Hello everyone!

My name is Daniel Morales, a graduating History major, and I’m the Apprentice Program intern for Santa Clara University’s Archives and Special Collections.

Over the past few months Michelle Runyon and I have been tasked with processing the collection of Father Bernard Hubbard, the Glacier Priest.

As you have heard from Nadia, this has been somewhat of a gargantuan task.

With ___ boxes, this collection makes up a large portion of the archives, and that’s not including what is in the De Saisset and the Ricard Observatory.

However, such a supply of historical information has allowed us to study Hubbard thoroughly, understanding his drive and ambition along with his origins.

We learned of a man who flew into Alaskan volcanoes, hiked up Austrian mountains, spoke in famous auditoriums and taught at this very school.

Hubbard’s life was so varied that it would be a missed opportunity to not treat each aspect of him as a separate entity to study.

I plan to do so tonight with this analysis of Hubbard’s time as a priest, an explorer, and a lecturer.

With this, we can better understand how these aspects tied together to create a life full of learning and adventure.

To begin, we’ll look at Hubbard’s life as a Catholic and a Jesuit priest.

Bernard Hubbard was born in 1888 in San Francisco to George M. Hubbard and Catherine Wilder Hubbard, both of whom had converted to Catholicism prior to his birth.

His childhood had a profound influence on his life as an explorer, but for now, we’ll jump ahead to his first steps as a Jesuit.

He entered the Jesuit Novitiate in Los Gatos in 1908.
• An interesting little tidbit about the Los Gatos Jesuit Novitiate was that it housed a winery, where the Jesuits themselves worked to make wine to be used primarily for sacramental purposes.
• He then both studied and taught at Los Angeles College, where he directed the acolytes, assistants to the clergy who fulfilled similar duties to altar servers that we see today.
• During this time he also convinced students to join the Jesuit Order.
• After receiving a Master of Arts in Philosophy from Gonzaga in 1921, Hubbard went to study at Ignatius College at Innsbruck in the Austrian Tyrol, where, as we will see later, he would first gain the name as the “Glacier Priest.”
• In 1923 he at least gained the title of priest when he was ordained in Innsbruck.
• After spending so much time in Austria, he felt the need to give back to the country, and raised funds from the Jesuit Order for those suffering from poverty and famine in Austria.
• Four years after being ordained, Hubbard went on his first journey to Alaska in 1927.
• Hubbard may have been the first Jesuit to traverse certain dangerous areas of Alaska, but he certainly was not the first Jesuit to set foot in the icy state.
• Jesuits had already established themselves in various outposts throughout Alaska, acting as missionaries to the native Inuits that established themselves in small groups that were separated by language.
• The Jesuits would care for the spiritual and cultural needs of the larger centers and port towns.
• With so many spread across the peninsula, Hubbard was able to have multiple bases for him to stop at during his journeys.
• On his Alaskan trips, together with photographic equipment, food and other necessary articles, he always took his Mass kit which made a heavy burden of nearly one hundred pounds.
• The greatest testimony to Father Hubbard’s religious life was his dedication to the deliverance of daily Mass, which he offered in dangerous places and while in health-threatening conditions, such as in volcanoes or right after having strokes.
• Such a tradition was so important to Hubbard that when the National Geographic Society omitted the scene of him serving Mass in the volcano prior to him going up to lecture in front of 5000 people in New York, Hubbard refused to lecture unless they put the scene back.
• One of Hubbard’s biggest religious contributions to Alaska was his erecting of the Christ the King statue.
• It stands on the peak of King Island between Siberia and Alaska as an invitation to Christian Peace between the two hemispheres.
• This was a fulfilled wish from Fr. Bellarmine LaFortune, the veteran King Island Missionary.
• The King Islanders carved miniature statues of Christ the King out of walrus tusks, which Hubbard later brought to Pope Pius XII.
• Despite his standing as the highest paid lecturer of his time, his profits belonged to the Jesuit Order as a result of his vow of poverty.
• Whenever his various enterprises made a profit, Hubbard would send substantial contributions to the missions.
• A profound moment of Hubbard’s priesthood was when he met General Douglas MacArthur while he was Military Governor of Japan at Tokyo.
• MacArthur claimed that Christ on Earth was a failure, and no great man should be a failure, to which Hubbard replied “General, at some time in there is a crucifixion, a seeming failure. I will pray that some day you will understand Christ’s failure as success.”
• Years later MacArthur would tell Hubbard that he now understood better.
• Before anything else, Hubbard was Father Bernard Hubbard.
• His time under the Jesuit Order served as a catalyst for his exploratory endeavours.
• Though he was widely acknowledged as “an unusual Jesuit” by his peers, his commitment to service in the priesthood and the Jesuit order brought him much respect.

