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New England Province History

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Jesuit Province of New England: The Formative Years

James Leo Burke S.J.

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NEW ENGLAND:

The Formative Years
by James L. Burke, S. J.
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Chapel of the Holy Spirit,
Weston, Massachusetts.
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Chapter One

THE COMING OF FR. de BOYNES

On December 11, 1919 Fr. Norbert de Boynes arrived in Boston as a visitor of the Maryland-New York Province which had been established in 1879 from the union of the Maryland Province (including New England) and the New York independent mission. For a year this united province was officially termed the New York Province from its largest city. Then, due to protests, it was entitled the Maryland-New York Province.

Fr. de Boynes had docked from France at Halifax on December 9 and was received in Boston by Father Provincial Joseph H. Rockwell, who accompanied him to provincial headquarters at 30 West 16th Street, New York City. The day of his arrival in Boston, when his credentials were presumably shown, is considered the official arrival of Fr. de Boynes as visitor.

From 1923 to the General Congregation of 1946, Fr. de Boynes was French assistant. He was also acting vicar general of the Society from April 19, 1944 until the election of Fr. John B. Janssens as General in 1946. Contrary, therefore, to a common opinion, Fr. de Boynes was not French assistant when he arrived as visitor. He was then the local superior at Le Mans. For six years from 1912-1918 he had been the provincial of France. He presumably had a knowledge of English since all but six years of his training had been in French houses located in England. He had been a tertian in Wales. He had also served as novice master in the French novitiate located in England.

Fr. Joseph Rockwell, who met the visitor, was affectionately or otherwise known as Roxy. A native of the Boston area, he had been prefect of studies at Boston College from 1901 to 1907 when one prefect served both college and high school. During these Boston years he was active in convert work and was the human instrument in the conversion of the street preachers, David Goldstein and Martha Moore Avery. He later served as socius to Provincial Joseph F. Hanselman (1907-1911). In 1911 he was appointed rector at Xavier College in New York City and in 1913 rector at Brooklyn College where St. Francis Xavier College had been moved. In 1920, while Fr. Rockwell was provincial (1918-1922), Brooklyn College was closed. After his term as provincial, he served at Weston College as house treasurer, spiritual father and province treasurer. He died on August 1, 1927 and was buried at Holy Cross.

He was a thoroughly self-disciplined Jesuit with strict ideas.
about not shaking hands with women. Carrying a breviary in one's hand precluded anything more than a bow. It would appear that he somewhat mellowed while living among the philosophers, who alone were the scholastic body at Weston in his days. These scholastics, who were often forbidden to walk on Concord or Sudbury Roads, would walk there with Fr. Rockwell during afternoon recreation, since the ban did not affect the faculty. Listening to Fr. Rockwell in such circumstances was not only a way to learn about weather predictions, of which he considered himself an authority, but a source of information on the history of Eastern U.S. Jesuits as a group and as individuals. He could also serve as an ombudsman in softening sometimes arbitrary requirements of officials, especially ministers. He acted quietly in these matters, never taking credit to himself, but insisting on fairness.

While Fr. de Boynes was the first technical visitor to the combined Maryland-New York Province, there had also been an equivalent visitor in Rev. Edward I. Purbrick, S.J., an English province Jesuit, who was provincial from March 14, 1897 to June 6, 1901.

Some years prior to 1897 there had been a concerted effort to hand over certain parishes to the diocesan clergy. The churches involved were not national (as Trinity in Boston or Nativity in New York) or poor (such as many in the Maryland Counties of those days) but those unconnected with some educational establishment (as Troy and Providence). In 1889 the Goshenhoppen (or Bally) parish was relinquished, although it had had Society connections as early as 1741. On May 20, 1891, St. Mary's in Alexandria, Virginia (where Robert Fulton was born) was given over to the local bishop. In 1893 a serious effort to close St. Joseph's in Troy, whose Jesuit commitment dated from 1848 under Bishop (later, archbishop and cardinal) McCloskey, was deferred, due to the pleadings of the bishop of Albany, Troy city officials and the parishioners and friends of St. Joseph's Church. Perhaps it was easier for an English-born provincial to surrender this church on June 26, 1900, even though it was this church and its Jesuit staff which had been so instrumental in establishing early pilgrimages to the Martyrs Shrine at Auriesville from its beginnings in 1884. In 1901 the withdrawal occurred from Conewago, Pennsylvania, where the parish had gone back to pre-suppression times.

In 1899, one year previous to the Troy closing, the New England area was affected by this relinquishing of churches. In early 1899 Jesuits withdrew from St. Joseph's in Providence. In 1877, five years after he became the first bishop of Providence, Bishop Thomas J. Hendricken, previously the pastor of the Immaculate Conception Church in Waterbury, Connecticut, invited the Maryland Province Jesuits to accept parochial responsibility for St. Joseph's.

Its first Jesuit pastor was Fr. John Bapst, a clerical exile
from Switzerland, who had been assigned to the Maryland Province in 1848. At once he began his labors among Indians and whites in upper Maine, and in 1854 suffered the well-known tarring and feathering at Ellsworth. He built St. John's in Bangor which was to become a source of difficulty between the Jesuits and the first separate bishop of Portland, Maine, Bishop David Bacon. When the bishop insisted on assigning the parish to one of his own priests, the then provincial, Fr. Burchard Villiger, another Swiss exile, withdrew the Jesuits from Maine in 1859. One wonders whether there was ground enough to withdraw entirely from a fruitful work because no other existing location or parish was thought to be central enough at the time to maintain this northern mission. Bishop Bacon is often referred to as lordly. Perhaps he was too much so for any good to be accomplished by Jesuits anywhere in Maine during his regime which extended to 1874.

Fr. Bapst, from 1860-1863 was the rector and professor of moral theology at the common U.S. scholasticate at Harrison Avenue and James Street. At the opening of classes at Boston College in 1864 (one year after its chartering) he was president. From 1869 to 1873, although a member of the Maryland Province, he was appointed superior of the independent New York-Canadian mission where, among other things, he began an Eastern mission band, and obtained a summer villa at Cold Springs Harbor on Long Island.

Then, in 1877, he received his last active appointment as superior in Providence. This work lasted only two years. After a brief period as spiritual father both at Holy Cross and Boston College, he was an invalid from 1881 to 1887. He first rested at West Park, New York, the novitiate of the New York Mission from 1876-1885, and its juniorate from 1876 to 1880. From 1883-1885, he was at Frederick, Maryland, the noviceship of the old Maryland Mission and of the new Maryland-New York Province. His final days, due to a breakdown caused by the traumatic experience at Ellsworth, were spent in Mount Hope Sanitarium in Baltimore where he died on November 2, 1887. He was buried at Woodstock.

Fr. Bapst, it has been seen, served in Providence only two years. The tenure of some who followed him was also brief. Fr. William Cleary, after whom the present parish grammar school is named, was pastor from 1879 to May, 1884. Fr. Frederick Gockeln served from 1884 to his death in November 1886. Fr. Patrick Toner became pastor in very late 1886 and died on January 15, 1887. Fr. Neil McKinnon was then acting pastor for six months, but survived. Fr. Andrew Brennan, the half-brother of Fr. James V. Kelly, and a Civil War drummer boy, survived a whole term from 1879 to 1894. Fr. Daniel Haugh was pastor for one year (1894 to 1895). Fr. James Noonan held the position from 1895 until November 1898 when he went to Jamaica to be appointed the first American superior of the mission. He was followed by Fr. James J. Bric who came with instructions to close the Jesuit service of the church. This closing
occurred on January 11, 1899. Fr. Bric in later years told Fr. Matthew Donovan, then a regent at Boston College High School, that on his next appointment to St. Mary's in Boston, he had instructions to close St. Mary's as a Jesuit church. What happened is a matter of conjecture, since no withdrawal from that church took place.

The withdrawal from this series of parishes from 1889 to 1901 is a distinctive characteristic of this period. Whatever might have been the grounds for this, there is plausibility in the explanation that personnel in increased numbers would gradually be required for Jamaica, where school and parish work were transferred in 1894 from the English Province to the Maryland-New York Province.

Perhaps St. Ignatius Parish on Park Avenue was retained by the Jesuits because Fr. Neil McKinnon, in 1899, began the construction of Loyola School so that this church might be, in a loose sense, a collegiate church. However, Fr. McKinnon did have some very laudable pastoral and academic reasons for this venture. This parish, under the name of St. Lawrence, had been given to the Maryland Province in 1866 by Bishop McCloskey at the suggestion of the final diocesan pastor -- an ex-Jesuit. It originally ran from 65th Street to 100th Street, and from 8th Avenue to the East River. This parish in a variety of ways has affected the New England Province. From 1914 to 1924 it was the locale of the academic and pastoral work of Fr. Kilroy, its first provincial. It was the parish of Mrs. Grant, an important donor to Weston, and many times quietly to the province. It was also a place of worship for the youthful Mrs. Byron Miller, a significant benefactress in her own right of Cheverus High School and its Jesuit staff. So providentially, something is owed to Fr. Neil McKinnon, who conjoined the parish with a school and, most probably thereby, saved it as a church of the Society.

Fr. Purbrick's provincialate from March 1897 to January 8, 1901 was not exhausted in closing parishes. As will be seen later, he devised a new ownership for the villa at Keyser Island. One of the ascetical signs of Fr. Purbrick's provincialate was his insistence that butter not be served at the ordinary dinner table. The late Fr. Gerald A. Dillon, S.J., long a socius, minister, teacher of classical grammar and tones, and catechetical instructor to novices at Poughkeepsie, Yonkers and Shadowbrook from 1903 to his death in 1925, was wont to say that some of his disabilities stemmed from this absence of butter. This ruling on butter had gone into effect as far back as when Fr. Dillon was a regent at Holy Cross.

However, whether one considers Fr. Purbrick's provincialate as a "visit" or not, there were three earlier and official visits to the Maryland Mission and Province, and the third of these visits equally concerned the New York Mission. The first two visits, in 1819 and 1830, were by Fr. Peter Kenney, S.J. and the third was by Fr. Felix Sopranis, S.J. in the early 1860's. Fr. Kenney was one of the first recruits to the restored Society in Ireland. In his first visit
(1819-1820) he was interested in establishing a daily time order, moving the novitiate from the college at Georgetown to a place such as Whitemarsh in Maryland and separating the office of the provincial from the rectorship at Georgetown. Particularly was he zealous in urging more careful academic preparation for the scholastics. Under his impact, several scholastics were sent abroad to study in Italy in the 1820's. Under St. Joseph Pignatelli the restoration had begun early in Italy and studies were already carefully organized there.

One of those Maryland men who studied abroad at this time was later the first rector of Holy Cross, Fr. Thomas Mulledy (after whom there now stands a dormitory there and a portion of the faculty residence at Georgetown). Fr. William McSherry, who became the first provincial in 1833 of the Maryland Province, was also one of these students. He remained in Italy after his studies and taught at Turin when Fr. John Roothan, later General, was its superior. Also among these students was George Fenwick, the first prefect of studies at Holy Cross and its first rhetoric teacher. He is commonly identified with the numerous members of the Healy family, early students at Holy Cross, including James, later bishop of Portland, and Patrick, a rector at Georgetown.

James Ryder, the great pulpit orator of his day, was another sent to study in Italy. Because of his contacts he was able, in 1840, to recruit some Italian Jesuits for work in the Maryland Province. These recruits antedated the exiles of the revolutions of 1848 and 1860. Among his recruits were Anthony Ciampi, three times a rector of Holy Cross and Angelo Paresce, a novice master and provincial.

Fr. Kenney returned as visitor in 1830 and was simultaneously provincial and visitor. An unpleasant bit of unverified, but persistent, rumor states that Archbishop Ambrose Marechal, prior to his death on January 29, 1828, revealed he had withheld his intention in an ordination of Jesuits. The arrival of Fr. Kenney, who was often sought out by bishops to be one of their colleagues, had given rise to the still unverified story that he was made a bishop to ordain as quietly as possible. However, the better modern scholarship attributes these episcopal powers to Fr. Fidelis Grivel, then the master of novices.

The tangible part of Fr. Kenney's second visit was to solidify the Missouri Mission which Fr. General Roothan had detached from the Maryland Mission on September 23, 1830. On the eve of Fr. Kenney's departure in July 1833, the announcement was made at Georgetown that the Maryland Mission had been established as a province on February 2, 1833 with Fr. William McSherry, S.J. as its first provincial.

