to end and for his family to remain out of harm’s way. Although he was struggling in his journey out of Virginia, he took care to ensure that his family was working their way to safety.

When the United States Civil War finally ended on April 9, 1865, with the surrender of Robert E. Lee’s Army of Northern Virginia at Appomattox Court House, Alexander sought to gather his family and bring them back to New Orleans. Back in Louisiana, Alexander once more took up prominent posts in the education system of the state. He kept working for the next eighteen years until his death in 1883 at seventy-eight years of age. He was immortalized in the

---

81 “Nuestra correspondencia de la Capital.”
82 “Nuestra correspondencia de la Capital.”
next few decades with glowing obituaries and reminiscent articles in newspapers in both
Louisiana and Washington, DC. According to the *Georgetown College Journal*, on the inside of
one of his diaries he wrote a line he read during his studies at Georgetown:

*Quod spiro et placeo, si placeo, tuum est.*

“If I inspire and give pleasure, it is because of you.”86 His Georgetown education inspired his
life.

*Jean Baptiste Miguel Dracos Dimitry and Theodore J. Dimitry*

Alexander’s parents, happy with the education their eldest son was receiving, sent two
younger sons to Georgetown as well. One was Jean Baptiste Miguel Dracos Dimitry, the fifth
child and third son overall. He enrolled at the College for the 1822-1823 school year at 13 years
of age. While bright, Dracos was not initially up to the same standard as his brother and was
placed into the lowest class, Rudiments.87 The younger Dimitry was nevertheless at the top of his
class – the largest at Georgetown at the time with ten students – and slowly progressed through
the curriculum until he left the school in 1827.88

Dracos, as he was called by faculty and friends, graduated in 1827 at seventeen years of
age.89 Like his older brother before him, he returned to Louisiana and was considered a man of
“distinguished learning.”90 Dracos valued his experience at Georgetown so much that he sent his
own son to the College in 1856. Theodore J. Dimitry was born on March 16, 1839, and the
importance of a solid education was stressed to him from the very beginning. Not only was his

86 Richard X. Evans. This line is originally from Horace’s Odes IV, and can be found under section III at
87 “Classical Journal of Georgetown College.”
88 “Memorials of an Old Student.”
89 “Thumbnail Sketch of Alexander Dimitry.”
90 Pecquet du Bellet, 167.
father a highly learned man, but his uncle was Alexander Dimitry, the Superintendent of State Education in Louisiana.\(^{91}\) Thus, at the age of sixteen, Theodore was sent to Georgetown College to begin his formal higher education.

Theodore entered at the fourth level, the First Class of Humanities, and in the three years he spent at the College successfully completed the three highest standard levels that Georgetown offered.\(^{92}\) He left the College at the end of the 1858-1859 academic year for unknown reasons without graduating. In 1861, as the United States Civil War was heating up, he enlisted in the Confederate Army and eventually fought at Gettysburg. He survived the bloodshed of that battle and continued to fight for the Confederate cause. At the end of the war, he was personally recognized by the disbanded Confederate government for his valor, especially when he served as Confederate President Jefferson Davis’ personal bodyguard.\(^{93}\) He returned to Louisiana at the end of the War, where he remained until his death in 1904.

**Nicholas Dimitry**

Nicholas may have been one of the most peculiar Dimitry boys. He was born on February 7, 1815, in New Orleans, the eighth child and fourth boy in the family. Like his eldest brother Alexander before him, he was called a genius by family and friends.\(^{94}\) Thus, with the success of Alexander and Dracos at Georgetown, it was only natural for the Dimitry family to send Nicholas to Georgetown College as well. In 1828 at just thirteen years old, he took his place at

\(^{91}\) Pecquet du Bellet, 173.
the College, using his older brother Dracos’ bed which Dracos no longer needed since he left the College the previous year.95

Nicholas’ Georgetown career differed significantly from those of his brothers. While Alexander and Dracos spent their time studying the Humanities, Nicholas focused primarily on Mathematics.96 He did exceedingly well in the subject and took up music in his second year at the school. Outside of the classroom, it appears that Nicholas was one of the most popular students at the College. He was the social and intellectual center for the students in his class. His roommate at the school was Philip Barton Key, a local student whose father is famous for penning the lyrics to the “Star Spangled Banner.” It was said that, although Key was intelligent, he seldom studied, so Nicholas “would do his brain work” for him.97 For everyone else, he was simply a loyal friend.

Nicholas was “brilliant, brave, daring, [and] fearless in his nature.”98 Yet he succumbed to one of the same perils as his older brother Alexander – love. Nicholas was set to marry a local woman but she died rather unexpectedly in 1832. Nicholas exhibited signs of depressions and he took to writing poetry to express his feelings. In August, 1832, he wrote a poem entitled “Spes Espes,” “Hope without Hope,” to the woman he loved and this poem attracted the attention of several of his classmates. He wrote:

But what’s it to me that nature has flung
A garland around thee of flowers the sweetest
Since my heart by stern fate is so bitterly wrung
That what is the darkest to me is the meetest?

---

96 “Entrance Book, 1809-1858.”
97 “A Genius Early Quenched.”
98 “A Genius Early Quenched.”
He signed the poem as “Devil Nick,” clearly showing the change from the jolly boy that was so popular amongst other students.\textsuperscript{99} Despite his academic success and popularity amongst the boys, he was expelled from Georgetown in 1833 for undisclosed reasons.\textsuperscript{100} He returned to Louisiana and died just three short years later, one day before he turned twenty-one. According to his last roommate, Needler R. Jennings, the death of his love took an excruciating toll on him and he never recovered.

\textit{Academic Excellence}

The Dimitry experience at Georgetown was not atypical of most Louisianan students. The journey to Georgetown was an expensive one, so only the wealthiest of families could afford to send their sons away.\textsuperscript{101} The Dimitry family spent nearly $5,500 dollars on tuition and board alone to send their three children to school.\textsuperscript{102} Other Louisianan families spent similarly large amounts on the Georgetown education. Since they would not be able to live at home, a Georgetown education for those students from Louisiana was a costly experience.

The Dimitry brothers were some of the brightest students to attend the College. They were an anomaly because they excelled at almost every subject. Most Louisianans began as deficient in English, Greek, and Latin while excelling in their native tongue, French. At the end of the 1819-1820 academic year, Francis Jarrott won the best French Composition award for the First Class of Grammar.\textsuperscript{103} Jarrott, who was born in Cahokia, Illinois, just fifty miles north of

\begin{footnotesize}
\textsuperscript{99} Pecquet du Bellet, 190.
\textsuperscript{103} “Classical Journal of Georgetown College.”
\end{footnotesize}
Kaskaskia, was credited as a new student from Illinois but as a resident of New Orleans. Francis’ younger brother, Vital, won the same award for the Second Class of Grammar.¹⁰⁴ A third Louisianan, Michel Harang, won the award in the Class of Rudiments.¹⁰⁵ This was a trend that continued throughout the 1820s with other French Louisianans.

Although not all the Louisianans were academically strong in every subject, their families placed a high value on education. Their strength in French, and interaction with those not as strong in the subject, fulfilled one of DuBourg’s missions of having the diversity of the students enhancing the overall experience at the College as students helped their fellow students learn. The French Louisianan students, unlike the French Martiniquais students just decades before, were proficient in English and thus commenced their classical education upon arriving at Georgetown. The fact that the Dimitry brothers excelled shows them to be exceptional students. They highlighted the Jesuit educational mission of academic excellence.

¹⁰⁴ “Classical Journal of Georgetown College.”
¹⁰⁵ “Classical Journal of Georgetown College.”
Chapter 4
Educating the Whole Person
Puerto Rico, The Caribbean

Trends

Georgetown continued to receive a large contingent of students from the Caribbean through the first half of the nineteenth century, but the islands from which the students originated changed over the years. The earliest students, as discussed in Chapter 2, were mainly from Martinique and Guadeloupe. In the 1810s, the Caribbean students still came from these two islands, but by the late 1820s and early 1830s, the sending islands changed. The northern Lesser Antilles and the eastern Greater Antilles became
the new focus. In 1828, Michael Almeida of Saint Bartholomew (modern-day Saint Barthélemy) matriculated at Georgetown. He was followed two years later by Christopher Blyden of Saint Martin and, two years later, Andrew Vanel of Puerto Rico. 106 These students experienced an expansion of the traditional classical education that had made Georgetown an attractive option in previous decades. The Caribbean students of this era were heavily involved in self-expression via artistic means in addition to excelling academically. As these Caribbean students entered, Georgetown underwent a change as it became a College focused on providing a full education and not just a classical one.

**Before Georgetown**

Schools in the Caribbean were in a state of change through the early years of the nineteenth century. In Europe, it was believed that an education was the responsibility of the parents and a privilege of the rich; poor people did not have a need, or right, to be educated. Europe’s Caribbean colonies challenged this notion and looked for ways to encourage all people, no matter their wealth, to receive an education. This was a way to challenge the traditional political hierarchy that was entrenched within society but which the political revolutions of the New World sought to eliminate. In Puerto Rico, a Spanish colony, the movement for public education began in 1804 with political liberalization around the island. 107 Unfortunately, it was forestalled by a lack of funds and suitable teachers. In 1820, Francisco Tadeo de Rivero, the school officer for San Juan, published an essay entitled “Methodical Instruction about which Primary School Teachers Should Observe When Teaching Children.” 108 This essay clearly

106 “Ledger D, 1813-1831.”
108 In Spanish, the essay is titled: “Instrucción Metódica sobre lo que deben observar los maestros de primeras letras para la enseñanza de los niños.”
outlined Puerto Rico’s vision for a year-long school system with full day classes in which the students would be taught reading, writing, arithmetic, morals, religion, and politics.\textsuperscript{109} Although not operated by any specific religion, the religion of the Spanish king, Catholicism, was to be taught as all worthy Puerto Ricans would have to have been Catholics.\textsuperscript{110}

Schools as described by Tadeo de Rivero were never opened because of bureaucratic reasons in Spain. Nevertheless, the quest for an education system for Puerto Rico’s youth began. A series of educators passed through the island trying to establish some sort of long-term solution to no avail. Records from the time period are sparse, and thus the presence of religious schools is unknown.\textsuperscript{111} It is believed, however, that they were as prominent in Puerto Rico as they were in many other Catholic colonies in the Caribbean, especially after the issuance of a Royal Decree in 1823 which asked Bishops to establish primary schools within their churches. Although this plan, like many others of the time period, was poorly implemented, it at least provided a format for education.\textsuperscript{112} However, for a student to succeed, he needed either a rich family that could send him abroad or a priest who was willing to tutor him in the church. All of the Caribbean students discussed here were lucky enough to have had the former and many were also the recipients of individualized tutoring prior to entering Georgetown. Due to Puerto Rico’s unique educational problems, Vanel and other Puerto Ricans were probably not well-educated by priests before attending Georgetown. This is supported by the fact that Vanel entered Georgetown at twelve years of age and into the class of Third Humanities, indicating that he was able to read and write, but had little other classical knowledge beyond that. Few students were able to overcome Puerto Rico’s non-existent educational facilities.

\textsuperscript{110} Osuna, 29.  
\textsuperscript{111} Osuna, 32.  
\textsuperscript{112} Osuna, 26.
The Arts

No matter one’s academic abilities, schools at this time began to recognize the importance of subjects like the arts in the curriculum. This applied to both primary schools and colleges. Drawing in particular was a favored pastime of Georgetown students, both international and domestic, in the 1810s. Even the poor school system of Puerto Rico taught drawing as one of its primary subjects. Art was a release from the rigorous work in other subjects, including Latin, Greek, and Philosophy. One young man who showed much artistic promise during his years at Georgetown was John H.B. Latrobe, son of the architect of the United States Capitol. Latrobe was a local student and, at one point, simply a day student at the school. He enjoyed drawing which sometimes got him into some trouble with the Jesuit teachers as he was drawing when he should have been focusing on his other work. However, drawing was something he loved to do and he pursued it when he had the time. He had a natural talent of copying images that he saw, but credits his drawing abilities to fellow Georgetown student Vincent Dugour of Martinique. Little is known of Latrobe’s two years at Georgetown beyond his personal notes. Dugour, unfortunately, left no notes behind. In any case, Dugour was clearly a skilled artist and shared his knowledge of drawing with his fellow students.