• At this point I will now move onto discussing Hubbard’s origins and experiences as an explorer of the Alaskan frontier.
• As a scientist, he was distinguished for his work in the fields of volcanology, in glacier geology, meteorology, oceanography in the Arctic Ocean north of Alaska and in the Bering Sea; in ethnology, tracing the primitive Asiatic migration to Alaska; in anthropology for his studies of the buried village sites of stone-age man; in ichthyology for his studies of the salmon runs bound for the Bering Sea and in paleontology for his discoveries of new genera fossil jurassic marine life in the Katmai volcano region.
• While there were undoubtedly many influences to Hubbard’s drive to discover, two in particular stem from childhood experiences.
• When Hubbard was still a small child, he and a friend ran away from home to go to Ben Lomand mountain of the Santa Cruz mountains. Fortunately, he was stopped along the way, not that he was able to get very far considering the mountain was rather far from his home.
• After Hubbard turned 10, his father bought 200 acres of land near Davenport, where Hubbard would spend his weekends and vacations exploring woods and mountains and climbing ocean cliffs.
• It was during this time that Hubbard gained a real taste of adventure that he desired for the rest of his life.
• While he was teaching at Los Angeles College, Hubbard would bring students with him on day-long hikes, a precursor to his student explorer teams during his first trips to Alaska.
• At Innsbruck, Hubbard would use holidays and summers to explore Austrian alpine peaks and glaciers.
• Consequently, his guides gave him the name, and I apologize if I mispronounce this, “Gletcherpfarrer,” an equivalent of his later title of “Glacier Priest.”
• Hubbard’s previously mentioned quote to General MacArthur about failures being successes can be applied to Hubbard himself.
• He was placed in the Theology “short course” after his teachers felt his interest in glaciers and mountains harmed his examination scores.
• As a result, Hubbard stated that “Since they did not want me to be a scholar in theology, I made up my mind to become a scholar in God’s outdoors.”
• Scholarly activities weren’t of much interest to Hubbard in the first place, especially when it came to teaching.
• At one point while teaching here at SCU, he turned in final grades before administering the final exam just so he could get to Alaska faster.
• He also had no desire to be a scientist sitting in a lab.
• According to Hubbard, there were two types of scientists, hob-nailed boot scientists and plush-bottomed chair scientists. He preferred to be the former.
• A few of said plush-bottomed chair scientists and even some fellow Jesuits were critical of Hubbard’s findings, taking issue with their scientific accuracy.
• Regardless, supporting the Alaskan missions became the primary official justification for his continued expeditions to Alaska.
• In summer of 1927 he made his first expedition to the Alaskan volcanoes and glaciers. So important were the results that from 1930 on he was freed from teaching to devote full time to lecturing, writing, and further exploration in his field of Alaskan studies.
• He chose Alaska for both its relative proximity to California and for the abundance of natural beauty that would be difficult to find all in one place anywhere else.
• Every subsequent year, Hubbard flew inside volcanoes, climbed rugged mountains, and mushed through snowstorms.
• He met inland Alaskan indians and rugged mountain folk that, along with other missionaries, taught him the basic unity of the Eskimo dialects.
• When Hubbard’s party arrived on King Island, they came equipped with over 100 tons of equipment so that they could document nearly everything they encountered, whether it be natural landscapes or native customs.
• The pictures and videos he took became an invaluable record of Inuit life, which otherwise would be difficult to find proper records of.
• Any area of Alaska that seemed difficult to access became accessible with the help of the U.S. Air Force and Coast Guard, whom he developed strong relations with in order to gain more advanced modes of transportation.
• These relationships lead to his given role as Chaplain to the Seabees, Navy soldiers who were experienced in construction but could drop tools and fight at a moment’s notice, on Attu Island.
• After a stroke on December 10 1955, was left paralyzed for two months, but was able to almost fully recover and immediately return to Alaska.
• This only further shows his devotion to adventure that persisted throughout his life.