A later visitor was Fr. Felix Sopranis who, prior to his appointment as visitor in 1860, had taught philosophy at Holy Cross and served as tertian instructor at Frederick. In Sopranis' time the
chief problem was the establishment of a national scholasticate to
give organized courses outside of existing colleges such as George-
town for Maryland scholastics and Fordham for the New York Mission
scholastics. Regency tended to be overextended due to needs of
growing colleges, and theologians seemed to teach or prefect in col-
leges as much as they studied theology.

For a time the use of land at Conewago, Pennsylvania was seri-
ously considered. However, it was decided, in 1860, to make use of
the already built, but not yet used, facilities constructed by Fr.
John McElroy for Boston College. Since a faculty was not yet availa-
ble to open a college in Boston, its two (then unconnected) struc-
tures served the temporary need for a scholasticate for all the U.S.
Jesuit provinces and missions for a three-year period. Civil War
prices were high in Boston; non-Bostonians found the climate to be,
in their words, rough. Fr. Sopranis, though he praised the spirit of
study, bemoaned the lack of a garden or yard and foresaw moral dan-
gers in such a city location. The Fr. Sopranis cast of mind is still
alive these days when there is discussion of the merits or demerits
of a novitiate on the less fashionable end of Newbury Street.

Concerning this national scholasticate at Boston which lasted
only three years, it should be pointed out that its teaching staff
was essentially foreign-born. Represented were members of the prov-
ces of Naples, Upper Germany, Austria, Rome and Turin. Two were
members of the Maryland province -- Fr. Robert Fulton and Bishop
O'Connor.

During the last term, the resigned bishop, of Pittsburg, Michael
O'Connor, S.J. taught theology. After 17 years as a bishop, he had
resigned in 1860. Following a preparatory retreat at Frederick, he
went to Germany for his novitiate in December 1860. He strove to
keep from his fellow novices that he was a resigned bishop. An inad-
vertant "pax vobis" made his former state a matter of public knowl-
edge. On his return to the United States, he made a solemn profes-
sion, by special dispensation, in the Immaculate Conception Church
on December 23, 1862. Fr. Sopranis, the visitor, received his vows.

After the closing of the scholasticate in the summer of 1863,
Bishop O'Connor spent most of his remaining 10 years as socius to the
Maryland provincial. He was so intent on the view that even a na-
tional scholasticate, such as was being readied for 1869 at Wood-
stock, Maryland, could never have numerous students so he convinced
other consultors to make the new building one story less than had
been planned. He died too soon to see the inadequacy of his view.

So much for visitations, real and apparent, prior to the arrival
of Fr. de Boynes. As his socius for his travels, correspondence,
appointments, insights, Fr. de Boynes had Fr. Patrick F. O'Gorman,
S.J. who since 1906 had been the prefect of studies at Loyola School
in New York. Fr. de Boynes had an opportunity to see what different
schools, parishes, houses of study and houses of writers and retreats looked like. He saw their personnel and their clients. He could hardly believe the volume of work in the confessional and pulpit that could be done in evening hours. The number of men receiving Communion was to him a surprise.

In visiting colleges he sampled classrooms. The present writer, as a freshman at Holy Cross, experienced a visit by Fr. de Boynes accompanied by Fr. James A. Mullen, S.J., prefect of studies. He was among those pupils called on to translate and/or appreciate an Horatian ode long previously studied with meticulous care. It prepared him somewhat for an occasional staged performance when he himself visited classes both as college and secondary school prefect from 1951 to 1968.

Before making a detailed account of the plans proposed for the division of the united province and the necessary financial settlements, some overall statement might be ventured on the bearing of the visit on the everyday life of the Jesuits.

By the summer of 1920, regency, which had usually been of five years duration, began to be cut to four and soon to three. There was stress on the continued wearing of the biretta at meals (until February 2, 1954 in New England), and the wearing of the cassock at table as well as elsewhere even in the stickiest of weather. The black or grey manualia jacket should be worn when necessity or special circumstances permitted the doffing of the cassock in or out of one's room. Although a province prefect's office was proposed, there was no new real emphasis on specialized training for the educational institutions for externs, even though there was as much need at the time as when it was seriously taken up in the 1930's.

Prayer life, as will be seen from a detailed study of Fr. de Boynes' memorial of his visitation, was properly fostered, but with none of the freedom or flexibility which the 31st General Congregation brought about. The basic characteristics of the Society's prayer life from Acquaviva's time, and reinforced by so great a general as Roothan, were given strong impetus. It is not surprising then that the shifts stemming from the 31st General Congregation brought not only greater flexibility, but also a share at foolhardiness.
An early and tangible outcome of the visitation must now receive attention. It would appear that if Fr. de Boyones had not come explicitly to arrange a division of the Maryland-New York Province, this topic soon became a major concern. By October 23, 1920, ten months after his arrival, he was able in a letter to sound out confidentially the views on some possible divisions which had been brought to his attention up to that time. This letter, along with its accompanying financial and man-power matters, listed four ways of dividing the Province. Since there were variations on two of the four possibilities, there really were six plans. The accompanying data analyzed how much revenue one or more possible provinces might expect. These figures employed the actual revenue received annually by the united Province from 1916-1918. The data also showed man-power available for current needs. It should be noted that, for some inexplicable reason, the total number of men was regularly listed as 1,100, although the Catalogue figures for 1919-1920, the year of de Boyones' arrival, listed total membership at 1080, and for 1920-1921, the year in which the letter of inquiry was written, at 1087.

According to Plan One, a north and a south province would be set up from the united Province. The north would comprise the territory of New England, New York State and New Jersey with a total of 876 men out of a total of 1,100. The south province would consist of the States of Pennsylvania, Delaware, Maryland, the District of Columbia, Virginia and West Virginia with a total of only 224 men. The north area would have eighteen houses, employing 161 men plus houses of formation at Poughkeepsie and Yonkers, New York. There may have been a lingering idea that Yonkers, called Woodstock-on-Hudson, could still be exploited as a scholasticate. The lower half of the old province would have eleven houses employing 161 men, plus the Maximum Collegium of Woodstock. A proposal for a province with as few as 224 men in comparison to one of 876 men could hardly gather much support. Hence, a modification was proposed. This modification might be considered a surprise. To close the gap in numbers between 876 and 224, the city of Buffalo and presumably Western New York was to be added to the south province. Thus, this enlarged south province would have 396 men while the north would be reduced from 876 to 704. This final south province total of 396 men is about what New England was then estimated as having, e.g., 398.

The second proposed division had no variation. The north half would consist of the New England States plus New York State north of, but not including, Yonkers. It would have 570 men and include St. Andrew's at Poughkeepsie. This division was really a different way
of adding Buffalo along with western, central and northern New York not to the south as in Plan One, but to New England. The second province in this plan would be New York State from Yonkers down, and all the remainder of the old Maryland-New York Province with 530 men. In this plan, man-power was quite equalized, 570 to the north, 530 to the south. The north would have a scholasticate at Poughkeepsie; the lower half would have two: Yonkers and Woodstock.

A third proposal was a three-way division. This was a fore­shadowing of the gradual division of the old province into its three present constituent provinces. New England itself would have 398 men. The New York Province, including all New York State and all of New Jersey (not just two of its ecclesiastical divisions as today) would have 478 men. The southern-most part from Pennsylvania through West Virginia would have 224 men. No mention is made of North Carolina as a potential part of this third province. Since 224 is small in comparison to 398 and 478 in man-power, it was hinted (since the visitation of the undivided Missouri Province had not yet been made) that the colleges and residences of Cincinnati, Cleveland and Toledo might be conjoined with this south province.

The fourth plan which separated New England from the rest of the Maryland-New York province was the one finally put into effect. It noted that by origin there were 398 Jesuits to work in six New England institutions. The Immaculate Conception church, though joined with Boston College High School, was regularly considered a separate entity in Fr. de Boynes' figures. The six institutions employed 132 Jesuits. These figures contrasted with a personnel for the larger province of 702 men and with 23 institutions employing 396 men. All scholasticates would be outside of New England. On an average for the years 1916-1918, the New England area houses contributed in tax and surplus $49,500 to the province. The larger half at the same time contributed $185,000. Of this sum, however, $80,000 annually came from The Messenger of the Sacred Heart, and $31,000 from the province farms in Pennsylvania and Maryland. Thus $75,000 annually came in taxes and surplus from the Maryland and New York houses. There were some other sources of income to the province. The Mission Band averaged $30,000 a year chiefly from activities in New England and New York State. The Woodstock Aid was contributing $60,000 a year. It was estimated that the united province had an annual income of $298,500. No estimates were made in these figures of moneys derivable from wills or other bequests.

What specific advice to most of these inquiries on divisions Fr. de Boynes received is not known. Neither the New York Archives nor the Maryland Archives have any copies of such letters. One letter in the New England Archives is a reply dated December 22, 1919 from Fr. J. Havens Richards, S.J., then Superior of Keyser Island. From 1888-1898 he had been Rector at Georgetown and from September 2, 1915 to March 25, 1919 at 84th Street. He favored Plan Two. He cited the ease of railroad connections between Boston and Buffalo and
indicated the possibility of expansion into such cities of New York as Albany, Troy, Schenectady, Rochester, as well as into unspecified cities of New England. There is no mention of Syracuse where the greatest expansion in this area has taken place with Le Moyne College and Christ the King Retreat House.

Curiously, neither Fr. Richard's response nor Fr. de Boynes' letter make any reference to the Shrine of the North American Martyrs at Auriesville, New York. This shrine dates back to 1884. Perhaps the fact that it was not a year-round residence, but open only in the warmer-weather months may have led to it being unmentioned in any of the plans. It is difficult to believe that Fr. John J. Wynne, S.J., so intimately connected with the shrine and the cause of the martyrs, would favor its separation from New York under the alternate form of Plan One or of its union with New England as called for in Plan Two. Any reply which Fr. Wynne made on this subject would be a very interesting comment. From a conversation with him in 1929, it appeared evident that he favored the Fourth Plan which became the operative one.

A second letter on this subject now in the New England province Archives was found in the effects of Fr. Anthony C. Cotter, S.J. A hand-written notation attributes it to Fr. Paul R. Conniff, S.J., Rector of Gonzaga in Washington, when it was written. He opposed any division, the four suggested ones or any other possible ones. If a provincial was over-worked, as was the assumption made about the task at that time for the Maryland-New York provincial, he should delegate more authority to local Superiors. Moreover, he should be chosen as much for his proven administrative ability as for his piety. If, however, a division was to be effected, Fr. Conniff believed it would be bad to segregate New England as in Plan Three and Plan Four. As a basically Boston province, its members would be more provincial than they already were when connected with New Yorkers, Philadelphians, Washingtonians, Baltimorians and Buffalonians.

The present writer has listened to many eulogies of Fr. Paul Conniff from his early historical mentor, Fr. J.F.X. Murphy, S.J. He considered Fr. Paul the great man of honor and justice, worthy of early or immediate heavenly bliss in contrast to others of his contemporaries consigned by Fr. Murphy to lower regions or extended purgatories. Strangely (or not) it was Fr. David W. Hearn, in whose honor the chapel at Weston was given by Mrs. Helen Grant through Fr. James M. Kilroy, that Fr. Murphy felt to be the antithesis to his hero, Fr. Conniff. Fr. Hearn's fall in esteem probably came when as a native of Framingham, Massachusetts and a student at Boston College he was assigned in 1880 not to the Maryland Novitiate at Frederick, Maryland, but to the former New York Mission's Novitiate at West Park in New York. After the 1879 union this place served as a second Novitiate for the joint province until 1885. It was also on what Fr. J.F.X. considered Jansenistic attitudes, attributable to what he believed was a New York-Canadian Mission ethos, that Fr. Murphy let
fall his righteous wrath. His epitome of this spirit might be Fr. Thomas J. Campbell (always pronounced as Camel by older Jesuits) of whose possible stance on Keyser Island ownership this author later finds a good word to say.

Whatever information on division Fr. de Boynes received was forwarded to Rome. On April 13, 1921, Fr. General sent to the provincial of the Maryland-New York Province his specific determination concerning a division and asked for comments. On May 13 he received from Fr. Rockwell and his Consultants, of whom two were New Englanders, approval of the plan proposed. Fr. de Boynes, also questioned, wrote his views favorable to this same plan on May 21. Hence, dated June 24, 1921, came the document which settled matters for Plan Four of the proposals made in October 1920 by Fr. de Boynes. While the New England area was to be set aside with a Vice-Provincial, for the time being the old Maryland-New York province was to remain one and integral. Hence, final authority remained with the Maryland-New York provincial and he was explicitly in full charge of mission activity (Jamaica and the Philippines).