The dedication of students to the fine arts continued into the 1830s and is exemplified by Andrew Vanel. He entered the College in 1832 as a student from Puerto Rico, but when he left seven years later and received his degree, his state of origin was listed as Louisiana. The

---

115 John H.B. Latrobe was the son of Benjamin Henry Latrobe who, among other things, became famous for his design of the United States Capitol. John H.B.’s drawings were impressive enough to his father that he was sent to the Capitol to draw its many sections to keep as records. John H.B. and his younger brother, Benjamin Henry II, both attended Georgetown between 1815 and 1817, at which point they were pulled out of the school and moved to Baltimore with their father. John H.B. later became famous as an author, poet, inventor, and prominent lawyer in the United States while Benjamin Henry II designed the Thomas Viaduct, a stone railroad bridge in Elkridge, Maryland.
discrepancy is hard to trace over the years, as no location is given for him in the tuition ledgers except for at entrance, whereas Louisiana is only printed in the Commencement files for 1839.\footnote{Louisiana’s census records for this time period are incomplete, but in 1810 there was a “Th Vanel” who lived in Orleans, Louisiana. This man may have been a relative, but it is simply speculative. Puerto Rico alternatively has no records of residents from this time period either; thus, it is impossible to trace the move, if it ever happened. It is entirely plausible that his location was listed incorrectly at one of the two times.} During his seven years at Georgetown, Vanel took time to explore various forms of artistic representation. In 1833, just one year after commencing his studies, he began to be charged for a drawing master, a charge which continued throughout his Georgetown career.\footnote{“Ledger E, 1830-1838.” 1838. Tuition Ledger. Lauinger Library, Georgetown University, Washington.} In 1836, Vanel was also charged for other art supplies – ribbon, yarn, ball covers, and colored letter paper.\footnote{“Journal 1831-1838.” 1838. University Financial Ledger. Lauinger Library, Georgetown University, Washington.} Later that year a charge appeared on his account for “painting supplies.”\footnote{“Ledger E, 1830-1838.”} Vanel’s account was littered with references to artistic supplies.

Vanel also flirted with the performing arts. On October 28, 1832, Georgetown charged his account forty dollars as a “music bill.” This probably included piano lessons, as many students at this time took piano lessons. It is not clear whether he continued taking music lessons from a music teacher after that first charge, but in March, 1833, he was charged for music paper indicating that he was either working towards elements of music or music composition.\footnote{“Ledger E, 1830-1838.”} Based on the Jesuit philosophy of teaching – ensuring a solid base of knowledge before applying that knowledge to

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{image4.jpg}
\caption{Art Supplies for Andrew Vanel}
\end{figure}
practical uses – Vanel most likely was supplementing his music lessons with music theory. In this way, art at Georgetown was helping Vanel become a more well-rounded individual.

Art, however, was not a formal course that one could take at Georgetown. In fact, many students who chose to pursue some form of art were often punished, as Latrobe recalled above, because they were drawing and doodling at inappropriate times. Yet there was a formal way for one to receive an art education and that was through the hiring of a private drawing master or a private music teacher. Vanel used this service, paying nearly eleven dollars every three months to continue his drawing lessons and forty dollars per six months for music lessons. Considering that total tuition was set at two hundreds dollars per year during part of this time, these were significant costs for someone to pursue art. It is reasonable to assume that these students were wealthy because their guardians were not delinquent in the payment of their bills. This continues a trend that had existed from the opening of the College – although the mission is to teach any and all regardless of his ability to pay, Georgetown’s first students and families were all wealthier. This was especially true of the College’s boarders, including the international students, who incurred greater expenses in terms of transportation and on-site issues, including the need to pay for many common goods that local students could bring from home.

The importance of art in the Georgetown education was significant for many decades past students like Vanel. Dominic Ruiz of Matanzas, Cuba, was one of the first Cuban students to come to Georgetown since the late 1790s. He entered on May 19, 1837, and took music lessons through his entire Georgetown career. Isidore Sota y Flores of Mexico also took music lessons around this time. Charles Matthews of Cardenas, Cuba, went beyond the standard piano lessons that the rest of the students took. In 1858, after a fellow Georgetown student left, Matthews

\[\text{**********}121\text{**********}\]

121 “Ledger F, 1838-1842.” Tuition Ledger. Lauinger Library, Georgetown University, Washington. For more information about Ruiz and other Cuban students, see Chapter 5.
inherited his flute and began to learn how to play the flute. The College hired a flute instructor specifically for him so that he could grow in this form of art expression as well.\textsuperscript{122} Georgetown had a cache of instructors ready to teach should a student ask for one.

\textit{Academic Success}

Vanel and the other Caribbean students of the early 1800s were not just successful art students, but successful academic students as well. When Vanel entered Georgetown in 1832, he was placed into one of the lowest class that the College offered at the time – Third Humanities.\textsuperscript{123} A typical course of study for him would therefore have taken six years assuming successful completion of all the work. Vanel in fact studied at Georgetown for seven years, but he spent two years in Third Humanities in order to catch him up in his studies. When he entered, he was twelve years old, within the range of most students.\textsuperscript{124} According to the 1814 Prospectus, the acceptable age of admission for new students was eight to fourteen. Class placement was based on the student’s previous education as well as his ability to spell, read, and write in both English and French. It was also expected that the student would be at a high level in Greek and Latin, at least by the time the student graduated, so that he would be able to write compositions in those languages as well as recite speeches in them.\textsuperscript{125}

In 1837, after five years at the College, Vanel wrote a Latin essay entitled \textit{Thyrsis et Melibæus} about Virgil’s Seventh Eclogue. Following a typical course of study with an extra elementary year, this would have put him the third highest class, Poetry, and thus began his essay with a poem in Latin:

\textsuperscript{122} “Ledger K, 1852-1859.” 1859. Tuition Ledger. Lauinger Library, Georgetown University, Washington. For more information about Ruiz, Matthews, and other Cuban students, see Chapter 5.
\textsuperscript{124} “Catalogues 1831-1846.”
By seventeen, Vanel was proficient in the Latin language and able to use it well and his essay is proof of that. By the time of the 1838 commencement ceremony the next year, Vanel was able to recite speeches in Latin. At commencement ceremonies at that time, the graduates typically gave speeches proving their worth for the degree which was to be bestowed upon them. Further, a representative from each of the other classes was chosen to present a piece that his class had worked on at some point during the year. This student was usually one of the best students in the class and Vanel was chosen to represent the class of Rhetoric, the second highest class, in 1838. He recited a speech entitled “Hierosolymae ultima dies” which, along with all the other speeches of the day, was well received.\(^{127}\) By the time he graduated in 1839, Vanel was a top scholar in Latin and commanded the respect of his teachers.

Vanel finally graduated from Georgetown in 1839 with an A.M. degree.\(^{128}\) At his commencement he recited a speech entitled “Literature under Louis XIV.” This recitation was a testament to his extensive work in the French language and his analytical literary skills as he had already proven himself in poetry and Latin in the previous years. As nearly all commencement exercises were, the 1839 commencement was filled with much merriment and celebration for the

---

\(^{126}\) Andrew Vanel. “Thyris et Melibæus.” 1837. Latin Exam. Lauinger Library, Georgetown University, Washington. This poem, as translated with help by Sarah Wahlberg, reads:

When no sweetness of mouth has glided down from the gods,

Nor better than the sacred songs for men of Earth

With one mind we widely fixed songs for you; than these very

Songs, nothing better is able to be offered to you.


\(^{128}\) A.M. stands for Artium Magister and is just an old Latin phrasing for the modern-day Magister Artium or Master of Arts (M.A.) degree. They are equivalents. Georgetown used the more traditional word order and therefore granted A.M. degrees in the nineteenth century rather than M.A. degrees.
several students who were granted degrees.129 Vanel graduated not only as a true classical
scholar, but also as a member of the prestigious Philodemic Society, having received a medal
from them in February of 1838.130 After graduation, little is known of what he did. Father James
Curley, SJ, whose diary provides a great many details about students from this era, remembers
Vanel and the fact that he graduated but did not know much of his life afterwards either.131

Someone took the time after Vanel graduated to notate his post-graduation plans in his
Alumni Records. It listed that he became a doctor and, since nearly all students returned home
after completing their education, Vanel probably went back to New Orleans, Louisiana, and it
was there that he practiced medicine.132 Unfortunately, Louisiana exercised very little control
over doctors in the state and it is difficult to trace who was practicing. A law in 1817 set up two
medical boards in the state but over the decades they became rather powerless and were
completely abandoned by 1852. As the tensions that led to the American Civil War grew,
educational records in Louisiana became sparser and eventually were abandoned until
Reconstruction.133 It is entirely possible that Vanel became a practicing physician in Louisiana
following his graduation from Georgetown; there are no records to prove so except the notation
on his alumni record stating that he became a doctor after leaving the school.

129 “Commencement 1839.” 1839. Commencement Exercises. 1839 Commencement Files. Lauinger Library,
Georgetown University, Washington.
130 “Ledger E, 1830-1838.”
131 Curley. Father Curley mentions in his diary that Andrew Vanel graduated in 1836, which is actually three years
earlier than Vanel did graduate. As Father Curley wrote down all of this information in 1875, it is likely that he
remembered some of the details incorrectly. However, the fact that Vanel garnered an entry in Father Curley’s diary
indicates that he left some sort of lasting impression on him. Most did so either academically or in the arts.
132 “Catalogues 1831-1846.”
133 “History.” Louisiana State Board of Medical Examiners. 8 Apr. 2010. Available
<http://www.lsbme.louisiana.gov/History%20of%20the%20Board.htm>.
The second wave of Caribbean students came from less prosperous islands and was missing much of the positive educational history of the original islands. The original group was primarily from Guadeloupe, Martinique, and Saint Lucia, three islands in the midst of the major revolutions in the world but which possessed strong governments and leaders that kept the day-to-day business of the islands going. Although lacking strong public education options, there was a strong history of education on the islands and the clergy was always willing to help educate young students. The second group benefitted at Georgetown from a realization that there is more to education than just the classics. By the 1820s, most students were requesting drawing lessons or music lessons, and by the 1830s it was an added charge that nearly every student incurred. The Georgetown experience began to change from a school focused on creating clergy to a school focused on a fuller education. Art was just one aspect of this change.
Chapter 5
Cura Personalis
Matanzas, Cuba, and Cárdenás, Cuba

Trends

Over time Georgetown became a sort of legacy school, attracting the children of its wide
alumni base and students from far-off towns that had already sent one of their sons to study at the
College. Two specific towns in Cuba, Matanzas and Cárdenás, became such
locations. Both towns were small but had significant
connections to the
Georgetown experience that made the College attractive to their residents. Both towns served as
cultural centers. Students who came from these two towns represented a continuum in the way
Georgetown interacted with its students, the College’s desire to nurture a growth in the students in more than just academics.

**Culture Centers**

Matanzas, Cuba, is known as *La Atenas de Cuba*, the Athens of Cuba, because of its great cultural and academic tradition.\(^{134}\) This all occurred despite a small population. In 1843, the city had just ten thousand whites and thirteen thousand total free people.\(^{135}\) Matanzas developed itself as the artistic alternate to the political center of Havana and was keen to demonstrate its dedication to this cultural education.\(^{136}\) Just fifty miles east of Havana, Matanzas sits at the back end of a natural harbor. Away from the problems of the growing city of Havana, Matanzas developed its own unique culture that stressed an individual’s self-expression. In this way, Matanzas became a center for poets, musicians, and authors, much in the same way Athens was in Ancient Greece.\(^{137}\) In 1813, the city was considered important enough to have a regular newspaper. By 1860, it had a full-fledged lyceum, or secondary school. The Matanzas students, however, came to Georgetown before the lyceum opened.