• Hubbard spent half of his time during his exploring years gathering material from Alaska to be used in lectures and the other half raising money with lectures to return to Alaska.
• After 1929, Hubbard listed his occupation as “Exploring in Alaska and National Lecturing.”
• During his time as a teacher, Hubbard had taught Latin, English, mathematics, ancient history, Greek, elementary Spanish, German, geology, mineralogy, and courses in religion.
• Once he began exploring, he primarily focused on geology and anthropology.
• The pictures and videos of his summer expedition of 1929 became the cornerstone of Father Hubbard’s career that soon brought him before hundreds of thousands of people in lecture audiences and interviews.
Majestic landscapes of Alaska that would have previously been unknowable for his audiences became household subjects, educating them on the wonders and worth of Alaska.

While his books and full-length movie didn’t sell well, his annual lecture tours were very successful.

Soon he had achieved his well-known status as the highest paid lecturer for half the year.

He spoke to capacity audiences of up to 7,000 in places like Carnegie Hall in N.Y., Shrine Auditorium in L.A., Constitution Hall in D.C., and Symphony Hall in Boston.

Hubbard was so popular that an agent working for him re-worked his letterhead in 1935 to give Hubbard top billing over other notables of the time like choreographer Agnes de Mille and African explorers the Martin Johnsons.

It was noted by a fellow Jesuit that despite this success, Hubbard always remained humble.

His tours went outside the United States as well.

He lectured to armed forces in Europe, where he became acquainted with General George S. Patton.

Patton later claimed that Hubbard’s lectures were more popular and more instructive than any other entertainment the soldiers had received.

Hubbard’s tours were not without their fair share of struggles.

Letters reveal that Hubbard went through a few great difficulties that he encountered in his role as a lecturer.

One of the toughest aspects was the grueling lecture schedules. Between 1944 and 1945, he lectured 93 times in 61 days.

Hubbard presented a view of the Eskimos as simple, uncorrupted Christians, but still knew they were an exotic curiosity to the public, so the material he had gathered helped sell out his tours.

His writings on the people of Alaska would at the very least be condemned as ethnocentric if published today, but this is ignoring
historical context. Ethnic and racial sensibilities are much different now.

- Now I’ll show you a snippet of his educational film, Alaska’s Silver Millions. This film has been acclaimed as the best of its kind and has been seen by fourteen million students.

- Thanks to his collection here in Santa Clara’s archives, Father Bernard Hubbard’s legacy will be cemented as a thoughtful Jesuit, an unwavering explorer and a passionate lecturer.
- I have greatly enjoyed my time spent studying his history.
- However, I know that this experience has only led me to touch the surface of Hubbard’s past.
- It is undeniable that I still have much to learn about him, and I hope that further analysis will assist me in understanding him better.
- I’d like to thank everyone here in Santa Clara’s archives and special collections that helped me with this learning experience and guided me during the formation of this presentation, and I’d like to thank everyone here for coming.
- Thank you!