The Vice-Provincial was to be headquartered in Boston. He was to have four Consultants and a Socius. Because there were no houses of formation in New England, work should begin at once on acquiring necessary property for a novitiate, including a juniorate and a scholasticate, which might be a house of philosophy or of theology. Place of birth was to determine membership. Hence, shuttling men from one province to another according to this norm was gradually to be effected. However, reasons could be set forth and, if founded on a solid basis, accepted as grounds for assignment according to other norms than place of birth. The usual system of mass suffrages was to continue as if nothing had happened. This change was to become effective with its promulgation on Sunday, July 31, 1921.

In addition to Fr. General's June 24, 1921 decree setting up the New England area as a special kind of Vice-Province or Regio, there was also the appointment, effective July 31, 1921, of a Vice-Provincial. The choice was Fr. Patrick F. O'Gorman, S.J., who, as has been seen, was the Socius to Fr. de Boynes during the official visit. On the completion of this task, he was rector of St. Joseph's in Philadelphia for a few months. Since the search for property for a scholasticate in the Boston area had begun before the promulgation of a division, the fact of an impending division was known at least in some quarters. Some in the know may also have told it confidentially to one prudent friend, etc. Whether Fr. O'Gorman's choice was also known is not clear.

This choice of a Vice-Provincial may well have been a well-kept secret. One would gather so from an amusing story, now not verifiable, that has been current since the time of its alleged happening. Fr. O'Gorman, the story goes, presented himself with a request for an overnight stay at 761 Harrison Avenue on Saturday, July 30.
The Father Minister, to whom the request was made, was Fr. Charles E. Lane, S.J., Minister there since 1916, and, after sixteen years there the Minister at Boston College from 1932 to his death in April 1939. Fr. Lane liked to have requests made in advance, not when one arrived with a bag. Properly approached, Fr. Lane could be most cordial and shower one with at least a gift of Wenz candy for the recipient's mother. Fr. O'Gorman, understandably, had not requested a room in advance. He was given it grudgingly for one night. He complied by leaving next day to be on hand at Chestnut Hill for his reading in (as we say) as Vice-Provincial. One need not over-credit a part of the saga that had his belongings waiting for him at the guest room door on his return the next morning from breakfast. When Fr. O'Gorman's appointment was announced that evening from the pulpit at Boston College High School, one might wonder whether Fr. Lane's naturally florid countenance was even more red.

It is interesting to note that while the decree called for a Socius to the Vice-Provincial, there was no Fr. Socius until Fr. Louis J. Gallagher, S.J. was appointed in the fall of 1926 after the definitive division. In his first year as Vice-Provincial Fr. O'Gorman wrote much of his own correspondence as is evident from hand-written letters concerning potential purchases of property. In part, he could make use of secretarial help at Boston College. This is not always a satisfactory substitute. On September 27, 1922, Br. James L. Kilmartin, S.J. was brought from Woodstock College to Boston as coadjutor secretary, the first of the two Brothers who had extended and extraordinary tenures. Br. Kilmartin, who was never lost for a metaphor based on baseball, continued as the Br. Socius from these days with Fr. O'Gorman through the years of Fathers Kilroy, McCormick, Dolan and Father (now Archbishop) McEleney, and into Fr. Dolan's 1950 inter-regnum. He died August 16, 1950.

If a Fr. Socius was not appointed until September 26, 1926, Consultors were appointed early. In 1921-22 they were three in number: Fr. William A. Devlin, President of Boston College; Fr. John J. Geoghan, S.J., Rector of Boston College High School and the Immaculate, and James J. Carlin, Rector of Holy Cross. Only when J. Harding Fisher had arrived at Shadowbrook in 1923 was there a fourth Consultor appointed on October 22, 1923. Not only was there no Socius, there was also no Vice-Province Treasurer. Money matters were the affair of the Province office in New York.

There was during the Vice-Provincial stage, another and more important Curial change. On November 6, 1924 Fr. O'Gorman was succeeded as Vice-Provincial by Fr. James M. Kilroy, S.J., then Rector at 84th Street in New York City. The two inter-changed places. This change brought a Boston man in charge of the Vice-Province as he was to be until appointed Pro vincial of the independent province on December 21, 1926. His promotion from Vice-Provincial to provincial was not automatic. A special terna was required at a Consultor's
meeting on May 11, 1926. Fr. Kilroy's name was placed first on the listing, in second place was Fr. James J. Carlin, and in third place Fr. John B. Creedon. Fr. General had required that only those men's names might be submitted who had exercised or were exercising religious jurisdiction over Jesuits. The Roman decree appointing Fr. Kilroy was not signed until November 26, 1926. In that capacity he continued to November 22, 1932 when he became Rector of Weston. In his regent days Fr. Kilroy, who had entered Frederick in 1896 along with James T. McCormick, J. Harding Fisher, W. Coleman Nevils, James A. Cahill and Michael J. Ahern, each of whom helped to form early New England personnel, taught at Xavier in New York. His first year of theology was made at Louvain, the remainder, at Woodstock. After his theology he was Prefect of Discipline for the year 1912-1913 at Georgetown (College and Prep combined) with Fr. John B. Creedon as Prefect of Studies. Among the New England regents there at the time were James H. Dolan, John Doherty and Leo A. Dore. In this year Fr. Kilroy was associated, therefore, with some of those who were later to be appointed by him as rectors and deans.

In 1914, Regis High School opened on 83rd Street in New York, endowed by the Hugh Grant family. In that very year, Mrs. Grant, who died on May 6, 1944, was declared a benefactress of the Society by Fr. Edward Fine, Vicar General at the time, and she was entitled to three Masses on her decease by the entire Society. Fr. Kilroy became the first principal of Regis. In March, 1919 he succeeded Fr. J. Havens Richards as Rector of the 84th Street establishment consisting of Regis, Loyola School, St. Ignatius Parish and a day-care center. During these New York years Fr. Kilroy enjoyed the respect and abiding loyalty of the Grant family, whose generosity was of capital importance in the financial affairs of the New England Jesuit family. As Pastor of St. Ignatius Church on Park Avenue Fr. Kilroy became familiar with the older Holy Week services which he could celebrate with precision and promptitude. Residents at Boston College in the forties and early fifties dreaded an old-style Holy Saturday service without Fr. Kilroy as principal. The size of St. Ignatius church in New York encouraged Fr. Kilroy to make notably ample blessings at the end of Mass, and these he continued in the somewhat ample size of Weston College chapel and even in smaller edifices. The present writer owes much in this matter to Fr. Kilroy's gestures of unniggardly amplitude.

Once New England had been established as a regio, there remained the task of acquiring and transforming property into use for houses of study, interchanging personnel on the basis of place of birth unless special reasons counselled otherwise, permitting the expansion of present institutions and activities, and arranging the financial settlement between the two parts of the former undivided province. In these pioneer days of the Vice-Province there was no expansion into new places or new activities. Studies that could be done in Rome were the chief form of higher academic pursuit. The future of expansion foreseen in Fr. J. Havens Richard's letter was to be left to be
initiated in the days of Fr. James H. Dolan. When the Maryland-New York Province was divided, Fr. Dolan had just finished theology. After immediate tertianship at St. Andrew's he taught junior and senior philosophy for three years at Holy Cross, was Rector six and one-half years at Boston College and Socius for another five and a half years. During his years as Socius, he kept in a most careful hand an excellent account of province business. The history of the province would be richer if he had been a perpetual socius. As provincial from May 1937 to December 1944 he began the notable and necessary expansion tasks that others followed and which changing times have forced to be either discontinued or contracted.
Chapter Three

THE de BOYNES MEMORIAL

The visitation of the Maryland-New York province ended officially on February 6, 1921 after fourteen months and Fr. de Boynes left for Europe. His memorial on the visitation was submitted in early 1922. It is a twenty-nine page document, but only begins on page 3. After a half-page introduction it has six main headings and a conclusion of one page. There are, however, additions of a very specific character on reading, visits, companions, recreation and smoking.

The document emphasizes that for one's own spiritual transformation and for the good of souls in the ministry there is a need of strong union with God so that spiritual force may flow to the exterior. In addition to a life of prayer, that must be a simple and especially a mortified life. If this prayerful, simple and mortified life is also to be Jesuit, it must be so by adhering to ancient laws and customs. There is no mention of adaptability to current conditions. These signs of the times are stated as being much the same manifestations of independent spirit and rebellion against which the constitutions, the vows and the customs of the Society not only combatted, but also from which the present generation must be safeguarded. If exceptions to current ideals are indicated, they appear also to have been exemptions long tried and true. This purpose is stated in the introduction of not laying down new laws or ordinances but a recalling of ancient disciplines and customs to serve as the norms of present interior conduct and apostolic endeavor.

Under the heading of spiritual life was recalled the basic need for men of prayer to accomplish God's work such as had been done by our saints and distinguished members. Sad indeed were the losses in vocation stemming from neglect of prayer. If our Jesuit prayer life is to be efficacious, there must be the daily hour of meditation and the two exams of conscience. To buttress this prayer, there is a need for recollection and silence. These are aided by curtailing long and useless conversations in the rooms of others, the need of prompt ending of recreation and the observance of sacred silence. Superiors are to watch that the usual hours of rising and retiring are observed. Nor should anyone be so burdened that failures in these matters might seem to be justified. All this union with God in prayer, in recollection and silence requires an abnegation of will, a mortified life shown in corporal penance spontaneously undertaken according to strength and grace.

Comments are next given on the three vows. As to poverty, there must be a more close accounting for money and temporal goods. No one should hold in his possession alms and stipends, but deposit them at
once, not just at the end of a month, with the treasurer. Priests in large cities may be granted some small sums of money for intra-city travel, but not for any other purpose. Journeys, especially lengthy ones, are to be avoided unless genuinely necessary, and careful financial reports are to be made on returning from an authorized trip. Gifts, no matter how small, are not to be sought or kept. If they must be accepted, they are for common use. Whatever needs we have are to be cared for by the charity of superiors, and not because someone is prepared to finance them. Moderators of activities are to keep funds with the treasurer and never use them without proper authorization. Firm adherence to these norms of dependence and simplicity will make real the pledge of the first congregation of the restored Society to adhere rigorously to the poverty of the old Society.

Chastity obliges us to recognize our weaknesses and to obey all laws designed to safeguard it. Hence there is to be avoided all familiarity with women in action, speech and writing. Rules of cloister should be observed and the rules of companion followed in social visits to women in the rare instances when they occur. Profit, too, will flow from caution in reading, in custody of the senses and in keeping the rules of touch. Obedience is recalled as our hallmark, and this implies the denying of our own will if counter to the Superior, not speaking against it or even indicating that it coincides with our own personal view. This section ends by recalling that just as private judgement was glorified in the ethos of the days of the beginnings of the Society, so too it looms large today. Our obedience is a symbol of a totally different cast of mind.

Next follows an extended section on external discipline. These rules and regulations are admittedly burdensome and even a way of the cross. Yet their faithful observance is a distinguishing mark of a Jesuit. What then is called for? There is to be a regular attendance at litanies, common visits, recreation and meals. Absence from these requires a grave reason and permission. Rising and retiring hours, it is repeated, are to be followed and to be the objects of superiors' vigilance. Rarely is there to be an exception to the rule for reading at table which, it is said, often enough is preferred. At a Deo-gratias dinner, scripture as well as the Martyrology is to be read. Whatever books are read are to be carefully selected and must be edifying. Humble tasks of care of one's room and bed should be performed. As to external penance, there is still a place for the discipline, chain and refectory penances. Superiors also should be active in opening letters. So much for the way of the cross.

As to ministries, those undertaken in the Province are commend- ed, but helpful ideas are added. No apostolic work excuses one from spiritual duties. There should never be such flights to outside activities that personal or community needs are overlooked or ignored. Solidity in ministry is to be preferred to multiplicity. In the choice of ministry, adhere to the Institute since not every good work
is pertinent to it. Now that much progress has been made in the min-
isters of the province, scholastics and young priests should be bet-
ter prepared to carry them out. This means choice of some for spe-
cialized studies in teaching, preaching and writing, as well as guid-
ance given for all to effect improvement. The appointment of a gen-
eral prefect of studies would help. In educational institutions the
primary aim is spiritual and moral formation. This means care to
have a very good sodality, and chaplain in every school. Athletics
need to be watched. Avoid long trips for the teams, and the awarding
of purely athletic scholarships. Give priority to intellectual over
athletic prowess. In boarding schools, do not increase the out-per-
missions now granted and curtail them, where possible.