The culture of education was strong in the city even before the lyceum opened. There were four schools for poor boys in the city along with a school for girls and a school for “colored people.”\(^{138}\) The kids who came from more affluent families were tutored at home. It is said that the doctors of the city were trained at the Sorbonne in France and were among the most educated.

---


\(^{137}\) Jimenez.

residents in not only Matanzas, but in all of Cuba.\textsuperscript{139} Outside the classroom, Matanzas also contained Cuba’s first public library, built in 1833, and the city kept expanding it to include more and more volumes.\textsuperscript{140} This was the life into which the six Mantancero students were born. They could see plays and concerts at any of a handful of establishments around the city and there was even a theater with a full orchestra section and balconies that could seat several hundred.\textsuperscript{141} Whether the Mantanceros who attended Georgetown ever went to these performances remains unknown; however, they did go to performances in Washington during their studies. Cultural education for them, then, seemed just as important as an academic, classical education.

The same can be said of the students from Cárdenás. These students arrived just a few years after those from Matanzas, a reflection of Cárdenás’ delayed rise to power in Cuba. In the 1830s, artists traveled to Matanzas which, in addition to its cultural center, was also one of the largest ports in Cuba because of its harbor. That changed in the late 1840s and into the 1850s when Cárdenás opened up its port to international trade as well. Its location about fifty miles east of Matanzas put it more in the center of heavy agricultural production and, with a railroad system in place, Cárdenás was able to attract the goods from central Cuba better than either Matanzas or Havana. Following the model of set by Matanzas just a few decades earlier, Cárdenás quickly developed schools, theaters, and other institutions reflecting its growth.\textsuperscript{142} By the end of the 1850s, Cárdenás had replaced Matanzas as the second most important city in Cuba behind Havana.

\textsuperscript{139} Bretos, 107.
\textsuperscript{140} Bretos, 106.
\textsuperscript{141} Bretos, 104.
\textsuperscript{142} Reyes Carballido, 14.
The Matanceros were not the most academically gifted students at Georgetown in the 1840s and 1850s, much of which that had to do with the language barrier. Like the Martiniquais students in the 1790s, many of the students from Matanzas were required to purchase extra items to help them with their English and Spanish, indicating that they were behind in learning in the language of instruction. They also seem to have been wholly unprepared for some of the subjects that would be required of them, including French. Dominic Ruiz entered Georgetown on May 19, 1837, at sixteen years of age. For his classical education, he was placed into the Second class of Rudiments, the lowest level offered at the time. He was also placed into the Third class of French, a class that was meant for students who had previously had no introduction to the language. Finally, he was placed into the First Class of Arithmetic, the fourth highest level out of six mathematics classes.\textsuperscript{143} It is clear that he had received some form of education back in Matanzas; unfortunately, it was lacking in some of the subjects that Georgetown valued.

Several of the students were required to learn English first before truly being able to commit themselves to the classical education. Brothers Pedro Ponce and José Ponce de Leon of Matanzas were required to purchase Spanish dictionaries to assist them with their studies.\textsuperscript{144} Edward Alfonso Cortes y Moregon, also from Matanzas, had special books for English grammar that none of the other students in his class had.\textsuperscript{145} Upon entering the college in 1849, Alfonso Cortes y Moregon was listed in a class called “English” which only appeared in the records when there were large numbers of non-English speaking students. Virgilio Dominguez of the class of

\textsuperscript{143}“Catalogues 1831-1846.” It appears that Ruiz remained at Georgetown for just one year but still felt a close connection to the school even in later years. When he visited the College on Easter Sunday in 1869, Father Curley noted in his diary: “Mr. Ruiz, commissioner for the revolutionists in Cuba, came here this afternoon to see the College as he was a scholar here in 1836 and 1837. Nearly all of ours [the Jesuits] that were at the College then are dead. I do not remember him.”
\textsuperscript{144}“Ledger F, 1838-1842.”
1863 encountered an added charge of twenty dollars for “Spanish Tuition” in 1858. The students from Cárdenás were not exempt from these charges either, and both Francis Barrinatt and Charles F. Matthews, the first two students from that town, experienced brief periods of “Spanish Tuition.” The students may have been strong academically, but they were not up to par in English, the language of instruction.

One area in which many of the students excelled was the arts. The Matthews brothers of Cárdenás were especially artistically talented. As discussed in Chapter 4, the older brother, Charles, inherited a flute from a fellow student in January of 1858. The College hired a flute instructor for him a few days later. According to the tuition ledgers, Charles donated his flute to fellow Cuban José J. Navas in early February, yet one year later, in March of 1859, he once again commenced flute lessons. At the same time, he was permitted to play the College’s piano. Unfortunately, he damaged it and was charged in early July of 1859 for its repairs. The younger Matthews brother, James, also played the piano. Unlike many of the earlier music students, he was allowed to play it without having any formal music lessons. The Matthews brothers followed a pattern in which Cuban students at Georgetown excelled at the arts but were academically mediocre.

Only one of the Mantancero students and none of the students from Cárdenás graduated from Georgetown. Virgilio Dominguez, who entered in 1856, graduated with an A.B. degree in 1863. He was recognized in 1861 as having excelled in his English composition for the Class of Poetry, the third highest class. Up until his final year at Georgetown Dominguez was a purely academic student. Yet in 1863, he played the part of De Baradas in the play Richelieu, written by

---

147 “Ledger L, 1856-1860.”
148 “Ledger L, 1856-1860.”
Edward Bulwer-Lytton in 1839. Two days after playing that role, he acted as Horatio in Shakespeare’s *Hamlet*. When not performing, he was a board member for the prestigious Philodemic Society, serving as that organization’s Second Censor. This is not to suggest that he shied away from his academics during his final year at the College. He graduated in 1863 and presented a piece entitled “Charlemagne” at that year’s commencement exercises. He became only the second Cuban to graduate from Georgetown. Dominguez was a strong student academically, making him an exception to the pattern demonstrated by the other Cuban students.

*Having Fun at College*

The Cuban students are the first group which seemed to experience Washington life off-campus. Part of this is attributable to the changing nature of the overall Georgetown experience – students were encouraged to attend lectures at the Smithsonian Institution to supplement their class time. Furthermore, although the rules and regulations of the College officially changed very little in terms of the non-academic lifestyle since earlier in the century, the students were able to work within the realms of the guidelines to have a better experience during their vacations. The Cuban students, and indeed most of the foreign students, were distinct from the American students in that they did not have a close home to go to for breaks. Thus, they spent breaks at the College participating in activities that during the academic year would have been

---

150 “Catalogues 1860-1870.” 1870. Annual List of Students. Lauinger Library, Georgetown University, Washington. According to the 1871 Constitution of the Philodemic Society, the Second Censor’s job was to “watch over the good order of the Society and make a weekly report of such conduct as they deem worthy of fine and the amount of such fine. They shall also take down as accurately as possible all offensive words that may be uttered during a meeting.” Although the Philodemic Society’s fine list is no longer around, the “baby” version of the Philodemics – the Philonomosians – still has a fine book that can be viewed. The Philonomosians were comprised of students were not able to enter the Philodemic Society due to the latter’s age requirement (one had to be close to graduating to be a member). The Philonomosians gave out fines for common disturbances like disorderly conduct, missing meetings, talking during debates, and not debating. They also, however, gave out a 12½ cent fine in 1861 to a Mr. Percy for “laughing during the reading of the fines.” The job of the Censors was truly to keep people in line.

151 “Catalogues 1851-1861.”
prohibited. They went on fishing trips, went on excursions to Baltimore, and experienced the culture of Washington.

Edward Alfonso Cortes y Moregon was the first Matancero student to really get past the insular community at Georgetown. From August through September of 1849, he went on a trip to a villa which required him to take a bus and a boat. He left on August 13 and finally returned to campus on September 11.152 Just one month later, on October 9, he was given just over two dollars to take a trip into the city of Washington. These types of trips were prohibited without a prefect or Jesuit priest prior to this time period. On October 19, he even went to concert with several other students.153 While it is highly unlikely that Alfonso Cortes y Moregon himself was the reason for the change, he benefitted from it greatly.

Future students, including Dominguez, had many more of these sorts of experiences during their years at Georgetown. Dominguez went to a concert on December 26, 1856, and a circus in September of 1857.154 From July 20 to September 3 of that year he took a trip to Conewago Township, Pennsylvania, approximately one hundred miles away, to go fishing and relax with some other international students, including a Raphael Sanchez from Cuba. Both were charged for fish tackle, implying that they spent their summer fishing to pass the time.155 Not only did these Cuban students have to pay for their summer vacation, but they were also required to pay twenty dollars per year for summer boarding costs.156 Since it was difficult to travel long distances, especially by sea, Georgetown agreed to let the students remain at the College for the summer and even provided them with activities to keep them active.

152 “Ledger I, 1848-1856.”
153 “Ledger I, 1848-1856.”
154 “Ledger L, 1856-1860.”
155 “Ledger L, 1856-1860.”
156 “Ledger L, 1856-1860.”
While most Cuban students were experiencing city life, Philip A. Madan was studying to become Georgetown’s first Cuban student to graduate. Madan was both American and Cuban because he and his family officially lived in New York City, but he associated himself with the Cuban students and spoke Spanish as his maternal language. Born in Matanzas, he immigrated at four years of age with his father and three of his older siblings. His father, Cristóbal F. Madan, was a prosperous landowner and merchant from Matanzas. His father had been educated in the United States and understood the rigors of American colleges. Cristóbal’s grandfather was also well-educated extremely wealthy – perhaps Cuba’s largest slave owner in the early nineteenth century – and he had therefore spared no expense on his own son. Cristóbal used the same philosophy for his son’s education. Philip was born from Cristóbal’s second marriage, to Mary O’Sullivan, the younger sister of the man who coined the phrase “Manifest Destiny.” He was either Cristóbal’s fifth or sixth child.

Philip Madan entered Georgetown in July of 1855 and quickly became one of the most decorated students from that era. He was lucky to come from a wealthy family that valued his education and pushed him to do more. He graduated with his A.B. in 1858, just three years after commencing his studies. Unlike the other Cubans, he spoken English as well as Spanish and therefore did not need to learn English first before commencing upon the traditional coursework. As his father understood the importance of a solid education, Philip was well-studied before entering Georgetown and was able to enter into the class of Poetry, the third highest offered.

159 An A.B. degree is the same as a B.A. degree, or Bachelor’s degree. Georgetown awards degrees in Latin, and A.B. stands for Artium Baccalaureus.
When he graduated, he was a member of the Reading Room Association, the Philodemic Society, and the Greek Society, all three of which were competitive academic societies. At the annual celebrations for the Greek Society members, he heard a rousing lecture on Greek History from former Georgetown student Alexander Dimitry. Madan studied with the best and interacted with the best Georgetown had to offer.\textsuperscript{160}

He imparted his vast array of knowledge into the work he did for class. His final essay at Georgetown sought to explain the philosophy behind the study of man. He incorporated elements of philosophy, literature, and foreign languages to explain how one ought to study mankind. Although his paper was not judged one of the best of the year, he nevertheless drew upon his entire education – both at Georgetown and prior – to carefully construct his argument. He mixed government with history, Latin with Greek, and political discourse with theological doctrine.\textsuperscript{161} Madan was a master at drawing upon different fields in order to better the work he was doing.

\textit{Tragedy Strikes the Cubans}

Life at Georgetown and in Washington was dangerous. The city was built on a swamp and, in the summertime, would be humid and full of mosquitoes and diseases. Charles F.

\textsuperscript{160} “Catalogues 1851-1861.”
Matthews of Cárdenás was one of the students who fell sick while at Georgetown and never recovered. The College required that all students pay up-front for doctors’ fees and for medicine that they would hopefully never need to use. It was the earliest form of health insurance at the school. Unfortunately, despite having a doctor on-call and access to any medicines necessary, Charles died of a treatable disease, dysentery, on June 30, 1860. Matthews showed no signs of sickness in the months leading up to his death. Indeed, dysentery is a mild illness that is only detectable a few days after it begins to set in. Charles worked hard in the 1859-1860 school year to set himself up for the following year. His mother, Susan Matthews, was responsible for the payments and in every note that she sent with the money, she hoped that her children were doing well. Unfortunately, she sent her last payment in on June 28, 1860, just two days before her son died. After his death, his mother was charged with paying the undertaker’s and other funeral fees. His funeral was held in Baltimore and was well-attended by friends from the College who wished to see their good-natured friend one last time.

Charles did his best to set up his brother at the College in the year leading up to his death. He traveled with his younger brother James to New York in the summer of 1859 and wrote to his friends still on campus that he would be bringing his brother back to school with him. Charles tried to be the good older brother and look after James in terms of his social group and academics. Little is known about how James fared at Georgetown after Charles died – he did stay at the school – but he never graduated. James recognized the influence the school had on

---

162 “In Memoriam.” *Georgetown College Journal* 5.3 (1876).
165 “Ledger L, 1856-1860.”
166 “In Memoriam.”
him when he wrote a letter to the President of Georgetown in 1894 requesting to join the Alumni Association because the school “certainly did not do so badly for me, and while I may not be one of the best of men, still I think I could show a pretty good general average.”\footnote{James F. Mathews. Letter to J. Havens Richards. 15 Jan. 1894. Alumni Files. Lauinger Library, Georgetown University, Washington. Any student who attended the school before a certain date was allowed to join the Alumni Association even if he had not graduated. James fell under this category and his letter indicates his surprise and glee at the prospect of joining the Alumni Association.} He even contemplated sending his own son, then only twelve years of age, to the school and highly recommended the College to prominent, devout Catholics that he knew. While it is reasonable, and expected, that he was traumatized by the death of his older brother, he seems to have nevertheless enjoyed his experience at Georgetown enough to recommend it highly to others.

The story of Philip Madan, as told above, ended with his graduation from Georgetown. His post-graduation life was full of disappointment and heartbreak. Following his graduation, he returned to New York and worked alongside his father in the mercantile business. When his father died in 1889, Philip moved to Elizabeth, New Jersey, and became a close benefactor of the Benedictine Nuns. There he lived alone although he continued to own some property in Matanzas along with his half-brother, Cristóbal Jr. When the Spanish-American War broke out in 1898, most of their property was destroyed and Philip went to Cuba to try to sort out the issues.\footnote{Louis A. Pérez, Jr. “Insurrection, Intervention, and the Transformation of Land Tenure Systems in Cuba, 1895-1902.” \textit{Hispanic American Historical Review} 62.2 (1985): 229-54. 237.} His brother’s farm had been unproductive for years due to cycles of violence.\footnote{\textit{“Philip Madan.”} Madan’s death date is listed in several locations as being July 16, 1895, a full three years before the Spanish-American War broke out. Yet all of these sources are also adamant about his trip to Cuba during the War, as it was the location where he caught typhoid fever. There are two possible explanations for the discrepancy. First, Madan actually died in 1898 or 1899 and caught typhoid fever on his trip to Cuba when he tried to restore the property. Alternatively, Madan never lived to see the Spanish-American War and the property was destroyed in early 1895 during José Martí’s three-pronged invasion of Cuba.} Philip tried to help his brother get things together again and appealed to his former friends for money, but they all refused him. During his time in Cuba, he caught typhoid fever and died suddenly.\footnote{\textit{Minion} 63}
The large plantations that Madan’s father and grandfather worked to build crumbled and one of the two sons in control of the land and business died suddenly. Madan was brought back to the United States and buried in Elizabeth, New Jersey, without any friends around. His lifestyle post-graduation ensured that he maintained contact with few people. The only people he did remain in contact with were the Benedictine Nuns that he graciously supported financially his entire life.

_Cura Personalis_

The Cuban students at Georgetown came in groups from the most important cities on the island. Two small cities, Matanzas and Cárdenás, send a disproportionately large number of students to Georgetown. Like many of the international students before, many of them needed to learn English before commencing their classical education. Additionally, they took advantage of the fact that the College recognized the importance of students getting off-campus, providing them with more than just an academic education.
Chapter 6  
Contemplation in Action  
Mainland Latin America  

*Trends*

The first few chapters show that, over time, international students at Georgetown became more and more like the domestic students. They progressed through the classical curriculum and became students of the arts. They were set apart simply by their home location – in general they traveled much farther to achieve their education than other students. Not all of them were proficient in English upon commencing their studies, especially those from Martinique and Cuba. These trends continued for several more decades and can be observed with students from different parts of the world as Georgetown’s reach expanded. The Latin American students were no exception. In this era, however, the post-Georgetown careers of the students became more prolific. Among the graduates from this era were several diplomats. The Latin American students became important factors in world affairs.
Expatriates

The earliest Mainland South American students at Georgetown were actually American expatriates. Matthew and Lewis Blanco lived in Valparaiso, Chile, prior to coming to Georgetown in 1815. Their father was the American vice-consul in Valparaiso and was therefore charged with protecting the interests of the United States in Chile.172 As Americans, English was the first language of the brothers and they were most likely tutored privately by an English-speaker so as to prepare them for some form of more formal education in the United States. The Blancos’ father found the opportunity to send them to the United States in late 1814 when Captain David Porter arrived in the city.

David Porter was a commodore in the United States Navy and was influential in military operations during the War of 1812. Because of his naval success, in 1813 he was sent to the Pacific Ocean to chase away British warships that the United States believed were hurting its interests in the area. The USS Essex, his prized ship, was feared off the South American coast. In 1814, however, Porter and his ship were captured in Valparaiso Harbor, stranding Porter in the city until he could find his way back to the United States.173 In the interim, he stayed with the Blancos and, when he left Chile later that year, took the two boys with him to the United States. Little is known about the journey – they arrived in the area by February of 1815 – but the elder brother, Lewis, started his studies on February 10, 1815, and the younger brother, Matthew, began his studies on May 17, 1815. Neither of them stayed long and the reason for their departure is never officially stated.174 They show up on the rolls of the United States Military Academy at West Point by 1816 but did not graduate from that school either. The boys were

dismissed from West Point because they were undisciplined and considered extreme problem students.\textsuperscript{175} They were the first South American students at Georgetown but the lack of discipline they received growing up forced them out very quickly.

The Blancos’ experience at Georgetown was an anomaly compared to future Latin American students. Part of this can be explained by the timing – the next major wave of Latin American students would not come for another twenty to thirty years. However, the Blancos were also American living abroad and, in that case, can be afforded a comparison to local American students. While few students were expelled and asked not to return (Alexander Dimitry was expelled but allowed to stay and graduate), the Blancos stayed at Georgetown less than one year. Assuming the behavioral problems they exhibited at West Point were also present at Georgetown, they were probably asked to leave as it would not have matched the strict Catholic education of the time. Despite being the sons of a prominent American diplomat, the Blanco brothers were not to become prominent politicians like future Latin American students would become.

\textit{Son of Politicians}

The Latin American students in later years were the sons of some of the wealthiest and most famous Latin Americans. As was seen with previous groups, no expense was spared on their education and many of them succeeded admirably with all of that support behind them. Urbelino de Alvear from Buenos Aires, Argentina, was the son of Carlos María de Alvear, the Argentinean Minister to the United States, and he attended Georgetown in 1845-1846. Carlos María was regarded as a hero in his native country because of his role as a colonel in the

Argentinean Army during the Argentinean War for Independence in 1810. He was eventually elected a delegate to the Argentinean Congress and served as Supreme Director of Argentina for four months in 1815. After being overthrown by more ambitious politicians, he returned to military life and led the Argentinean Army against the Brazilian Empire in 1826. He successfully held the war to a stalemate for two years against the much stronger Brazilian Army, and the peace agreement between the two countries led to the formation of Uruguay.\textsuperscript{176} Meanwhile, Argentina’s president was turning into a ruthless dictator and exiled Carlos María to the United States in order to plead the Argentinean claim to the Falkland Islands to the United States Congress and American press.\textsuperscript{177} Alvear was too revered by the Argentinean people to be disposed of completely.

Although he was officially stationed in New York City, Alvear took frequent trips to Washington to talk to Congressmen and plead the Argentinean case. Alvear’s official biography makes no reference to his son Urbelino, but Georgetown recorded Urbelino as a student entering in 1845 under the guardianship of his father. At least one other son was in the United States as well. Urbelino’s time at Georgetown was short; he attended the College for just seven short months because he died while swimming in the Potomac River in May of 1846. According to the records, he was seized by a cramp and drowned before anyone could get to him. It took several hours to recover his body and his death led to a ban on swimming at the College.\textsuperscript{178} A son’s death must be traumatizing for a father to deal with, but there is no mention of any change in behavior by Carlos María at this time. Urbelino was buried in Washington and Carlos María,

who died in 1852, was buried in New York, as he was never allowed to return to his native country.  

Cipriano Feliz Zegarra was another Latin American whose father was a famous diplomat in his home country. A wealthy man, his father sent his son to the Academy of San Marcos in Lima, Peru, a place where Zegarra showed his aptitude for learning. When the father was appointed Minister to Chile, he brought Cipriano to live with him and had him educated by the best teachers he could find in Santiago – Jesuits. He was soon restationed to the United States and once again brought his sons, Cipriano included, with him. Living in Washington, he immediately enrolled Cipriano at Georgetown.  

Cipriano officially became a student in 1859 and continued his academic success at the College. At the 1862 Commencement ceremony, he recited in French “Le Sermon du Soldat Chrétien” and followed that up one year later with a speech in Spanish called “El Cruzado.” He was multilingual and could also use Latin and Greek proficiently, as demonstrated by his schoolwork. In the 1862-1863 school year, he was Librarian of the Philodemic Society. He finally graduated in 1864 and his last presentation was a “Lecture on the Correlation of Physical Forces.” This lecture sought to bring together elements of chemistry, electricity, light, heat, and magnetism and, in front of an audience, presented a “number of attractive and brilliant experiments.” Besides his degree, Zegarra received the top medal in Mental Philosophy, the Premium Medal (second-highest) in Natural Philosophy, and

---

179 Davis. Carlos María’s body was eventually brought back to Argentina in the late 1880s by his son, Torcuato de Alvear, mayor of Buenos Aires, and his grandson, Marcelo Torcuato de Alvear, the future president of Argentina. His grave can now be found in La Recoleta Cemetery, the most prominent cemetery in Buenos Aires.
the Accesserunt (third-highest) in Chemistry. Not only did he prove his ability in languages and liberal arts, but he was skilled in philosophy and science as well.

Zegarra’s post-Georgetown career was as illustrious as his time at the College. He initially returned to Peru to study to become a lawyer. He passed with such high marks that he was noticed by the government and appointed to represent Peru in the United States, following in the footsteps of his father. While he was in the United States, he was elected vice-president of the Pan-American Union during the First International Conference of American States in 1890. He was highly praised throughout Peru for all of his work, with the daily newspaper *La Opinion Nacional* saying the following about him:

From his studies in Georgetown University he carried that faith and depth in religious matters which is so rare among our countrymen. It is through men like Dr. Zegarra that the unity and sympathy of feeling between the northern and southern continents of our hemisphere will eventually be brought about. It is through men like Dr. Zegarra that the rebellious children of the church will again be brought back to the peaceful fold. It is through men like Dr. Zegarra that honesty and faithfulness to duty, stability and peace in South American governments will at last be an accomplished fact.

All of this power the newspaper attributed to his Georgetown education, a time Zegarra called the happiest years of his life. His death in 1897 was a shock to Peru and those in the American diplomatic community because he had been so instrumental in forming close relations between various countries. His commitment to faith, his studies in various countries, and his command of the major languages of the Western Hemisphere made him an individual who represented what it meant to be from the Americas.