In parish ministries, carefully observe canon law and take an
annual census. Build up sodalities especially for youths and men.
In all ministries such as preaching, the giving missions and retreats
have the men engaged in these works better prepared and increased in
number. As to external missions, so recently exemplified in the as-
signment to the Philippine mission of the Aragon Province, be gener-
ous and have missioners prepared to be all things to all men.

One page took care of charity. Emphasis was placed on a filial
spirit toward Fr. General’s ordinances as well as to Provincials and
Superiors. Superiors were exhorted to show a paternal spirit toward
the physical, intellectual and spiritual needs of their subjects.
Brotherly love of member to member was to show mutual reverence
without familiarity and especially without particular friendships.

The last section of the main body of the memorial deals with
superiors. They must realize that first and foremost their duty is
to all the needs of the members of the community, i.e. what today is
stressed as cura personalis. In second place is the administration
of the school, parish or other ministry of which they are superior.
When these two duties are carefully fulfilled, the Superior may en-
gage in some activity of his own interest, but the point is firm
that the place for the superior is in his own community. They must
govern according to the constitution and ordinances, not according to
their own views. They should pray for their subjects, counsel them,
and promote their religious observance firmly and without human res-
pect. Their task is thus a heavy one for frail shoulders. They
should induce others to religious virtue by gentleness and gentleman-
liness. Happiness may be effected by natural, but predominantly su-
pernatural means. Nevertheless, there must also be firmness and
courage.

In his conclusion, Fr. de Boynes states that more perfect pray-
er, more perfect observance of rule, more perfect performance of duty
is the daily function of a true son of the Society. Aid will come
from devotion to the Sacred Heart and to the pure heart of Mary in
our striving for self-restraint and labor to death. In these very
parlous times, Jesuits of the Maryland-New York province must be in-
trepid defenders and faithful guardians of the ancient discipline of the Society. Adherence to this discipline will be the immortal glo-

ry of our generation.

If the bite of religious discipline was not sufficiently experi-
enced in the concrete examples accompanying the general principles, it was made sharper by a series of appendices. Reading has its com-
mendable qualities. It nourishes spiritual life; it supplies fresh
thoughts; it supplies knowledge needed for ministries; it affords
honest recreation. Yet some reading of books and magazines can be
frivolous, worldly, imprudent, dangerous, calculated to waste time,
and eat away at religious spirit. Excellent, well-chosen books
should be had for formation and for ministries. But there should be
advice from learned and experienced fathers to guide the reading of
scholastics in studies and in regency.

With this overall remark on values, dangers and guidance in
reading, the memorial addresses itself to newspapers. They should be
read sparingly and only as much as they are useful for one's work. A
weekly paper dealing with religion and public affairs, and approved
by Fr. Provincial, can be in every house. One assumes that this
would be the Pilot in Boston, the Catholic News or the Brooklyn
Tablet in New York. Occasionally a second paper could be had which
would supply local news where this was needed. Tertians can have a
weekly religious paper. On other matters the tertian instructor can
inform them. Theologians and philosophers, in addition to a weekly
religious paper, may have a weekly political paper to keep abreast of
the times. At other times they may have carefully selected clippings
from a daily newspaper. Teachers, seemingly referring to regents,
may have both the weekly religious paper and a daily public affairs
paper. On Sundays, however, they should have only those parts deal-
ing with matters of major import. These special concessions of a
standard daily and approved part of a Sunday paper are not for curi-
osity, but as an aid in teaching their students. It is not made
clear how much of a Sunday paper was to be made available in the fa-
ther's reading room. Juniors were to have at most a few newspaper
clippings on profitable matters. The novice master or the Socius
with the master's approbation might give news to the novices, but
novices were to have no papers or magazines. It would seem that even
the Messenger of the Sacred Heart would not be allowed. Brothers
seemingly were supplied no newspapers or periodical reading, but were
to be made acquainted with news that was useful or edifying. No one
was to receive a paper from an outside source unless the superior had
granted permission and such permission will not ordinarily be given
without Provincial authorization. On a trip, no one will buy a pa-
per, or, presumably, pick one up from an empty seat.

As to magazines or periodicals, none should be read to the det-
riment of solid study. Scholastics in studies should be allowed a
periodical concerning the discipline being studied. Certain maga-
zines were taboo -- those that were worldly, amatory, deficient in literary quality and containing unbecoming pictures. No periodical or newspaper was to be placed in a common room without the permission of the Superior. All should abstain from reading novels unless for some grave reason and with the Superior's permission. These regulations, it is noted, apply to times of villa as well as to ordinary times. But theologians during villa may have wider reading of the daily press.

Visits to and from relatives were the concern of a second warning. Love for relatives must totally be spiritualized with the Society clearly recognized as the mother of each of us. Parents or those in place of them may be visited only when one is assigned to a foreign mission or when parents are in grave danger of death. Any further permission in this matter should be requested from Fr. General. In an emergency Fr. Provincial may grant such a permission with a clear understanding of the mind of Fr. General, and then inform him of any permission granted. Brothers and sisters may not be visited even in danger of death situations, unless there is some particular and serious reason, or because they live so close that the visit and return can be made in one day. Visits by parents to those in training are to be regulated by norms (not herein specified) laid down by Fr. Visitor. The final touch takes back much rigor for those conveniently situated near the residences of their families. If one is engaged in apostolic work and lives in the same city as his parents, he may be permitted to visit them once a month. Fr. de Boynes concludes by remarking that if these rules seem harsh to younger members, they should recall that our life is a way of the cross, and that having placed our hands to the plough, we do not look back.

The rule of having a companion in walking, travelling or on business is next re-emphasized. It is noted that while it tends to be forgotten, it must be restored and retained. It is a protection for individuals, and has been a source of edification to outsiders. There are individuals who are permitted to go about without a companion, but such people should be known as trustworthy. Those excused from the general rule are parish fathers on their official work, those dealing by necessity with public officials, those studying in libraries, assistants to treasurers and buyers when on official business. But these exceptions do not apply to scholastics in training or to young coadjutor brothers. While this rule of companion has special application to visits to women, it need not apply to parish fathers making sick calls to women at home or in a hospital. They should at a minimum leave the door to any room open. Convents are not to be visited unless on apostolic work and with superiors' permission. After having given retreats to sisters, priests should not re-visit them unless ministry so requires. In giving retreats in a convent, directors are not to admit women to their room. They should be received in the confessional or in some open place. In directing sodality for women, Jesuits should leave the arrangements of ordinary matters to externs rather than be too involved in doing them person-
ally. Fr. de Boynes concludes that even on ordinary walks, one should not go out alone, although dispensations can be given for such purposes.

To preserve health some forms of relaxation are prescribed or encouraged. These included daily recreation, a weekly villa, a country villa, vacations and games. All are to be taken in a religious spirit not to foster a worldly attitude or to alienate minds from spiritual concerns or merely to waste time. Certain forms of recreation are forbidden, others are carefully moderated. For instance there is to be no attendance of public motion pictures. Movies may be shown with moderation in our schools, but they must never be amorous, light or vulgar. Parish movies, too, should be of good quality. At these parish movies, the only Jesuits to be present are the pastor and his assistants. Movies may only rarely be shown in our communities with the assurance that all danger of religious disedification are removed. Parish plays, if women participate in them, are to be attended only by the pastor and his assistants. Staging such plays should never be the assignment of Ours. Even the best of evening concerts are not to be attended especially if the place is a dubious one. A superior may give someone permission to attend an evening concert, if it is useful, but only if there is a companion. The victrola is to be restricted to times of major vacations and the weekly holiday, but used only then at prescribed times. Care must be taken concerning the words and music. In philosophy and theology, when musical instruments may be used for festive occasions, they are never to be kept in private rooms, but in some special place. But there must be care that extended time is not given to rehearsals. Card playing, even if it is now in vogue, cannot be approved. Baseball may be played moderately by scholastics keeping, however, the rules of modesty and touch. Superiors may permit others than moderators to attend school athletic events, but not the same games in a public place.

The use of smoking tobacco was the last item in the appendix to the memorial. Antiquity here was represented by the ban on smoking by Fr. General Beckx unless for reasons of health at a doctor's advice. This ban of Fr. Beckx had been repeated in a 1916 instruction by Fr. General Ledochowski. Superiors should see to it that novices break any smoking habits unless health required smoking. Those who already have permission to smoke should re-examine their reasons before God to see if they are still valid. If they cannot give up such habits, they should renew the permission. Scholastics never smoke at recreation. All who do smoke should restrict the practice awaiting the establishment of later universal norms. Those, too, with permission to smoke, should reflect on the mortification our rules suppose. Nor should they ignore the great losses in regard to divine glory and the good of souls which flow from failure to be mortified.

In addition to his formal memorial to the whole Maryland-New
York province, Fr. de Boynes prepared a modified form of it to note his observations on the mission in Jamaica which he had visited from February 13, 1922 to March 10, 1922. He also had some added notations on poverty, religious discipline and ministry, which he believed were especially pertinent to Jamaica.

As to poverty, if it were felt more keenly on the missions than elsewhere, this should be considered a cause for gratitude. While those working in Kingston were to deposit all monies received at once with the treasurer, some modification was made in this regard for those on the rural missions. For their funds, which they may hold, they are accountable either to the mission superior or to the vicar-apostolic. All their personal or official expenses are always to be appropriately cleared. They are free to solicit funds for the mission and its workers. Their use of automobiles was exclusively for apostolic purposes.

As to religious discipline, more silence was recommended at Kingston. Reading at table was regulated. The customary evening haustus, as a practice of long standing, could be continued but limited in time to a quarter of an hour and without any first-class type of beverage. No externs, including priests, were to be present at it. While the cassock was to be worn at table and in class, the custom of a white cassock could be retained. White street clothes could continue to be worn but always with a Roman collar. Country priests should visit Kingston at least once a month, preferably on days when there was a case of conscience discussion or a domestic exhortation. Summers should appear rather a time for mortification than relaxation. Since no external rules should be held of slight value, the example was held up of St. John Berchmans with his crucifix, rule book and book of the Spiritual Exercises.

To make ministry even more fruitful than it was, rigor in obeying canon law was urged, and, in all non-collegiate matters, the orders of the vicar-apostolic were to be followed. No amount of apostolic work was ever an excuse for diminution of spiritual exercises. Since all activities on the island required greater funds, all should be zealous in obtaining alms. Numbers of missions should be increased by the encouragement of native vocations, and the number of rural mission stations should be increased. Everywhere there should be emphasis on encouraging the sacraments, building up sodalities, encouraging education and training of catechists. The superior of the mission could make a contribution by visiting all men away from the Kingston headquarters. St. George's, like the U.S. schools, was urged to emphasize its catholicity and to establish a full-time chaplain. Finally, all of the prescriptions in the original memorial on reading, visits, companion, recreation and smoking were to be observed in Jamaica in as much as they were applicable.

To Jesuits who have lived in the Society under the impact of General Congregations 31 and 32 or even prior to them, the more mo-
nastic cast of mind of Fr. de Boynes and his detailed prescriptions sound strange and even unbelievable. Such men cannot believe that these modes of action and others similar to them represented an ideal of life in the days when New England Jesuits were first constituted as a vice-province and then into an independent province. Yet many a domestic exhortation and rules of house discipline seriously endeavored to make these practises viable. In their day, these ideals and practises were the equivalents, one might venture to say, of the Two Criteria and their application for New England province ministries, or of the fleshed-out service of faith and the promotion of justice for the present entire Society. Yet while being so much less monastic and with other freshly stated goals, Jesuits today, as well as fifty years ago, strive to accompany the life of their three vows with sincere dedication to prayer, charity, zeal and even mortification.
Chapter Four

SHIFTING THE PERSONNEL

One of the tasks indicated in Fr. General's decree on the separation of the New England houses from those of Maryland-New York was the shifting of personnel to the area of birth or of specially-ratified free choice. Not all of these shifts can be noted, but some notable examples can be cited and value judgements attempted.