---

182 "Catalogues 1860-1870."
Thomas Herran of Medellín, New Granada (modern-day Colombia) was at Georgetown at the same time as Zegarra but graduated one year earlier. He too came from a background of diplomats and wealth that greatly valued education. Before Thomas was born, his father, General Pedro Alcántara Herran, was one of the many rotating presidents of New Granada and, in that capacity, repealed the ban on Jesuits that was instituted by Spain back in the eighteenth century.\footnote{Isaac Farwell Holton. \textit{New Granada: Twenty Months in the Andes}. New York: Harper and Brothers Publishers, 1857. 508.} The Jesuits returned to the universities and tried to establish themselves in the education system once more but were ultimately sent away again under the next president.\footnote{Godfrey Thomas Vigne. \textit{Travels in Mexico, South America, etc., etc.} Vol. 2. London: William H. Allen and Company, 1865. 265.} In 1850, Pedro Herran was appointed Minister to the United States and he left for Washington with his son. Young Thomas was educated in schools in Washington until his tenth birthday, when he was enrolled at Georgetown.\footnote{James Stanislaus Easby-Smith. “Herran, Thomas.” \textit{Georgetown University in the District of Columbia, 1789-1907: Its Founders, Benefactors, Officers, Instructors, and Alumni}. Vol. 2. New York: Lewis Publishing Company, 1907. 190-92. 190.} Like Zegarra, he soon distinguished himself academically. He was the Corresponding Secretary of the Philodemic Society and was heavily involved in the commencement ceremonies. In 1862, he recited a piece entitled “The Last Inca” in Latin. In 1863, prior to graduation, he wrote a dissertation called \textit{Pantheism and Monichæism} and then presented a piece on the Moors in Spain at the commencement ceremony.\footnote{“Catalogues 1860-1870.”} He was later called one of Georgetown’s most illustrious students.\footnote{Perez-Alonso.}

Following his graduation in 1863, he traveled around Europe with his grandfather and learned several more languages. He returned to Georgetown in 1867 and received an A.M. degree in 1868. His understanding of American culture and the history and politics of the country helped in the future as he negotiated a treaty between the United States and Colombia, his
country of birth. Over time, he would have full command of German in addition to the languages taught at the College. Like Zegarra, Herran became an invaluable member of the Colombian diplomatic team and in that capacity negotiated details of the construction of the Panama Canal. Since he was well-acquainted with the American political system, he knew how to negotiate with his American counterpart, Secretary of State John M. Hay, in order to receive the maximum benefit. Unfortunately, the Hay-Herran treaty was not ratified by the Colombian Senate and the Panamanian Revolution began just a short time later. Herran died of tuberculosis in 1904 and was buried in the United States, the country where he spent most of his life.

Other Stories

Georgetown students, both domestic and foreign, were a unique group. Each young man that attended brought his own story, his own experiences, and used his Georgetown education in his own way. Despite their similarities, Alvear, Zegarra, and Herran were each distinct in how they lived at Georgetown and, in the case of the latter two, how they applied the knowledge acquired at Georgetown to their work in the future. Unfortunately, unlike these three students, most of the Latin American students who attended Georgetown have disappeared beyond the information that appears in the ledgers, making it extremely difficult to talk about their experiences outside the clues present in the tuition ledgers. They each demonstrate a different aspect of internationalism at Georgetown, especially in the way that internationalism applied to the Latin American students.

Isidore Sota y Flores, Orizaba, Mexico

Isidore Sota y Flores of Mexico was perhaps one of the youngest boys to ever start his education at Georgetown. He came to the College in 1849 at just eight years of age and the classes he was put into are highly reflective of this. He was in an English language class, the third level of Arithmetic, the fourth level of French, and the third level of Writing.¹⁹³ Like many other foreign students, he took music lessons and spent some of his Georgetown career learning to play the piano. At eleven years of age, he was given cash to attend a Ladies’ Fair, a small market run by nuns. The fair ran in December 1852 and the goods that were sold were said to make good Christmas presents for family and friends. Sota y Flores went to the fair twice – once on December 18 and once on December 29. The following year, he was allowed to take an excursion to Alexandria, Virginia.¹⁹⁴ Sota y Flores never graduated from Georgetown College, but he spent many years at the school and progressed from just an English education to an overall classical education.

Mariano Henojos, New Mexico Territory

Mariano Henojos of the New Mexico Territory was brought to Georgetown by José Manuel Gallegos, the New Mexican Representative to the House of Representatives although the relationship between Henojos and Gallegos is unknown.¹⁹⁵ Gallegos was educated by Jesuits at the Universidad Juarez de Durango in Durango, Mexico, and was ordained a Jesuit priest there. Despite falling out of favor with the Jesuit Order and Roman Catholic Church due to some controversial practices, his experience at a Jesuit college enforced the strength of a Jesuit

¹⁹³ “Catalogues 1831-1846.”
¹⁹⁴ “Ledger K, 1852-1859.”
¹⁹⁵ “Ledger K, 1852-1859.”
education. It therefore makes sense that Gallegos would encourage Henojos to receive one as well. Gallegos represented the New Mexico Territory in Washington from 1853 to 1857.\textsuperscript{196} Henojos only stayed at Georgetown for six months in 1854, but where he went after that time is unknown.\textsuperscript{197} Like so many other Georgetown students, his post-Georgetown career remains a mystery. Nevertheless, his original connection to Georgetown matched a trend found with international students – a deep knowledge of the structure and strength of a Jesuit education.

\textit{Emilio Aleman, Mexico City, Mexico}

Emilio Aleman of Mexico City entered Georgetown in 1856. Per Georgetown’s rules, every student needed to have in his possession a silver spoon and a silver fork. The College willingly bought these items and charged the accounts of those students who did not come in with them. Most of the foreign students are charged for their silver spoons and forks; Aleman was no different. He was charged over six dollars for his silver spoon and fork.\textsuperscript{198} For unknown reasons, Aleman left Georgetown after just one year and apparently left behind his silver spoon. During the United States Civil War, Georgetown College was pressed for resources, as were most Americans at the time, but it was tradition to give graduates silver medals to commemorate their high achievement. In 1862, however, Georgetown did not have the necessary silver to make the medals. The College therefore took the silver spoons of thirteen students, Aleman’s included, and used them to make the silver graduation medals. It is not clear where they stored Aleman’s spoon in the five years between his leaving and them taking the utensils.\textsuperscript{199} Georgetown never compensated Aleman for the use of his spoon for which he was charged when he entered the

\textsuperscript{197} “Ledger K, 1852-1859.”
\textsuperscript{198} “Ledger K, 1852-1859.”
\textsuperscript{199} “Ledger M, 1858-1869.” 1869. Tuition Ledger, Lauinger Library, Georgetown University, Washington.
College, but given the wealth of most of the international students, it is unlikely the Aleman actively tried to retrieve this small amount of money.

*Ignacio Mejía, Oaxaca, Mexico*

Ignacio Mejía of Mexico was one of the first Native American students to attend Georgetown. He was the son of General Tomás Mejía of Mexico. The elder was famous for being fiercely loyal and being the first person of full indigenous Mexican descent to rise so high in the Mexican military. Tomás was captured in Mexico in 1867 with the Emperor of Mexico, Maximilian I, and was charged with treason. Both he and the Emperor were set to be executed when their capturers provided General Mejía with a proposition. Mejía was offered the right to go due to the fact that he had spared others’ lives so many times in the past. Mejía asked about the right of the Emperor to leave and, when told that the Emperor would not be saved, refused to leave himself. He was executed two hours later. The same level of proper behavior was found in his son who entered Georgetown in 1860. It was said that “whenever he was called on in class … [Ignacio Mejía] would rise up, put his hand on his heart, [and] make a bow to the teacher.” Ignacio Mejía emulated his father’s gentleman-like qualities during his studies at Georgetown.

*Contemplation in Action*

The Latin American students at Georgetown were extremely diverse. They came from an expansive area, from the New Mexico Territory to Argentina. Most were from affluent families

---

200 Maximilian I adopted Salvador de Iturbide y Marzán as his son in 1863 since Salvador’s father died when he was just six years old, seven years earlier. This was a way to gain legitimacy as Maximilian I was Austrian, not Mexican. Salvador’s father, Salvador de Iturbide y Huarte, was the eighth child and third son of the first Emperor of Mexico, Agustín I. The elder Salvador attended Georgetown briefly in 1829.


202 Perez-Alonso.
and were the sons of prominent politicians. Many of them emulated their fathers’ political abilities. Those for whom there are more complete post-Georgetown records seemed to have used their education well, negotiating treaties between countries and promoting hemispherical relations. Although all different, they were a group of proactive men who worked towards a better, more just, world.
Chapter 7
Ad Majorem Dei Gloriam
Conclusion

There is no one story of Georgetown University. A complete history of the school would necessarily be comprised of the story of every student who passed through the front gates. Previous histories of the university have chosen to focus on the bigger picture – the buildings, the city, the famous alumni, or the decision-makers. These are all important in understanding Georgetown and all contributed greatly to the making of the institution. However, there has been a lack of research focusing on the diversity of the College from the very beginning. Georgetown’s student body has had students from around the world since 1792 and students for whom English was a second language since that time as well.

In general, the international students of Georgetown usually came in groups and when one student from a location started his studies at the school, it was likely that more from the same location would follow. Their origin moved over time. In the eighteenth century, the international students were mostly Caribbean students from the islands of the Lesser Antilles which were heavily contested between France and England. Some of the students were of French
origin while others were of English origin. At the turn of the century, the Caribbean continued to be a prominent origin for the international students while the United States’ frontier began to send students as well. Although not technically international in the strictest sense of the word, their experiences were similar to those of the truly international students because the distance they traveled and culture shock they received could ill-compare to the experience of the local and regional students.

The 1850s saw an increase in the number of Latin American students on campus. Many students came from Cuba, both from Havana, the center of politics, and Matanzas and Cárdenás, centers of culture. There were a large number of students from Mexico as well. Towns that had histories of Jesuits, including Orizaba, sent a number of students disproportionate to the size of their populations. The same can be said of Paita, Peru. The town was the site of a Jesuit mission since the early seventeenth century and the priests became known as leaders of education in that region. Other South American countries were also the source of large numbers of early Georgetown students. The 1850s was the era of Latin American students.

This thesis only sought to detail the lives of the students from the Western Hemisphere south of Georgetown, but there was a European contingent at Georgetown as well. Through the end of the nineteenth century, students were listed in the directories as coming from seventeen distinct countries – Bavaria, Denmark, England, France, Germany, Great Britain, Greece, Ireland, Italy, Norway, Poland, Portugal, Prussia, Russia, Scotland, Spain, and Switzerland. Their locations from within these countries were equally diverse, with some of the Portuguese students being from the Madeira Islands and the Germans being from a wide variety of cities. It is interesting that Europeans would travel across the Atlantic when there were many more Jesuit and Catholic institutions in Europe that had historically educated the prominent Catholic


\[\text{Gauman Poma de Ayala.}\]
families. Nevertheless, their presence at Georgetown added to the diversity present on the campus.

After the United States Civil War, many of the trends previously demonstrated were continued. The countries that had been sending large numbers of students – Chile, Cuba, Mexico, and Peru – continued to send a steady stream of students. Several new countries, including Costa Rica, Ecuador, and Nicaragua, joined the mix. Within the United States, the frontier was consistently extended farther West. In 1872, there was a student from the Cherokee Nation of the Indian Territory (modern-day eastern Oklahoma). In 1873, the first student came from Nevada. The push West continued in 1876 with the first students from Wyoming Territory and Los Angeles, California. They were followed by students from the Montana Territory in 1879, Colorado in 1883, Washington Territory in 1885, and Arizona in 1893. Two law students from Hawaii were the first from that territory, entering Georgetown in 1898. Alaska sent its first student in 1905.