One of the striking facts notable at the time of the first separation was the number of New Englanders who occupied important offices in the united province. The provincial (Fr. Rockwell) and his socius (Fr. Dinand) were New Englanders. Fr. Rockwell's term as provincial continued to June 23, 1922, when he was succeeded by the Yonkers novice-master, Fr. Lawrence J. Kelly of Philadelphia. Fr. Dinand remained socius to the end of a six year term in 1924 and once again he became rector at Holy Cross. Several key rectors in the united province were New England men. These included Fr. John B. Creedon at Georgetown, Fr. Edward P. Tivnan at Fordham and Fr. James M. Kilroy at 84th Street. Fr. Michael J. Ahern, a native of New York City, who voluntarily joined the New England province, was rector at Canisius College. Fr. John W. Casey was the superior at Leonardtown in Maryland. Only on July 7, 1921, three weeks prior to the announcement of the division, had Fr. James F. McDermott, a Worcester native, ceased to be rector at the St. Peter's of those days -- the high school and parish. World War I had temporarily killed off the college and it was reactivated only in 1930 with Fr. Robert I. Gannon as its dean. In New England itself only Fr. James J. Carlin at Holy Cross and Fr. A.J. Duarte at St. Mary's were members of the New England half, although Fr. Duarte had been born in the Azores. At Boston College and Boston College High School, both the rectors, Fr. William Devlin and Fr. John J. Geoghan, belonged to the Maryland-New York province. Only by the summer of 1925 were shifts in these superiors completed. But by that time Fr. John F. Duston, a New Englander, had been appointed rector at Loyola High School in Baltimore in 1924 and remained there to 1930.

Also striking is the change in personnel in the teaching regents at Boston College High School from 1919-20 and 1925-26. In 1919-20, the year of Fr. de Boyne's arrival, there were 18 regents at Boston College High School. Only two were New Englanders -- William V. Corliss from New Britain, Connecticut, and John J. Smith, later novice-master from 1930 to 1942, a native of Taunton, Massachusetts. In 1920-21, the year when the proposals for the division were being considered, there were 17 regents. None were New Englanders. Mr. Corliss had gone to theology; Mr. Smith concluded his regency at Holy Cross. The same situation obtained in 1921-22, the year of the an-
nounced division. Of the 16 regents, including seven who were newly assigned, none were New Englanders. Beginning in 1922-23, the situation gradually began to change. Out of a total of fifteen regents, five (or one-third) were New Englanders. In 1923-24, it was seven out of a total of fifteen. In 1924-25, it was nine out of a total of fourteen. In 1925-26, all were New Englanders. Thus if we limit ourselves to the years of the regio, there is a notable change. From a group of regents as large as sixteen there were no New Englanders in 1921-22. In the final year of the regio, 1925-26, all seventeen regents belonged to the New England area. No such a striking shift in so large a number from zero to all occurs in any other instance.

This preponderant and well-nigh exclusive assignment of Maryland-New York regents to Boston College High School from 1919 to 1926 and even earlier, may have made the student body more conscious of other pronunciations and varied views. It made it all but impossible for the later assignment to the staff of New England priests who had made their regency there. Continuity in traditions and a knowledge of what to expect from students and of their area was practically ruled out. If there was the value of broader horizons, this quality also carried with it its own deficiency. It was not until 1936 that a priest who had been a regent at Boston College High School was appointed as its principal. This man was Fr. D. Augustine Keane who had been a regent there from 1925 to 1928 and who, on completing theology, was a philosophy professor at Weston. Fr. Keane remained principal until his appointment as rector of Cranwell School in 1951. On the completion of his term, he returned to B.C. High as a grammar teacher and so continued to his sudden death on October 15, 1961. In the old days of the menology he would have been highly and properly praised for his return to teach grammar at B.C. High after teaching philosophy at Weston and being rector of Cranwell School.

One might argue that the absence of any notable number of New England regents at Boston College High School in the days of the regio, and also antedating it, was compensated for by the number of New England priests who taught at (as opposed to administered) the school. The surprising fact is the small number of all the teaching priests there from 1919 to 1926 in comparison to the number of regents. The numbers were as few as three in both 1919-20, and in 1925-26. The highest number was six in 1923-24 when regents totaled fifteen. Twice the numbers of priests were as many as five. This number of five priests occurred in 1922-23 and 1924-25. From the earliest year considered here, 1919-20, when Fr. de Boyes arrived, until the school year 1924-25, Fr. Joseph Kirchmeyer, of the Maryland-New York province via the Buffalo Mission was one of the few priests teaching at B.C. High. Fr. William F.X. Sullivan of the Maryland-New York province taught from 1922 to 1925. Fr. James Becker, a Washingtonian, long connected with the Jamaica mission, and Fr. Francis Fay Murphy from Maryland-New York each taught there for one year. The New England priests with the longest terms during these years were Fr. Eugene Cummings who began to teach in 1922, and
Fr. John Welch, once a diocesan priest of the Springfield diocese, who was there from 1919 to 1924. Other New England priests were Fr. Joseph T. Lowry who was assigned in 1923, and Fr. Joseph M. Kelley who taught there from 1924 to 1927. Both spent much subsequent time at St. Mary's in the North End. Fr. Kelley died at Shadowbrook shortly before the fire as the grammar teacher to the novices. Fr. Lowry after a sojourn as an assistant at St. Ignatius Parish, spent later days chiefly at Pomfret. These fewer numbers of priests in relation to regents during these days illustrates an old saw often repeated. Jesuit schools are conducted by the Jesuit Fathers and Brothers, but are run by Jesuit scholastics. This was of course more of a commonplace in diebus illibus, as was said with tongue in cheek, and ungrammatically. Now it is probably the lay associates who would be substituted in the expression.

At Boston College the change due to transfer of personnel was less drastic as regards regents. In the years immediately preceding the regio and during its early years there never was an appreciably large number of scholastics there as was true of Boston College High School er, as will be seen, at Holy Cross. The mix at Boston College, if we may so speak, was closer to fifty-fifty, half from New England, and half from Maryland-New York. In the school year 1922-23, the six regents were thus evenly divided. The then Misters Dys son, Dwyer and Joseph P. Kelly were of the New England half. Here it never became necessary to replace large numbers of Maryland-New York scholastics by an equally large number of New Englanders.

Even to 1927, there was one Maryland-New York regent at Boston College -- Joseph M. Marique. Even at this day, Fr. Marique has a penchant for New England where he has been stationed since 1951. From 1954 to the present he has been at Holy Cross. Boston College of his regency days owes much for his cultivation of Greek studies and his introduction there in 1924-25 of the modern Greek actus. The Greek (or Latin) specimens of the early Shadowbrook juniorate show how contagious can be an idea or an institution whose time has come. As a side-line in 1924-25, Joe (then Terry, the terramarique of Vergil) taught Greek classes to philosophers at Weston each Sunday morning. While keeping alive some spark of enthusiasm for, as well as knowledge of Greek, he also filled in the class with anecdotes of what was happening in colleges and the world. Thus was one's Weitanschauung broadened incidentally. His work on Folia is of a later time.

Among the fathers teaching at Boston College in 1921 there were several who belonged to the Maryland-New York area and with time they were allocated there, some quickly, others more slowly. Fr. Thomas A. Becker had taught at Boston College since 1914 and returned to his province in 1922 by becoming a rhetoric teacher in the St. Andrew Juniorate. He returned briefly to New England in 1924-25 to teach poets at Shadowbrook. Fr. John E. McQuade was at Boston College from 1918 to 1923, the year of the first notable shifts in personnel. Fr.
Thomas J. McCloskey, a former rector of Fordham, came to Boston College to teach philosophy in 1915 and remained until 1925, a year like 1923 of notable shifts in personnel. Fr. John Pancratius (Panny) Fitzpatrick after one year as prefect of discipline at Boston College High School, was assigned in 1920 to Boston College as its prefect of discipline. While bearing down heavily on tardy arrivals from Lowell, he dealt gently with late arrivals from Fanueil. Only after some time did he learn Fanueil was a neighborhood section of near-by Brighton. Fr. Panny survived the 1925 upheavals, but only a year later was assigned to similar disciplinary tasks at Fordham.

Last of long-term Maryland-New York Jesuits at Boston College was Fr. Robert F.X. Reynolds who was assigned to Boston College in 1919 after a period as a military chaplain. He lived through the 1923 and 1925 upheavals and remained until 1927. Even then he remained in New England to teach four years (1927-31) at Shadowbrook.

Three Maryland-New York priests arrived at Boston College in the year marking the beginning of the change, 1921. Two remained but a year. They were Fr. Joseph F. Beglan, a later Dean at Canisius and LeMoyne, and Fr. Albert Klocke. Also in 1921 came a figure more prominent in Boston College's development. This was Fr. Clarence E. Shaffrey who taught biology from 1921 to 1925 when replaced by Fr. Francis J. Dore.

A look at the faculty in 1936 might show to what extent the personnel of the regio years or those immediately preceding it had persevered to give a sense and fact of continuity. On the faculty in 1936 were but two priests who had been at Boston College during the entire regio period and subsequent to it without any break. These two priests were Fr. Frederick G. Boehm (pronounced "Bame") who first taught junior philosophy from 1919 to 1931, and who subsequently up until his death in the winter of 1944, taught psychology and natural theology. The second priest was Fr. Daniel J. Lynch. After a distinguished chaplaincy in World War I, he came in 1919 to Boston College. There he served in the physics department, equivalently its head before chairmen of departments formally existed, and later for many years as treasurer. From an early year of his residence, he became and remained the faculty moderator of the Philomathia Club and the close associate of its long-time president, Mrs. Vincent Roberts and of her husband. The Roberts were among the early and consistent benefactors of the college and their home at Chestnut Hill on Beacon Street is what is now Roberts House. By the time of his death in 1952 on St. Stanislaus day, Fr. Lynch was a General.

Other priests who had arrived during the regio interlude helped to maintain continuity from those days through the first ten years of the province. In 1923 came Fr. Thomas J. Quinn (the T.Q. often said to come and go on to Q.T.). In 1924 was assigned Fr. John B. Creeden after years as Dean and Rector of Georgetown and who had responsibility for the graduate school, extension school, junior college and particularly the law school whose regent he was from 1929 to 1939.
In 1924 there arrived from a series of New York area ministerial duties, Fr. Francis J. Driscoll, (known to many as Taxi). In 1925, the last year of the regio, Fr. John F. Doherty and Fr. Francis J. Dore arrived, along with, it must be added, Fr. James H. Dolan, President from 1925 to January 1, 1932. Fr. Dolan was consistently at St. Mary's Hall, though not at Boston College, during the years from 1932 to the moving to Newbury Street in 1938 of the provincial headquarters. He was socius, first to Fr. Kilroy, then to Fr. James T. McCormick, and ultimately Provincial from 1937 to 1944.

As a sign of continuity between regency days and priestly work there should be mentioned certain other fathers as of the year 1936. Fr. Martin Harney had been a teacher of history for three years (1923-26) during the regio and returned again from 1930 to 1933, and then permanently in 1934. Fr. Walter W. McGuinn, who shares one half of the personnel included in the name of McGuinn Hall, was a regent from 1925 to 1928 and returned in 1936 to establish and to be dean of the School of Social Work. While not strictly in the time-frame herein set, Fr. Edward T. Douglas could be mentioned. Fr. Douglas, a regent from 1926 to 1929 just as the regio petered out, was again at Boston College from 1933 to 1935 and again beginning in 1936. His tenure to the present has not been quite as unbroken as that of Fr. Harney, since he served a brief interlude at Holy Cross.

Holy Cross serves as an example of how some rise to prominence because, as Tallyrand did, they survived. This is not however to deny worth as well as sticking power. Four fathers are often cited as the Big Four during the years of the regio and early province. These are Fr. Michael Earls (the singular man with the plural name), Fr. John M. Fox, senior professor to seniors in ethics from 1917 to 1927, then rector to 1933; Fr. Charles L. Kimball, the man with the poor stomach after whom the students' refectory is named, and Fr. John D. (David) Wheeler, the prefect of discipline from 1917 to 1930 with the elephantine memory, and later the college treasurer. All these four antedated the regio. Fr. Earls came in 1913, Fr. Kimball in 1915, and both Fr. Fox and Fr. Wheeler, in 1917.

No other priest with any or even longer tenure by 1921 survived the period of the regio as did these four fathers. Fr. George L. Coyle came to Holy Cross to teach chemistry in 1907 after a year of special study at Göttingen. He became well-known in professional chemistry circles. But in the eventful year of 1923, his sixteen-year tenure came to a close with his transfer to Georgetown in his own province. In 1912 Fr. John X. Pyne began to teach philosophy. At first it was junior philosophy, then senior metaphysics. 1923 also saw his assignment to Fordham. He taught there until his death 14 years later. His case is somewhat more difficult to explain. Fr. Pyne seems one who chose the Maryland-New York province although he was a native of Ayer, Massachusetts. A third long-term tenure priest at Holy Cross in 1921 was a Boston man, Fr. James A. Mullen, Prefect of Studies from 1908 to 1924. Then he was given a less taxing as-
ignment as prefect at St. Joseph College in Philadelphia where he died in 1928.