Georgetown began its first foray into Asia in the late 1870s. In 1877, the first Japanese citizen, Asada Yasimori, entered Georgetown Law School. In 1890, Shohake Nishio became the first East Asian in Georgetown Medical School. Wai-Hing Tso of China was the first for Georgetown College in 1920. The first Australian entered the Medical School in 1888, and the following year there was the first student from the Middle East. Georgetown students finally began coming from Africa in the twentieth century, albeit very slowly. One student prior to 1950 was from South Africa – he entered in 1921 – and the only other African student was from a sugar plantation in Liberia (he entered in 1940). While it was slow to do so, the College extended its reach to include students from all over the world.

204 The first Japanese person in Georgetown College was Kokichi A. Yokayama, who entered in 1934.
When John Carroll dreamed up a school on the banks of the Potomac River, he understood that it would need to have a wide reach to compete with the other developing schools of the day. There were only a handful of schools open at the turn-of-the-century, but the population of the United States was extremely small. Furthermore, most students stayed local during that era. While the majority of Georgetown’s students were locals from the District of Columbia, Maryland, or Virginia, it had a much farther reach than any of the competing schools at the time. The students presented in this thesis are just a small subset of the international students of the College, who themselves were a minority at Georgetown. Their experiences were in many ways similar to those of the domestic students, but they were faced with unique challenges. Despite their vastly different backgrounds, they were all drawn to Georgetown for the strong education that it provided. In the 1957 Alumni Directory, it was believed that there were already 63,456 Georgetown alumni.\textsuperscript{205} Although they came from different places and had different experiences, they are all part of the ever-growing international Georgetown community.

\textsuperscript{205} Georgetown University Alumni Association. \textit{Georgetown University Alumni Directory 1957}. Ed. James Ruby. Ithaca: Cayuga Press, 1957. The 1957 Alumni Directory is considered the most comprehensive one ever produced, and it included any student who spent time at the school. The 63,456 includes even those who did not graduate.
Interreligious Understanding
Epilogue

Georgetown University has come a long way from the nineteenth and early twentieth centuries. The Washington Post used to report on the fact that there was an ethnic Chinese student studying at the school. Now in the twenty-first century, ethnic Chinese, Japanese, and Korean students do not attract any special attention. Racism in the United States against various ethnicities was strong at that time, but Georgetown continued to focus on its mission – to educate any and all who wished to study at the school. It had been serving this mission since its founding. There were many French students in the late eighteenth century as the country grappled with anti-French sentiments; there was an African-American president in the 1870s while the country was recovering from the perils of the Civil War and Reconstruction. Georgetown has seemingly always been one step ahead.

The face of Georgetown’s diversity has been changing as well. Several years ago, Georgetown implemented a program during New Student Orientation called Pluralism in Action. This program, which takes stories from people’s application essays, seeks to let incoming
students realize the diversity present within their class, from their experiences growing up to the troubles they faced at home. When I entered Georgetown in 2006, my *Pluralism in Action* included someone who interacted with drug lords in Colombia; someone who hid in her basement during the siege on Sarajevo; and someone who grew up in the projects of Detroit. These are the students I interact with on a daily basis and these are the students with whom I share my Georgetown experience. They prove that diversity is more than just race. What a modern student learns in classes pales in comparison to what that student learns from talking with his or her friends. Georgetown students see diversity just by being on campus.

Georgetown has tried to create departments to foster not only diversity dialogue, but interreligious dialogue as well. The Center for Contemporary Arab Studies was formed in 1975 and it was followed in 1993 by the Prince Alwaleed Bin-Talal Center for Muslim-Christian Understanding. Together these two programs sought to raise awareness of the Muslim world on campus and foster a dialogue between Muslims and Christians. This dialogue was expanded in 2003 as Georgetown established the Program for Jewish Civilization as a way to incorporate Jewish studies into the offered courses. Having a rabbi on-campus since the late 1960s, Georgetown has supported the campus’ Jewish community well. The dialogue created between Jewish, Christian, and Muslim leaders on campus increased tremendously and a new era of Georgetown diversity had begun. This continued significantly in 2005 when Georgetown opened the School of Foreign Service in Qatar as a part of the Qatar Foundation’s Education City which pulls together the top programs from the United States’ top universities. SFS-Q, as it is more commonly known, has changed the nature of diversity at Georgetown. Although many colleges have satellite campuses around the world, SFS-Q is a reflection of Georgetown’s continued commitment to creating an international community.
Diversity is a hard word to define and is heavily dependent on the time period. Georgetown has consistently been one of the most diverse universities in the country because of its efforts to recruit students who share the diversity message. With a satellite campus in the Middle East, Georgetown is truly an international school. The dialogue between groups eases the intersection of ethnicities, the coming together of people from different socio-economic conditions, and the meeting of various religious groups. No one thinks twice when the Hindu Students Association hosts an iftar for those observing Ramadan or when the Gospel Choir participates in Shabbat Services on a Friday night.  

As the Georgetown administration contemplates the addition of a diversity requirement to the core curriculum, I hope they see that diversity has been integral part of the Georgetown education since its founding and is reflected in the student body – people’s differences brought them together. Nevertheless, all of these diverse people are part of the same Georgetown community.

---

206 An iftar is the evening meal Muslims eat during Ramadan.
## Utraque Unum

### Appendices

**Appendix A1: List of International Students Alphabetically**

<table>
<thead>
<tr>
<th>Aldunate, Frederick</th>
<th>De la Mothe, Pierre Marie</th>
<th>Escobar y Armendary, Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aldunate, Jose Augustino</td>
<td>De la Porte, Joseph</td>
<td>Fernandez, Andrew</td>
</tr>
<tr>
<td>Aldunate, Manuel</td>
<td>De la Reintzie, Jean Louis</td>
<td>Fernandez, Robert</td>
</tr>
<tr>
<td>Aleman, Emilio</td>
<td>De la Rosa, Ignacio Urrutia</td>
<td>Fevrier, Jean Jacques</td>
</tr>
<tr>
<td>Allerzard, Anthony Louis, Jr.</td>
<td>De la Rosa, Luis</td>
<td>Fevrier, Nicolas</td>
</tr>
<tr>
<td>Almeida, Michael</td>
<td>De la Rosa, Vincent</td>
<td>Finlay, Henry Philip</td>
</tr>
<tr>
<td>Alvear, Urbelino</td>
<td>De la Vega, Gonzales</td>
<td>Fontaine, Marc</td>
</tr>
<tr>
<td>Arrospide, Manuel Isaac</td>
<td>De Lanaudiere, Gaspar</td>
<td>Fontaine, Pierre</td>
</tr>
<tr>
<td>Atocha, Alce A.</td>
<td>De Lezama, Emilio</td>
<td>Freire, Zenon</td>
</tr>
<tr>
<td>Baby, Francis William</td>
<td>De Longueville, Henry</td>
<td>Garcia, Joachim</td>
</tr>
<tr>
<td>Barrera, Vincent</td>
<td>De Longueville, Louis</td>
<td>Gaston, Melchion, Jr.</td>
</tr>
<tr>
<td>Barrinatt, Francis X.</td>
<td>De Macedo, Alfred</td>
<td>Gimeno, Jose Antonio</td>
</tr>
<tr>
<td>Basile, Jean L.</td>
<td>De Macedo, Arthur</td>
<td>Gimeno, Juan</td>
</tr>
<tr>
<td>Beaudet, Leon Alexander</td>
<td>De Macedo, Julius</td>
<td>Gonzalez, Angelo</td>
</tr>
<tr>
<td>Blanco, Lewis</td>
<td>De Miranda, Joam Francisco</td>
<td>Grass, Louis J.</td>
</tr>
<tr>
<td>Blanco, Matthew</td>
<td>De Saa, John</td>
<td>Gual, Francisco</td>
</tr>
<tr>
<td>Blyden, Christopher</td>
<td>De Sisle, Benjamin D.</td>
<td>Gual, Juan</td>
</tr>
<tr>
<td>Bouilgny, Alfred G.</td>
<td>De Villanueva, Jose Gutierrez</td>
<td>Guidino, Romulo</td>
</tr>
<tr>
<td>Bouilgny, Dominic</td>
<td>De Villanueva, Pablo</td>
<td>Gutierrez, Luis</td>
</tr>
<tr>
<td>Byrne, Andrew</td>
<td>De Zamora, Peter Eustachius</td>
<td>Haslin, John L.</td>
</tr>
<tr>
<td>Canalizo, Vincent</td>
<td>De Zamora, Raphael</td>
<td>Haviland, John S.</td>
</tr>
<tr>
<td>Canoto, Juan Manuel</td>
<td>Del Monte, Leonardo</td>
<td>Henojos, Mariano</td>
</tr>
<tr>
<td>Carrere, Francisco F.</td>
<td>Del Monte, Richard</td>
<td>Hernandez, John G.</td>
</tr>
<tr>
<td>Cassiano, Ignacio Fermin</td>
<td>Del Monte, William</td>
<td>Hernandez, Martin E.</td>
</tr>
<tr>
<td>Castanos, Gabriel</td>
<td>Del Vanco, Felix</td>
<td>Herran, Pedro</td>
</tr>
<tr>
<td>Caulfield, Bernard G.</td>
<td>Des Rivieres, Henry M.</td>
<td>Herran, Thomas</td>
</tr>
<tr>
<td>Cortes y Moregon, Edward</td>
<td>Dessaules, G. Casimin</td>
<td>Herrera, Mark Anthony</td>
</tr>
<tr>
<td>Alfonso</td>
<td>Dimitry, Alexander</td>
<td>Hubert, John Baptiste</td>
</tr>
<tr>
<td>Cottineau, Achille</td>
<td>Dimitry, Michael Dracos</td>
<td>Hubert, William</td>
</tr>
<tr>
<td>Cottineau, Denis</td>
<td>Dimitry, Nicholas</td>
<td>Huici, Angel</td>
</tr>
<tr>
<td>Crane, John</td>
<td>D'Oliviera, Antonio Ignacio</td>
<td>Iturbide, Salvador</td>
</tr>
<tr>
<td>Creagh, Charles</td>
<td>Domas, Juan</td>
<td>Jado, Emanuel</td>
</tr>
<tr>
<td>Creagh, Cornelius</td>
<td>Dominguez, Virgilio F.</td>
<td>Jado, Francis</td>
</tr>
<tr>
<td>D'Albuquerque, Jose</td>
<td>Dubuisson, Stephen</td>
<td>Jarrot, Francis</td>
</tr>
<tr>
<td>Cavalcante</td>
<td>Duchesnay, Jose</td>
<td>Jarrot, Vital</td>
</tr>
<tr>
<td>D'Arnaud, Amadee</td>
<td>Duchesnay, Mateo</td>
<td>Jordan, Dominic</td>
</tr>
<tr>
<td>D'Ayala, Francisco Ignacio</td>
<td>Dugour, Vincent</td>
<td>La Croix, Charles W.</td>
</tr>
<tr>
<td>De Carvalho, Constancio Neri</td>
<td>DuHumont, Charles</td>
<td>Laine, Cazalis</td>
</tr>
<tr>
<td>De Hevia, Simon</td>
<td>Duran, Antonio Maria</td>
<td>Lamothe, Peter A.</td>
</tr>
<tr>
<td>De la Guardia, Patricius</td>
<td>Errazuriz, Isidoro</td>
<td>Lanas, Jose Ernesto</td>
</tr>
<tr>
<td>De la Mothe, Jean Francois</td>
<td></td>
<td>Larrain, Guillermo</td>
</tr>
</tbody>
</table>