From 1917 Fr. James W. Keyes had taught junior philosophy (minor and major logic, ontology and cosmology). His departure was not to cross province lines, but to build up the young philosophy faculty at Weston. There he taught somewhat intermittently for some years, but it was at Boston College that he taught in the intervening years. He never returned to Holy Cross. In 1918 Fr. John A. Mahoney began to teach classics and religion at Holy Cross. He was, as many know, the brother of Mrs. Edward C. Donnelly, Sr. of the Donnelly Advertising family. Fr. Mahoney as a native of the Buffalo area came into the united Maryland-New York province through the assimilation of the most easternly part of the Buffalo Mission in 1907. Prior to his coming to Holy Cross, he had been prefect of studies at Canisius High School for two years. His connections with Holy Cross were severed after six years when he was assigned to Fordham in 1924. Some might argue for the presence in this listing of Fr. Michael F. Fitzpatrick. In 1919 he began to teach freshmen, but in 1921 his stay was broken for a year when he was prefect of studies at Jersey City. He did return to Holy Cross in 1922 and remained until 1926 when the provinces were definitively divided. He was subsequently minister and rector of Gonzaga High School and pastor of St. Aloysius Church in Washington (1927-1932).

All these changes, mostly for reasons of origins in province, and one to make way for a younger official, and one as a recruit for the Weston philosophate, left only the so-called Big Four at Holy Cross from the years antedating any division down to 1931 and 1933 when two were made superiors elsewhere and to 1934 and 1935 when death came to Fr. Kimball and Fr. Wheeler. The latter toward the end often said he had stayed too long into too different an era, and his close friends know that his last year was a most unhappy one.

During the years of the regio, members of what was to be the larger province came and went at Holy Cross, many for one year, a few for two years and then were gone. A few remained longer and even past 1926. Fr. John J. Colligan was a philosophy teacher from 1922 to 1927; Fr. William H. Graham another philosophy and religion teacher from 1922 to 1931. Perhaps the most colorful and influential of these later Maryland-New Yorkers was Fr. George F. Strohaver who began in 1925 to teach chemistry and senior religion, as well as to conduct many a senior retreat. He was an actor, but an apostolic one. He left in 1932 to be Dean at Georgetown and, before two years had passed, he had died May 18, 1934. Surely Fr. Graham and Fr. Strohaver made an impact but the exigencies of province lines of division carried them away from where they had been and could continue to be effective. These are among the fatalities of province-divisions.

There were some coadjutor brothers who had considerable length
of years at Holy Cross. Brother Frank (Bozo) Daly came in 1915 and remained in charge of the workmen to 1930 when he returned to his own province. Brother Paul Smith of the Conewago area of Pennsylvania had been a brother at Holy Cross since 1900 and remained as buyer and book-store manager until 1928. He returned briefly as domestic sacristan. Br. Henry Probst of apple sauce fame and long manager of the kitchen came to Holy Cross in 1908 and died there in January of 1936. As a young brother from Germany he had served under Fr. William Walsh, who supervised the construction of St. Andrew's. Colorful as all these brothers were, few could compete with the loquacious and pugnacious Brother Patrick McCarthy. This brother who came to Holy Cross in 1912 was almost the tyrant of the students' refectory while it remained in Fenwick, and then in charge of the clothes room in later years before his death in 1939. He went out in the old St. Vincent's as the candle lighted on a nearby sidetable caught the curtains of his room in a blaze.

Colorful, too, and dear to all who knew him was the Nestor of all the brothers, Francis J. Horwedel. As a young boy he had attended the secondary school run periodically in the Jesuit parish of Conewago, Pennsylvania. His father's sudden death interfered with his plans to enter as a scholastic along with a companion, the famous Fr. F.X. Brady, of St. Francis Xavier novena fame. Frank worked for a time; he was also engaged. A vision of a deceased pastor convinced him to reconsider his vocation and to enter as a brother in 1887. After a brief period at Keyser Island where he is sure he saw Mr. Keyser's coach-and-four drive into a barn and disappear, he came to Holy Cross as its farmer and supervisor of the workmen residing in what is now Campion. His corn crop was famous for its felicity; his cider warmed men's hearts. His hearty geniality made him a delightful companion and raconteur and he survived to outlive the farm and its animals and most of its crops. While returning from the jubilee of Brother Paul Smith in 1944, he stopped at McSherrytown, Pennsylvania, close by Conewago, where he was once a selectman, and died.

These brothers, who long ante-dated the vice-province and continued beyond it, more than any other group represented the continuity of the Holy Cross community from the 1890's to the middle 1940's. None was really a New Englander, but one New England house owes them much for the spirit of continuity between almost the start in 1879 of the Maryland-New York province and 1944, the silver jubilee of the coming of Fr. de Boynes. They and the Big Four, who however were smaller in span of years and ended earlier by death, gave a living tradition to Holy Cross between the old spirit which was really that of Maryland province and the young New England vice-province and the independent province of New England after 1926.

Not to leave the parishes unmentioned, these remarks can be noted about the Immaculate which of the original three parishes of 1921 still remains in its old location and function. Five parish fathers staffed the Immaculate in the year of Fr. de Boynes' visit.
Three of these five were Maryland-New Yorkers including the once well-known popular apologist, Fr. Martin J. Scott. He remained at the Immaculate until 1924. One year later his Maryland-New York companion, Fr. Henry J. Rache was also gone. In the last year of the regio, 1925-26, there was an increase in parish fathers from the earlier numbers of four or five to seven, or to eight if the treasurer, who was also a parish father, Fr. Charles Robinson, is counted. All eight were members of the New England vice-province: Fathers John D. Butler, Michael Byrnes, James A. Gillespie, John S. Keating, Miles McLoughlin, Edward S. Swift, Henry Wessling and Charles Robinson. Thus the Immaculate in this period had foregone its outsiders and increased the number of assistant pastors. It also had the invaluable preaching of Fr. James L. McGovern, prefect of studies since 1919 and of Fr. James F. Mellyn who returned from the heights in 1926 as its treasurer, and after 1926 of Fr. George Hanlon.

It has been seen that a few Maryland-New Yorkers remained in the New England area even after 1926. It should also be indicated that on the status of that summer, whose promulgation ante-dated the promulgation of the July 31, 1926 decree of separation, several New England fathers and especially scholastics were newly assigned to teach in the Maryland-New York sector. On the completion of theology, Fr. John A. Tobin was assigned to Fordham, Fr. Joseph F. Busam and Fr. Florence Gillis to Canisius while Fr. Thomas J. O'Malley, a New Yorker, remained at Boston College for a second year. But numerous scholastics were assigned from third year philosophy to the other province. To St. Francis Xavier's in New York City went James L. Duffy, John M. Glavin and Thomas M. Herlihy and all remained there for the three full years of regency. Edmund Wolff joined the faculty of St. Joseph's Prep in Philadelphia; Robert O'Brien (who later left the Society shortly before he was due for ordination) went to Buffalo, later to Brooklyn; and Robert Campbell began regency at Gonzaga in Washington, D.C. Several went to the Philippines, the continuing joint project of both provinces -- James E. Coleran, Francis J. Carroll, John A. O'Callaghan, John J. Cadigan.

Thus New England, despite its smallness in overall numbers, supplied young priestly and scholastic blood to the Maryland-New York province. With but three schools in New England as outlets for their energy, this may have been necessary as well as charitable. It might be noted that in 1927 all New England regents and young priests found assignments in New England except Edward L. Murphy and Stephen A. Shea who went to the joint mission of the Philippines. New England also continued the supplying that year of two regents to Jamaica, a mission later destined for attribution to the New England province. Of the two regents assigned in 1927, James J. Dolan and John J. Williams, the latter has never served elsewhere as a priest.

In the decree of separation, it was pointed out that if a person theoretically by origin belonging to one part of the undivided province wished to join the other half, he might do so for reasons found
adequate by superiors. A few of these instances might be noted. Fr. Edward A. Walsh had begun his priestly ministry at Georgetown and founded the school of Foreign Service. Although he was temporarily relieved of the task to head the papal relief expedition to Russia, his resumed association with the Georgetown project was sufficient to allocate him to the Maryland-New York Province. Fr. Vincent S. McDonough, whose name is enshrined in the student gymnasium at Georgetown, was a second New England man by birth to stay on the hilltop. From 1916 he had been the prefect of discipline at Georgetown and was popular with the students and happy and effective in his work. There he remained until his death in September, 1939, serving in his later years as spiritual father of the community. Fr. Francis E. Lucey, a native of Malden, also chose to stay in the Maryland-New York province. He only came to Georgetown in 1928, where he remained until his death chiefly connected with the Georgetown Law School.

Two parish priests remained at their places in Brooklyn and Philadelphia. Fr. John B. Kelleher became a parish priest at St. Ignatius, Brooklyn, in 1917. He was long carried in the New England catalogue as one degens ex provincia until his death in April, 1947. The same was true of Fr. Robert J. Tracy who was a parish priest and treasurer at the Gesu in Philadelphia from 1909 until a few years before his death at Wernersville in June, 1945. Both of these might be said to be unknown New Englanders.

On the other side there are the examples of Fr. John David Wheeler and Michael J. Ahern. Fr. Ahern after his tertianship taught chemistry at Boston College from 1915 to his appointment on January 6, 1919 as rector of Canisius College. Wherever Fr. Ahern went he made himself part of its civic and academic community. After being relieved in the summer of 1923 of his office in Buffalo, he came for two years to Holy Cross to replace the departing Fr. George Coyle. Then followed a year in Philadelphia. Perhaps the choice of a permanent province was under consideration. But by 1926 Fr. Ahern came to Weston to teach chemistry to first year philosophers, and geology and astronomy to third year men. It was not too long before he was part of the greater Boston Catholic and civic life. This was particularly attested to by his Catholic Truth Period radio broadcast Sunday after Sunday, and his membership in civic organizations of the metropolitan area, and by his lectures on a variety of topics. The present writer once loaned Fr. Ahern an article refuting the alleged dirtiness of the Middle Ages written by a prominent non-Catholic historian, Lynn Thorndike. Fr. Ahern used it in a most telling way with a Boston utility firm which was most prompt to apologize and to withdraw its offensive advertising blurb assenting this medieval dirtiness. Without being an expert in many of the fields in which he dared to tread, he was wise enough to tap the expert knowledge of others whose salesmanship did not equal their scholarship. This is part of the solidarity of the Society.

That this somewhat rambling section on the transfer of personnel
between the two parts of the former united province may conclude, it might be noted, in ending, that certain possible hopes expressed earlier were not realized. In discussing Boston College High School, it was pointed out that the extraordinary large numbers of non-New Englanders there for regency made it well-nigh impossible for regents to return there as priests. At Boston College and Holy Cross it was noted that this situation did not exist to any such degree, yet the continuity between teaching regents and teaching priests was not notably effected. If we consider the New England regents at Holy Cross from 1919 to 1926, we do not find that many returned there either to teach or to administer. Of all the regents at Holy Cross from 1919 to 1926, only one -- Fr. Clarence E. Sloane -- had a significant and extended teaching career there from 1931 to his death in December, 1952. A small number taught there a few years: Fr. Arthur Michaud, Fr. Sidney Smith, Fr. Dan Mahoney, Fr. Thomas Quigley. Fr. John Smith taught two years and was Dean for one year. Two became rectors there. Fr. Francis J. Dolan, who was a regent from 1921 to 1923 was Dean from 1930 to 1933, then rector to his sudden death in September, 1939. Fr. John A. O'Brien, a regent from 1924 to 1927, spent his early priestly teaching career at Boston College from 1933 to 1945. As a teacher of Senior Ethics and of Social Order in the graduate school, he did telling work in instilling, even before its promulgation, what the General Congregation of 1938 urged in the field of social justice. From 1948 to 1954 he was rector at Holy Cross, his alma mater as well as the place of his regency. His subsequent teaching career brought him to Fairfield and Boston College. So, it transpired that when younger priests were assigned to Holy Cross beginning with 1927, these priests were those whose regency assignments had been elsewhere. The exigencies, too, of establishing scholastics in New England took other former long-term regents who might have added prestige as priests to Holy Cross -- Fr. John E. Lyons, Fr. Raymond J. McInnis, Fr. John W. Moran, Fr. John J. Crowley, Fr. Robert A. Hewitt, and Fr. Joseph McManus. It took time for alumni of any vintage to return to Holy Cross and find a welcome from the masters they had known and admired in their youth. With the gradual passage of time this has become a commonplace, but after a time there were no more regents.
Chapter Five

THE ACQUISITION OF WESTON

Seemingly from the early days of Fr. Norbert de Boynes' arrival in the United States the obviously overcrowded conditions at Woodstock indicated the need of some new scholasticate. It also appears from places considered that the preferential place would be in New England where there was no form of a house of formation. Moreover, in several of Fr. de Boynes' proposals for a division of the united province, New England was an important and even an exclusive area for a new province. Even before the decision of Fr. General to set up New England as a regio or vice-province in May 1921, search had begun in that area for sites not only for a noviceship-juniorate but also for a scholasticate which might be a philosophate or a theologate, but not both as ultimately became the requirement in late 1925. At least two locations in Weston had early been considered -- the Sears estate contiguous to the Unitarian Church and the present location of Regis College on Wellesley Street.

For a long time the preferred property was the Searles estate in Methuen, Massachusetts. Permission had even been obtained from Rome for its purchase if all proved satisfactory. Authorization for establishing a religious house in Methuen had also been obtained from Cardinal O'Connell. In an October 31, 1921 reply to Fr. Provincial Rockwell he granted the request for a change in location from Methuen to Weston. In the middle of the summer of 1921, a group of Woodstock professors examined the Methuen location. They were disillusioned by its quantity of marshland, and at the poor possibilities for drainage. Moreover the elevation was judged to be too low, and the distance from Boston was then estimated as a two hour journey. Fr. Tivnan in a detailed history, which he wrote in 1925 on many aspects of early Weston and which he left for the province archives, considered it a great blessing that Methuen was not the place selected for the house of studies. Most, if not all, would agree.

Within days of the establishment of the regio, knowledge of the availability of the Grant Walker estate in Weston was forthcoming through Boston friends of the Society. Its owner, Mrs. Mabel Shaw Walker, was a grand-niece of Fr. Joseph Coolidge Shaw, S.J., a Brahmin convert who entered the Society at Frederick in 1850 and died in 1851. His diary has been edited by Fr. Walter J. Meagher, S.J., with valuable footnotes including data on the Shaw family. To visit this property of Mrs. Mabel Shaw Walker, a group of fathers went from Boston. Among them was Fr. William J. Conway, former pastor of St. Mary's in the North End, and then the treasurer of Boston College High School and the Immaculate. They liked what they saw. The estate had 120 acres of land on both sides of Concord Road with the
vast majority of it on the right-hand side as one came from the village of Weston. It had a good-sized mansion, about ten years old some 200 feet above sea level. It had replaced an earlier home which had burned down.

There were also three frame buildings suited for dwellings. One faced on Sudbury Road at an extremity of the property. This was the White House of early days, housing many of the first faculty and brothers. It had served as a dwelling for Mr. and Mrs. Walker while the mansion was being constructed. At the top of the hill on the left side of Concord Road coming from Weston was the dwelling then and long after occupied by John Cronin, the farmer of the Walker estate and of the later college. On the opposite side of Concord Road in the space between the south side of the present chapel and the road, was a third and more plain dwelling, once the parsonage of the Baptist church of Weston. This house was destined for the workmen in residence. Later it was moved across the road to a place behind the western end of the present parking space. While the house was still on the college grounds, the workmen's radio was at times listened to by some of the philosophers much to the chagrin of a Father Minister. Fr. Joseph Hurley seemed to miss this place of vantage when he strove earnestly to find where some of the philosophers were on the night of a famous prize fight in the autumn of 1926.

There were also two other structures of later importance. One was a carriage shed and, with its conversion into a dormitory in the middle of 1922, it became the Bapst Hall of music and verse. On a slight incline up from Bapst and closer to Concord Road and also roughly parallel to the workmen's house from which it was separated by a road, was a hay barn that became a place of many functions. It was predominantly from the summer of 1922 the philosophers' recreation room. As an auditorium, it had plays, minor logic specimens, disquisitions, stereoptican lectures by Fr. John Brosnan, and even a movie through the kindness of Fr. M.J. Ahearn and John J. Crowley on Shrove Tuesday, 1925. In its halls, Fr. Stephen Koen trained philosophers' voices with his Te-Ta, Te-Ta sounds. Here Fr. McNiff gave conferences with opening quotations from Gladstone. Around its walls were shelves on which rested the general library books available to the philosophers. Their distinctive philosophy books for supplementary reading (Urraburu, Hickey, De Wolf) were in or near the class-rooms. On a large table on one side of this room were placed the selective pages of The Boston Herald, The America of Tierney, Parsons and Blakely, The Catholic World of James M. Gillis, C.S.P., and with its first issue in November, 1924, Commonweal. This structure, as well as Bapst, went down in the early summer of 1925 when construction began on the central, chapel and philosophers' wings. While $500 was received as salvage money for Bapst, none was received for the recreation hall.

There were also some small barns on the property which in time either burned down or were destroyed. There were also extensive
fields particularly to the right of the mansion and behind it down to the pond. A hill some distance down from the mansion became the location of an early picnic grove. Adjoining the Walker estate and extending to and even across Merriam Street was the John Merriam estate. This property plus a large field across Merriam Street was to become part of the house of studies property in 1928. In addition to barns and an abandoned school house, it had a large red shingled dwelling, long since demolished. When discussion arose as to the appropriate site for the new structure, Fr. Rockwell and Fr. Richards attempted to have Mr. Merriam exchange his property for the Walker property. But his interest in his farm land was too great for Mr. Merriam. After his death his grandson did not have agricultural interest and was prepared to sell in 1928 to satisfy claims of other heirs. The purchase price was $75,000, a sum which was donated by an anonymous friend. It was this property that supplied most of the spots for the numerous cabins which philosophers and theologians enjoyed on many a holiday for many years. It also contained the rich farm land which served for fruits and vegetables, especially during the years of World War II. It was, however, the sloping ground across Concord Road from the originally-bought property that served for the war-time chicken coops, wells, beehives and honey, plus the old Blue Tower astronomical site and a later faculty cabin.

When the property was first viewed in August, 1921, some drawbacks were noted. There were no connections with town water, perhaps because the house served only as a summer residence, nor was there any connection with a metropolitan sewer system. However, a sanitary engineer from Brookline gave assurance that a septic bed system of drainage could be installed. Fr. Carlin, a province consultant, opposed the purchase because of the swamp land close to Sudbury Road. He favored the purchase of some Baptist Seminary that had been examined as a possible location. Where more than one year of philosophers could be housed, in the event that two years of philosophers should be assigned to Weston, does not seem to have been considered initially. Nor is it clear what initial thought was given to the location of a new and large structure vis-a-vis the mansion. Was it to be retained? Perhaps it might be demolished as Fr. William Walsh had demolished a valuable mansion at Poughkeepsie to have as ideal a building site as possible for the new St. Andrew's. Fr. Cotter in his diary believes that some temporary place should have housed the philosophers while construction of a Scholasticate with its noise and distraction was in process. When St. Andrew's was being constructed, the novices, juniors and tertians and staff remained in their home at Frederick, Maryland. There the noviceship, juniorate and tertianship existed from 1834 to January, 1903 when the trek to St. Andrew's occurred.

It is now time to view the mansion as it could be seen by the visiting committee. As one came up the driveway, he saw a three-storied red brick, Georgian house with a wing of two stories to the left. The main house had a variety of attractions including well-
panelled walls and a wide entrance hall extending from the front door to the back porch. This porch overlooked a grassy plot with borders of flowers and a brown-stone fence. The view from this porch had given the estate the name of Fairview. Four rooms on the first floor led off the main foyer. The first on the right had been a living room. For the philosophers it was to serve a variety of purposes in turn: a chapel, a classroom, the front part of a two-room chapel, once again a classroom. Beyond it, separated by a folding door was the mansion music room which became by turn a parlor, the back portion of a chapel, and a fathers' recreation room. On the front left side was the library which served as the faculty library and the original fathers' recreation room. The remaining room, once the dining room with which a pantry was closely connected, was done in mahogany. After its initial use as a classroom, it became the chapel. Due to its small size, two separate community masses were necessary after the arrival of the second group. Hence there was one mass at 5:30, and a second at 6:30. In the fall of 1924, when the chapel was moved to the double room on the right side, this room became a parlor.

The second floor of the mansion was reached by a double pair of oak stairways. The foyer on this floor was less extended since there were rooms across the back of the house. In this section there were four large rooms, one of them having a sun porch, and one smaller one. Philosophers initially lived in the larger rooms. The smaller one was occupied by Fr. McNiff. With the arrival in September of 1924 of Fr. Tivnan as superior, he moved to the first large room on the left. With the simultaneous loss of the downstairs classroom for a portion of a more extended chapel, as well as the allocation of this larger second floor room to the superior, there was added doubling up -- if putting four rather than three, or five rather than four in a room can be termed doubling up. To the small room previously occupied by the superior, were assigned Fr. James J. Dolan, a strong and powerful man who died early in life in Jamaica in the March of 1952. The second occupant was John Courtney Murray, a gracious, erudite and scholarly Jesuit to whom the American church, and indeed, the whole church is indebted for his studies on religious liberty.

The third floor, approached by a staircase in the wing of the house, had five rooms of varying size, and two toilets with tub baths. Commonly, eleven philosophers lived there. With the displacement, three more were added, one extra in each of three rooms. Of the two rooms which could only house two men, one is worthy of mention for its occupants in 1924-25, the last year philosophers occupied this floor. Both men in time left the Society, but both are well-disposed priests and ornaments of the clerical groups which they joined at an early date. Fr. Thomas A. Fox, after completing his bachelor's degree at St. Joseph's in Philadelphia and working for the Curtis Publishing Company, joined the Paulist Fathers in 1929. He had a long career as a member of their mission band, and has for some
years now been stationed as a homilist at the Paulist Center on Park Street in Boston. The second, Fr. Joseph S. Flanagan, is better known as Fr. Raymund, the Trappist or Cistercian of the Gethsemane Monastery which he entered in 1937. From his pen have come religious novels and ascetical treatises. Without indulging in imagination, one can read pages of his ascetical writings and recognize most clearly the tone and tactic of Ignatian spirituality. Only when he discourses lengthily and forcefully on a psalm, such as #79, is there something which his early Jesuit training and mine (for it coincided) did not give us. So much for the top floor of the mansion and its crowded toilets and bathing facilities. It is not surprising that at the back exit from the first floor of the wing, there were set up a series of auxiliary toilets.

Two other parts of the mansion remain to be mentioned. The first floor of the wing had one living room in the former smoking room. Outside of it ran a porch screened by vines. There was also a clothes room, a tailor shop with a bed and desk for its occupant, ultimately the dentist's room moved from the White House, and the series of toilets previously mentioned. The cellar was an important place. In addition to food and beverage storage room, it had the kitchen and the refectory with its stone masonry whitewashed. The kitchen was managed by Brother Francis J. Fehily who on his arrival with Fr. McNiff was pushed in the front door to be the first official member of its community to arrive. Fr. McNiff insisted on white (not the standard red or blue) tablecloths and nicely patterned tableware. No mugs, he would say, served for tea or coffee. The refectory was long presided over by Brother George Mansell.

So, despite Fr. Carlin's caveat about swampy ground along Sudbury Road, the visiting committee favored the purchase of the Walker estate. The asking price was $175,000. Some diminution downward was counter-proposed. On October 21, 1921, the property was offered for $145,000. One day later, Mr. Edward A. McLaughlin, a lawyer of Boston College, through whose trustees the property was to be bought, informed Fr. O'Gorman of a lower price. This was $110,000 with the proviso that the property be bought by 3:30 that afternoon. A hurried telephone call to Fr. Provincial Rockwell in New York authorized the purchase. The necessary papers were signed on time. It was agreed, however, that no money would pass until November 17 when actual transfer of property would occur. A new corporation entitled the Society of Jesus of New England was quickly formed. Its initial members were Fr. O'Gorman, Fr. Devlin and Fr. Mellyn. At noon on November 17, 1921 the property changed hands. Fr. William J. Conway was appointed to remodel and furnish the main house and to furnish the White House. He was partly aided by the Philomathia Club under Mrs. Vincent Roberts and Fr. Daniel J. Lynch. Brother James O'Sullivan came from St. Andrews to assist Fr. Conway. By the middle of December, Fr. Conway was able to have an open house at the mansion for the friends who had aided him.
At the first vice-province consultors meeting on December 2, 1921, two names were proposed for superior at Weston -- Fr. Gerald A. Dillon, then Minister and Socius at Yonkers, and Fr. Francis J. McNiff. The final choice of a name was made by the Maryland-New York provincial and his consultors. Weston, it was determined, was to have a superior, not a rector. On December 23, 1921, ten days before the formal opening on January 2, 1922, Fr. McNiff was appointed. He had begun his priestly career as a professor of poetry in the juniorate at Frederick and St. Andrew. From 1903 to 1911 he taught literature at Xavier, and for two of these years (1908-1910) he was prefect of studies. At Holy Cross from 1911 to 1917 he taught senior philosophy, initially both psychology and ethics, but finally only ethics plus its allied political economy. For two years (1917-1919) he was Socius to Fr. Peter F. Cusack, the novice master of Poughkeepsie. With this experience he served for one year on loan to the English-speaking (superior) Canadian province at Guelph, as novice master. When appointed in December 1921 to Weston, he was in the midst of a second year as spiritual father at Xavier and assistant editor of the Messenger of the Sacred Heart.