Minion 84
<table>
<thead>
<tr>
<th>Name 1</th>
<th>Name 2</th>
<th>Name 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Larrain, Jose</td>
<td>Ponce de Leon, Jose</td>
<td>Suir, Joseph</td>
</tr>
<tr>
<td>Larrain, Ladislas</td>
<td>Ponce de Leon, Pedro</td>
<td>Tache, Wenceslaus</td>
</tr>
<tr>
<td>Lecler, B. Charles</td>
<td>Poyent, William</td>
<td>Tanco, Felix</td>
</tr>
<tr>
<td>Leclere, Peter E.</td>
<td>Prudhomme, Theodore</td>
<td>Tascher, Jacques</td>
</tr>
<tr>
<td>Lisboa, Henry de Ribeiro C.</td>
<td>Quinn, James Andrew</td>
<td>Tascher, Lamour</td>
</tr>
<tr>
<td>Lisboa, John</td>
<td>Rivas, Jose</td>
<td>Teran, Domingo Luis</td>
</tr>
<tr>
<td>Lisboa, Miguel de Rebeiro M.</td>
<td>Renshaw, Benjamin A.</td>
<td>Tercido, Colas N.</td>
</tr>
<tr>
<td>Madan, Philip A.</td>
<td>Rivas, Frederico</td>
<td>Teulet, Antonio M.</td>
</tr>
<tr>
<td>Mariano, Paston</td>
<td>Rivera, Aristeo</td>
<td>Toler, William P.</td>
</tr>
<tr>
<td>Martinez, John Joseph</td>
<td>Roebuck, Jarvis</td>
<td>Toro, Domingo</td>
</tr>
<tr>
<td>Masson, John</td>
<td>Roignan, St. Rose</td>
<td>Torrente, Miguel</td>
</tr>
<tr>
<td>Masson, Roderic</td>
<td>Rolland, George Roque</td>
<td>Torrenz, Emanuel</td>
</tr>
<tr>
<td>Mathews, James</td>
<td>Rolland, Henry A.</td>
<td>Torrenz, Juan</td>
</tr>
<tr>
<td>Matthews, Charles F.</td>
<td>Roman, Emilio</td>
<td>Toscano, Antonio</td>
</tr>
<tr>
<td>Mayre, Jacques Antoine</td>
<td>Ruiz, Dominic</td>
<td>Toscano, Jose R.</td>
</tr>
<tr>
<td>McLane, Daniel E.</td>
<td>Salvanach, Justiniano</td>
<td>Travers, John</td>
</tr>
<tr>
<td>McShane, James</td>
<td>Sanchez, Raphael Eusebius</td>
<td>Trigueros, Jose M.</td>
</tr>
<tr>
<td>Mejia, Ignacio</td>
<td>Sauvelle, Carlos E.</td>
<td>Turgeon, Louis S.P.</td>
</tr>
<tr>
<td>Menard, Peter</td>
<td>Sauvelle, Julius E.</td>
<td>Usher, Robert</td>
</tr>
<tr>
<td>Mendoza, Alejandro</td>
<td>Semmes, Joseph</td>
<td>Usher, Samuel</td>
</tr>
<tr>
<td>Methot, Phileas</td>
<td>Semmes, Patrick</td>
<td>Valdes, Aureo</td>
</tr>
<tr>
<td>Moreira, Francisco</td>
<td>Sennevier, Joseph Francis</td>
<td>Valdes, Demetrio</td>
</tr>
<tr>
<td>Moreira, Posidonio</td>
<td>Solano, Jose</td>
<td>Vanel, Andrew Victor</td>
</tr>
<tr>
<td>Navas, Jose J.</td>
<td>Soler y Morel, Juan</td>
<td>Velarde, Ignacio</td>
</tr>
<tr>
<td>Paradis, Charles D.</td>
<td>Soruco, Acibaides</td>
<td>Walsh, Martin</td>
</tr>
<tr>
<td>Pauet, Eugene</td>
<td>Soruco, Manuel</td>
<td>Yrrazabal, Manuel Jose</td>
</tr>
<tr>
<td>Pedrio, John Gordon</td>
<td>Sota y Flores, Isidoro</td>
<td>Zegarra, Felix Cypriano</td>
</tr>
<tr>
<td>Perez Gallardo, Antonio</td>
<td>St. Jours, John</td>
<td>Zuniga, Manuel Garcia</td>
</tr>
</tbody>
</table>

Appendix A2: List of International Students Chronologically

1792
De Saa, John
Fevrier, Jean Jacques
Fevrier, Nicolas
Semmes, Joseph
Semmes, Patrick
St. Jours, John

1793
Crane, John
Creagh, Charles
Creagh, Cornelius
D'Ayala, Francisco Ignacio
De la Mothe, Jean Francois
De la Mothe, Pierre Marie
D'Oliviera, Antonio Ignacio

1794
Fontaine, Marc
Fontaine, Pierre
Jordan, Dominic
Poyent, William
Quinn, James Andrew
Roignan, St. Rose
Tascher, Jacques

1795
Usher, Robert

1795 (cont.)
Mayre, Jacques Antoine

1796
Pedrio, John Gordon
Sennevier, Joseph Francis
Travers, John

1797
De la Porte, Joseph
Hubert, John Baptiste
Hubert, William
Suir, Joseph

1798
Basile, Jean L.
De la Reintzie, Jean Louis
1798 (cont.)
Haslin, John L.

1799
Cottineau, Achille
Cottineau, Denis
Duchesnay, Jose
Duchesnay, Mateo
Usher, Samuel

1800
De Zamora, Peter Eustachius

1803
Allezard, Anthony Louis, Jr.

1812
Laine, Cazalis

1814
Dugour, Vincent

1815
Blanco, Lewis
Blanco, Matthew
Byrne, Andrew
Roebuck, Jarvis

1816
Dubuisson, Stephen
Menard, Peter

1817
De Longueville, Henry
De Longueville, Louis

1818
Jarrot, Francis
Jarrot, Vital

1822
Dimitry, Alexander
Dimitry, Michael Dracos
Torrenz, Emanuel
Torrenz, Juan

1824
Jado, Francis

1825
Bouigny, Alfred G.
Bouigny, Dominic

1827
Jado, Emanuel

1828
Almeida, Michael
Dimitry, Nicholas
Lisboa, John

1829
Iturbide, Salvadore

1830
Blyden, Christopher

1832
De Miranda, Joam Francisco
Vanel, Andrew Victor

1833
Lamothe, Peter A.

1834
Toler, William P.

1836
Walsh, Martin

1837
De Carvalho, Constancio Neri
Martinez, John Joseph
McLane, Daniel E.
Ruiz, Dominic

1838
De la Guardia, Patricius
De Sisle, Benjamin D.
Grass, Louis J.
Lecler, B. Charles
Leclerc, Peter E.

1839
Del Monte, Leonardo
Del Monte, Richard
Del Monte, William
Del Vanco, Felix
Gaston, Melchion, Jr.
Hernandez, John G.
Hernandez, Martin E.
Soler y Morel, Juan
Tanco, Felix

1840
De Villanueva, Pablo
Gutierrez
Rivera, Aristeo

1841
Canalizo, Vincente
La Croix, Charles W.
Rolland, Henry A.
Tache, Wenceslaus

1842
Beaudet, Leon Alexander
De Lanaudiere, Gaspar
Des Rivieres, Henry M.
Rolland, George Roque

1843
Baby, Francis William
Caulfield, Bernard G.
De la Vega, Gonzales
Masson, John
Masson, Roderic
Turgeon, Louis S.P.

1844
Teulet, Antonio M.
Trigueros, Jose M.

1845
Alvear, Urbelino
<table>
<thead>
<tr>
<th>Year</th>
<th>First Name</th>
<th>Last Name</th>
<th>First Name</th>
<th>Last Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1845</td>
<td>Atocha</td>
<td>Alcee A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1846</td>
<td>Aldunate</td>
<td>Frederick</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jose Augustino</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Manuel</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Freire</td>
<td>Zenon</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Garcia</td>
<td>Joachim</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Soruco</td>
<td>Acibades</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Soruco</td>
<td>Manuel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1847</td>
<td>Dessaules</td>
<td>G. Casimin</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Haviland</td>
<td>John S.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Methot</td>
<td>Phileas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1848</td>
<td>De la Rosa</td>
<td>Ignacio Urrutia</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Luis</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vincente</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1849</td>
<td>Barrera</td>
<td>Vincente</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cortes y</td>
<td>Moregon,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Edward</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Alfonso</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Villanueva</td>
<td>Jose</td>
<td>Gutierrez</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Huici, Angel</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Perez Gallardo</td>
<td>Antonio</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sota y Flores</td>
<td>Isidoro</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Torrente</td>
<td>Miguel</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Valdes</td>
<td>Aureo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1850</td>
<td>De Macedo</td>
<td>Alfred</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Macedo</td>
<td>Arthur</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Macedo</td>
<td>Julius</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gimeno</td>
<td>Jose</td>
<td>Antonio</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gimeno</td>
<td>Juan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gonzalez</td>
<td>Angelo</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gutierrez</td>
<td>Luis</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rivas</td>
<td>Frederico</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tercido</td>
<td>Colas N.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1851</td>
<td>Errazuriz</td>
<td>Isidoro</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Larrain</td>
<td>Guillermo</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Larrain</td>
<td>Jose</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Larrain</td>
<td>Ladislas</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>McShane</td>
<td>James</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pauet</td>
<td>Eugene</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Valdes</td>
<td>Demetrio</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yrrazabal</td>
<td>Manuel Jose</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1852</td>
<td>Moreira</td>
<td>Francisco</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Moreira</td>
<td>Posidonio</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Renshaw</td>
<td>Benjamin A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sauvelle</td>
<td>Carlos E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1853</td>
<td>De Hevia</td>
<td>Simon</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fernandez</td>
<td>Robert</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Finlay</td>
<td>Henry Philip</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Henojos</td>
<td>Mariano</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sauvelle</td>
<td>Julius E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teran</td>
<td>Domingo Luis</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Toscano</td>
<td>Antonio</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Toscano</td>
<td>Jose R.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1854</td>
<td>Fernandez</td>
<td>Andrew</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gual</td>
<td>Francisco</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gual</td>
<td>Juan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mariano</td>
<td>Paston</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mendoza</td>
<td>Alejandro</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Paradis</td>
<td>Charles D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1855</td>
<td>Arrospide</td>
<td>Manuel Isaac</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Barrinatt</td>
<td>Francis X.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cassiano</td>
<td>Ignacio Fermin</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Madan</td>
<td>Philip A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Matthews</td>
<td>Charles F.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1856</td>
<td>Aleman</td>
<td>Emilio</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D'Albuquerque</td>
<td>Jose</td>
<td>Cavalcante</td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Lezama</td>
<td>Emilio</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Zamora</td>
<td>Raphael</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dominguez</td>
<td>Virgilio F.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Navas</td>
<td>Jose J.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ravas</td>
<td>Jose</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Roman</td>
<td>Emilio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1857</td>
<td>Castanos</td>
<td>Gabriel</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Domas</td>
<td>Juan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Herran</td>
<td>Pedro</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Herran</td>
<td>Thomas</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sanchez</td>
<td>Raphael Eusebius</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Toro</td>
<td>Domingo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1858</td>
<td>Herrera</td>
<td>Mark Anthony</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>LANAS</td>
<td>Jose Ernesto</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1859</td>
<td>Canoto</td>
<td>Juan Manuel</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Carrere</td>
<td>Francisco F.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Duran</td>
<td>Antonio Maria</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Escobar y</td>
<td>Armendary, Jesus</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Guidino</td>
<td>Romulo</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lisboa</td>
<td>Henry de Ribeiro C.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lisboa</td>
<td>Miguel de Rebeiro M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mathews</td>
<td>James</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prudhomme</td>
<td>Theodore</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Solano</td>
<td>Jose</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zegarra</td>
<td>Felix Cypriano</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1860</td>
<td>Mejia</td>
<td>Ignacio</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Appendix A3: List of International Students Geographically

<table>
<thead>
<tr>
<th>Argentina</th>
<th>Chile</th>
<th>Cuba (cont.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alvear, Urbelino</td>
<td>Aldunate, Frederick</td>
<td>Garcia, Joachim</td>
</tr>
<tr>
<td></td>
<td>Aldunate, Jose Augustino</td>
<td>Gaston, Melchion, Jr.</td>
</tr>
<tr>
<td></td>
<td>Aldunate, Manuel</td>
<td>Madan, Philip A.</td>
</tr>
<tr>
<td>Bolivia</td>
<td>Blanco, Lewis</td>
<td>Mathews, James</td>
</tr>
<tr>
<td>Soruco, Acibaides</td>
<td>Blanco, Matthew</td>
<td>Matthews, Charles F.</td>
</tr>
<tr>
<td>Soruco, Manuel</td>
<td>Errazuriz, Isidoro</td>
<td>Mendoza, Alejandro</td>
</tr>
<tr>
<td>Brazil</td>
<td>Freire, Zenon</td>
<td>Navas, Jose J.</td>
</tr>
<tr>
<td>D'Albuquerque, Jose</td>
<td>Haviland, John S.</td>
<td>Ponce de Leon, Jose</td>
</tr>
<tr>
<td>Cavalcante</td>
<td>Larrain,Guillermo</td>
<td>Ponce de Leon, Pedro</td>
</tr>
<tr>
<td>De Carvalho, Constancio Neri</td>
<td>Larrain, Jose</td>
<td>Prudhomme, Theodore</td>
</tr>
<tr>
<td>De Macedo, Alfred</td>
<td>Larrain, Ladislas</td>
<td>Rivas, Jose</td>
</tr>
<tr>
<td>De Macedo, Arthur</td>
<td>Teran, Domingo Luis</td>
<td>Roman, Emilio</td>
</tr>
<tr>
<td>De Macedo, Julius</td>
<td>Toro, Domingo</td>
<td>Ruiz, Dominic</td>
</tr>
<tr>
<td>De Miranda, Joam Francisco</td>
<td>Yrrarrazabal, Manuel Jose</td>
<td>Sanchez, Raphael Eusebius</td>
</tr>
<tr>
<td>Lisboa, Henry de Ribeiro C.</td>
<td></td>
<td>Sauvette, Carlos E.</td>
</tr>
<tr>
<td>Lisboa, John</td>
<td></td>
<td>Sauvette, Julius E.</td>
</tr>
<tr>
<td>Lisboa, Miguel de Rebeiro M.</td>
<td></td>
<td>Solano, Jose</td>
</tr>
<tr>
<td>Moreira, Francisco</td>
<td></td>
<td>Soler y Morel, Juan</td>
</tr>
<tr>
<td>Moreira, Posidonio</td>
<td></td>
<td>Tanco, Felix</td>
</tr>
<tr>
<td>Canada</td>
<td></td>
<td>Torrente, Miguel</td>
</tr>
<tr>
<td>Baby, Francis William</td>
<td></td>
<td>Toscano, Antonio</td>
</tr>
<tr>
<td>Beaudet, Leon Alexander</td>
<td></td>
<td>Toscano, Jose R.</td>
</tr>
<tr>
<td>De Lanaudiere, Gaspar</td>
<td></td>
<td>Walsh, Martin</td>
</tr>
<tr>
<td>De Sisle, Benjamin D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Des Rivieres, Henry M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dessauges, G. Casimini</td>
<td></td>
<td></td>
</tr>
<tr>
<td>La Croix, Charles W.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lamothe, Peter A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lecler, B. Charles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leclerc, Peter E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masson, John</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masson, Roderic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>McLane, Daniel E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>McShane, James</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Methot, Phileas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paradis, Charles D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pauet, Eugene</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rolland, George Roque</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rolland, Henry A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tache, Wenceslaus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Turgeon, Louis S.P.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Colombia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Duran, Antonio Maria</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Herran, Pedro</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Herran, Thomas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rivas, Frederico</td>
<td>DuHumont, Charles</td>
<td></td>
</tr>
<tr>
<td>Creole</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cuba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barrinatt, Francis X.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cortes y Moregon, Edward</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alfonso</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D'Ayala, Francisco Ignacio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Hevia, Simon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De la Guardia, Patricius</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Zamora, Peter Eustachius</td>
<td></td>
<td></td>
</tr>
<tr>
<td>De Zamora, Raphael</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Del Monte, Leonardo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Del Monte, Richard</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Del Monte, William</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Del Vanco, Felix</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domas, Juan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dominguez, Virgilio F.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Duchesnay, Jose</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Duchesnay, Mateo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fernandez, Andrew</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fernandez, Robert</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Finlay, Henry Philip</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Minion 88
Martinique (cont.)
Fevrier, Nicolas
Fontaine, Marc
Fontaine, Pierre
Roignan, St. Rose

Mexico
Aleman, Emilio
Atocha, Alcee A.
Barrera, Vincente
Canalizo, Vincente
Carrere, Francisco F.
Castanos, Gabriel
De la Rosa, Ignacio Urrutia
De la Rosa, Luis
De la Rosa, Vincente
De la Vega, Gonzales
De Lezama, Emilio
De Villanueva, Jose Gutierrez
De Villanueva, Pablo
Gutierrez
Escobar y Armendary, Jesus
Gimeno, Jose Antonio
Gimeno, Juan
Gonzalez, Angelo
Grass, Louis J.
Gual, Francisco
Gual, Juan
Gutierrez, Luis
Huici, Angel
Iturbide, Salvador
Martinez, John Joseph
Mejia, Ignacio
Perez Gallardo, Antonio
Rivera, Aristeo
Sota y Flores, Isidoro
Teulet, Antonio M.
Torrenz, Emanual
Torrenz, Juan
Trigueros, Jose M.
Valdes, Aureo
Valdes, Demetrio
Velarde, Ignacio

Peru
Arrospide, Manuel Isaac
Canoto, Juan Manuel
Guidino, Romulo
Herrera, Mark Anthony
Lanas, Jose Ernesto
Mariano, Paston
Tercido, Colas N.
Zegarra, Felix Cypriano

Puerto Rico
Byrne, Andrew
Vanel, Andrew Victor

Saint Bartholomew
Almeida, Michael

Saint Lucia
St. Jours, John

Saint Martin
Blyden, Christopher

Saint Thomas
Allezard, Anthony Louis, Jr.

San Domingo
Basile, Jean L.
Cottineau, Achille
Cottineau, Denis
D'Armaud, Amadee
De la Porte, Joseph
De la Reintie, Jean Louis
Dubuisson, Stephen
Hubert, John Baptiste
Hubert, William
Mayre, Jacques Antoine
Sennevier, Joseph Francis
Suir, Joseph

Santa Cruz
Creagh, Charles
Creagh, Cornelius
Jordan, Dominic
Pedrio, John Gordon
Roebuck, Jarvis

Santa Cruz (cont.)
Tascher, Jacques
Tascher, Lamour
Usher, Robert
Usher, Samuel

Uruguay
Salvanach, Justiniano
Zuniga, Manuel Garcia

Venezuela
Renshaw, Benjamin A.
Toler, William P.

Exact Location Unknown
De la Mothe, Jean Francois
De la Mothe, Pierre Marie
De Saa, John
D'Oliviera, Antonio Ignacio
Semmes, Joseph
Semmes, Patrick

Foreign Americans

Dakota
Caulfield, Bernard G.

Florida
Hernandez, John G.
Hernandez, Martin E.
Travers, John

Illinois
Menard, Peter

Louisiana
Bouigny, Alfred G.
Bouigny, Dominic
Dimitry, Alexander
Dimitry, Michael Dracos
Dimitry, Nicholas

Missouri
Jarrot, Francis
Jarrot, Vital

Minion 89
In these appendices, I have compiled a list of 204 international students who attended Georgetown from 1789 to 1860. Appendix A1 has them listed alphabetically; Appendix A2 by year of entrance; and Appendix A3 by origin. This data provides an overview of the international student body at Georgetown during this time period. According to Appendix A2 and Graph 1, fifteen international students entered Georgetown in 1793, by far the most of any year. Because of the poor record-keeping from that time, it is hard to trace how many students stayed each year; thus, this data can only provide insight into new international students and not total international students at the school. Nevertheless, trends can still be seen. After a lot of international students in the first few years of instruction, the number tapered off with only the occasional student through the early years of the nineteenth century. The numbers increased significantly in the late 1830s and new international students continued to come to Georgetown in high numbers through the 1850s.

**Graph 1: Number of International Students at Georgetown per Year**

Minion 90
Appendix A3 and Graph 2 organize students by area of origin. Origin is a complicated term and many students switch “origin” during their time at Georgetown. It is still possible to see a general pattern of where the students came from. Cuba is the largest single entity, equal in number of students to all of the other Caribbean islands. South America and Mexico also have significant numbers. Smaller proportions were from Canada and the “international” parts of the United States.

Of the twenty-eight international students who entered Georgetown between 1792 and 1796, only one, John Travers, was not from the Caribbean and he was from St. Augustine, Florida. Of the next twenty-four international students, all of whom entered between 1797 and 1817, all are once again from the Caribbean except for the Blanco brothers (discussed in Chapter 6) and Peter Menard of Kaskaskia, Illinois. From 1818 through 1860, the number of students from Caribbean islands except Cuba was just three. The Caribbean was nearly the only source of international students during Georgetown’s early history, but then it dropped off significantly by 1818.

Juan and Emanuel Torrenz become the first Mexican students in 1822. They are followed in 1829 by Salvador Iturbide, the son of the former Emperor of Mexico. A few more Mexican students enter Georgetown in the 1830s, but it is not until the late 1840s that significant numbers of Mexicans enter the College. A similar pattern was present in Cuba. Discounting the three
Cuban students who entered in 1799 and 1800, the first Cuban student was Martin Walsh in 1836. Eleven more Cubans followed in the next three years. Three Cubans total entered in the 1840s, but the numbers picked up significantly in the 1850s. There were cycles for both Cuba and Mexico.

From South America, four Chileans entered in 1846, although three of them were brothers. Eight more followed between 1847 and 1857. Once again, a similar pattern can be found in students originating in other countries as well. One Brazilian entered in 1828, one entered in 1832, and another one entered in 1837. Three Brazilian brothers started their studies in 1850 and were joined by the end of the decade by five other Brazilians. All eight Peruvian students I have identified entered Georgetown in the 1850s.

Finally, the eighteen Quebecois students that I have been able to identify all entered Georgetown between 1833 and 1854 with most starting their studies in the 1840s. More research needs to be done on them, but they in many ways seemed to follow the pattern of New England students rather than international students. It is hard to trace the foreign American students because of the sheer number of students that came from many of these states. Although the Dimitry brothers exhibited many of the characteristics of international students, they were part of a large number of Louisianans to attend Georgetown beginning in the early 1820s. By the 1850s, dozens more Louisianans were at the school although by that point Louisiana was well-integrated into the American system. I decided not to track these students and most of the foreign Americans were discovered by examining their tuition ledger entries and not the Georgetown entrance books.
Appendix B: Images of the Ledger Books

The images below are from the Ledger Books and give an idea into Georgetown record-keeping.

Image 7: Conversion Rate in Front of Ledger A1. This note gives the official exchange rate between the French livre and the British pound. The US dollar was not used for several more years.

Image 8: Page in Ledger A2
Image 9: Close of Account. Bishop DuBourg officially closed out every account while he was president of Georgetown.

Image 10: Financial Ledger, 1831-1838. This ledger contains every charge for every student between those years, arranged chronologically. It has notes to assist in the cross-referencing with the tuition ledgers which are arranged by student.
Women and Men for Others

Bibliography


Alumni Cards of Georgetown University. Lauinger Library, Georgetown University, Washington.


“Centinel of Liberty and Georgetown Advertising.” Prospectus. 21 Nov. 1797.


“In Memoriam.” *Georgetown College Journal* 5.3 (1876).


Lloyd, William. Letters from the West Indies during a Visit in the Autumn of MDCCXXXVI and the Spring of MDCCXXXVII. London: Darton and Harvey, 1847.


McCall, Alejandra L. “Ad Maiorem Dei Gloriam: The Expulsion of the Jesuits from Chile and Their Journey into Exile.” Paper presented at the National Conference on Undergraduate Research, Apr. 16-18, 2009, La-Crosse, WI.


“Memorials of an Old Student.” Georgetown College Journal 7.8 (1879).


Philonomosian Society’s Fines Second Censor’s Account, 1854-1861. 1861. Lauinger Library, Georgetown University, Washington.


“With the Old Boys.” *Georgetown College Journal* 36.8 (1908) 354-5.