His appearance and mannerisms would give little indication of the varied experience in teaching literature and philosophy plus his administrative work as prefect of studies, socius and novice master. On leaving Weston in September 1924, he became the religious superior of Campion House, the home of the editors of America in New York City. Once while out shopping with his market basket on his arm, it is said that he was stopped to see if he were Fr. John J. Tompkins. This father in a feebled and deranged condition, but in a clerical attire, had escaped from Monroe toward New York City. When Fr. McNiffs replied to an inquiry that he was the President of America (which in some sense he was) the police believed they had their man. The matter was cleared up by a phone call and Fr. McNiff left free to do his shopping. Most of his later years were spent at Wernersville and Brooklyn. He died in 1944. In the diary left by one of the Weston professors, Fr. McNiff is blamed for too easy a handling of the philosophers in study habits and discipline. He seemed to have more interest in the color of the tablecloths and curtains and the size and designs of the tableware. He would not be considered one of Weston's outstanding superiors.

There is a curious incident connected with the purchase of Weston which was first brought out in the early days of the independent province. While it is generally said that knowledge of the Grant Walker estate became known through Boston friends of the Society, it appears that a Mr. Brennan had served to bring the Society and the seller together. This action may have been judged a mere gesture of friendship. However, Mr. Brennan expected a finder's fee and having received none brought suit and was awarded $8,000 for his services. During the first meeting of the consultors of the province, it was voted not to appeal the judgement, but to pay the award. In the second meeting of the consultors, on October 5, 1926 Mr. Brennan's ack-
nowledgement of his reception of the $8,000 check was recorded. Should we add that one must be cautious of friends as well as Greeks who bring advantages. In an age when the classics were the common heritage, we would simply write: "timeo Daneos et dona ferentes".

The Mansion, Weston

Bapst Hall, Weston
The purchase of property for a philosophate at Weston in 1921 was due not only to the recent creation of the New England vice-province, but also to the overcrowded conditions at Woodstock. In 1920, before any possible first year philosophers could come there from St. Andrew's, Woodstock had a community of 257. Hence while a search went on for a new place, those beginning first year philosophy in 1920 were kept at St. Andrew's. When the first 47 did not leave for Woodstock on time for its late July house retreat, rumors floated as to where first philosophy would be studied. Keyser Island in South Norwalk, Connecticut was one of the rumored locations. Pending some definite announcement, these potential philosophers continued to live with the juniors and followed their time order. But on August 5, they moved temporarily into the tertian's rooms with two in each room. On August 9, after a visit of inspection at St. Andrew's by Fr. Visitor de Boynes, Fr. Provincial Rockwell and Fr. Socius Dinand, the philosophers-to-be were informed that they would remain for a year at St. Andrew's. They would use the small ascetory of the novices, a novice dormitory and washroom, plus the junior's aula (special recreation room) for their classroom. Some seventeen, however, were to be dormitoried in a section of the infirmary known as Holker Hall, or, as it was pronounced, Hooker Hall.

This hall took its title from the middle name of Fr. Edward Holker Welch, one of the original trustees of Boston College in 1863. He is one of the important Society figures about whom no formal obituary appeared in the Woodstock Letters after his death in 1904. However, an anonymous golden jubilarian of 1946 in a sketch of fathers at Georgetown in 1896 has this to say of Fr. Welch: "... a convert from Congregational Harvard (really then Unitarian) where he had been 'stroke' on the Varsity Crew. He was erect as a flagpole, and not much broader, ever prim, precise and particular, who seemed never to have altogether shaken off in appearance and manner his Puritan stock". Earlier in 1907 the Woodstock Letters reprinted a letter incidentally eulogizing Fr. Welch. The letters had been originally written to the Boston Herald by Henry Austin Kittridge. It read: "Forty years ago, Fr. Welch was a power in Boston and a great preacher at the Immaculate Conception, and many non-Catholics went often to hear him. As a Boston boy and a scion of one of its oldest and most aristocratic families and a convert to the Catholic religion, his influence especially among the upper circles of Bostonians, was considerable. He made many converts to his own faith, especially from Episcopalian and Unitarian families. He received so many Protestants into the Catholic fold that he was sometimes called the 'receiver general'." (W.L., 36, 1907, 132). In a hall, dedicated by his
middle name to this pundit of propriety and preaching, a group of philosophers took their rest.

In reality, this portrait erroneously believed to be that of Holker Welch was a picture of his friend, fellow convert and fellow novice, Joseph Coolidge Shaw. Since Fr. Shaw was a grandnephew of Mrs. Mabel Shaw Walker, from whom the Fairview estate was purchased, the picture was forwarded to Weston. Its current location or even its existence is not known. Perhaps some kind reader can supply this information.

It is interesting to note that among the New England philosophers who spent an entire year of 1920-1921 at Poughkeepsie, there are several still surviving in 1976: Joe Ahearn, John Blatchford, Matthew Donovan, Maurice Dullea, Robert Flanagan, Martin Harney, and Joseph Krim. With the exception of Fr. Dullea, who entered in 1917, all of the others celebrate their sixtieth anniversary of entrance into the Society in 1916, as all of us celebrate the fiftieth anniversary of the independent New England province.

Two teachers came from Woodstock to instruct this class. Fr. Anthony C. Cotter was born Kottermair. On December 14, 1924 he became a citizen of the United States and legally changed his name to Cotter, by which he had been known in the Society. The second professor was Henry A. Coffey, a native of Providence, who in addition to teaching the then prescribed Hebrew course, was the prefect of studies. Fr. Patrick Marley Collins, once professor of chemistry at St. Peter's College, Jersey City (then temporarily closed until re-opened in 1930) came weekly from Xavier in New York to teach chemistry. It is curious to note that in the reminiscences of his college days at St. Peter's, Will Durant mentions Fr. Collins as he had singled out Fr. Miles McLoughlin in his book entitled Transition. A first year philosopher, Charles Reinhart, assisted Fr. Collins. Another first year philosopher, Frederick Sohn, long associated as a priest with Georgetown, taught his contemporaries the mathematics course. For other matters, the philosophers depended on the fathers of the St. Andrew community. Fr. Joseph J. Himmel, the rector since October 31, 1915, was the immediate superior of these philosophers. With his wide experience as a rector of Georgetown, Superior at Keyser Island and director of the mission band, he could sympathize with the philosophers kept in a novitiate setting. He tended, as a consequence, to be quite generous and open-handed in their regard. After spending a year, this first group left for Woodstock on June 13, 1921. After a 5:30 mass and the recitation of the Itinerarium (then a standard public prayer for a departing group) and breakfast, they departed at 7:15 making their meditation, as once was said and done, in via.

It was the second group of philosophers who began a year of philosophical studies at St. Andrew's in 1921 who were to be the pioneer men at Weston. They moved on July 22 from their juniorate quarters
to the philosophers' space on the novitiate side. The Holy Souls Chapel became for them a second ascetory. During August they studied geometry with Fr. John P. (Butch) Gallagher who would follow most of them to Weston from 1922 to 1924 for chemistry, biology and mathematics. With a notable increase in the size of the class which numbered 60, and in view of a potential division before the academic year closed, two teachers now instructed in first year logic and general metaphysics. Fr. Cotter remained, and was joined by Fr. Allen F. Duggan who thus began a long career in philosophy and short course Theology in the scholastics. Fr. Coffey had joined the first large group of volunteers for the Philippine Mission where they initially aided the Aragon Province. He was replaced in Hebrew by Fr. William McClellan, a convert from Anglicanism, who was to teach Scripture for many later years at Woodstock. Fr. Collins did not commute for chemistry. Since one of the first year philosophers, Frank G. Powers, was a highly qualified chemist who had been employed by Dupont prior to his entrance, he became the teacher with Mr. Reinhardt continuing as assistant.

One noticeable change occurred on October 11, 1921. Fr. Himmel was replaced by Fr. William F. (Daddy) Clark. Fr. Clark had been a juniorate teacher, Socius to a provincial, rector of St. Joseph’s and the Gesu in Philadelphia, prefect of studies at Holy Cross and Canisius College and a general province prefect. At the time, he was concluding three years as rector of Woodstock. He was a learned man, highly qualified in literature and its exposition, a gifted and original expositor of points for meditation, but with little (if any) understanding for younger people. He would represent the type of superior who turned off younger subjects, and whose other outstanding qualifications did not substitute for kindness and rapport. The beadle’s diary notes some early tightening up of house regulations and philosophers' privileges after Fr. Clark’s arrival. In subsequent years, the juniors would be reminded that certain practices, such as serving 5:30 masses, were abuses that had crept in with the philosophers and were to be discontinued.

Only on Monday, December 19, 1921 did Fr. Rockwell on his house visitation announce that 18 (later increased to 20) philosophers would go to Woodstock for the remainder of the year with Fr. Duggan and Fr. McClellan. Their departure was rapid. Trunks were packed and dispatched on December 22. On December 23, the group walked in a snowstorm to the Poughkeepsie station, with their hand-bags carried to the station by wagon. On the 8:35 train they left for Woodstock and a traditional Woodstock Christmas Day and season. Among the 10 New Englanders in this group of 20 were Bernard Doucette, Leo Fair, Leo Fox, Fred Gallagher, Charles Kenney, Anthony McCormick, Frank MacDonald, Patrick Nolan, Harold Stockman and Joseph Walsh. Only Frank MacDonald survives. After a career as teacher of education and philosophy, where his standards were very high and his instruction, written and oral, very clear, he became a generous director of retreats, as well as a willing weekend and month-long parish assistant.
The large group of 40 which was destined for pioneer work at Weston had the task of clearing up the areas at St. Andrew's which the philosophers had occupied. On December 24, while the juniors did the Christmas decorating, the philosophers dismantled such places as Holker Hall and Holy Souls ascetory. Chairs and beds allocated to Weston were readied for trucking and stored in the novices sub-cloister. Despite the fast of Christmas Eve, the philosophers were granted an afternoon haustus.

This group of 40 pioneers had the following 24 New England men: Arthur Campbell, George Codaire, Francis Cotter, John-Cox, Francis Coyne, Richard Dowling, Evan Dubois, James Gavin, John Hutchinson, William Lynch, Harry MacLeod, Justin McCarthy, John McEleny, James McLaughlin, Henry Martin, Gerard Mears, Walter Mills, James Mohan, George Murphy, John O'Brien, George O'Donnell, Clarence Sloane, Francis Toolin, Edward Whalen. Sixteen of these are deceased. Three as priests left the Society. One (McEleny) was a rector twice, a provincial, bishop and archbishop. Several others were superiors (Cox, Martin, Murphy, O'Brien, Toolin and Whalen). One was a graduate school dean (O'Donnell). All were born in the nineteenth century except James McLaughlin (b. 1901). He is the first New Engander to enter the Society who was born in the twentieth century. Fr. Dick Dowling was one of the outstanding characters of the province. He once bemoaned the fact that the province no longer had any characters after the death of ethics Joe Sullivan and J.F.X. (Jafsey) Murphy, not considering himself high on that honor roll.

That the entire group which pioneered at Weston will be known, the following list is given of its 16 Maryland-New York members. These were: Hugh Bihler, Edward Brennan, Edward Crotty, Timothy Dinneen, William Dow, John F. Dwyer, Harold Freatman, Nicholas Gambert, J. Hunter Guthrie, William Lanigan, John J. Long, Joseph Marique, Francis Power, Martin Smith, Jack Sweeney and Gabriel Zema. Frank Power was potentially a New England Province man, but his early professional work with the Duponts in Delaware led to his inclusion in the lists of the Maryland-New York province members.

With the passing of Christmas day, things moved rapidly for the remaining 40 men. On the 26th, two vans left for Weston with furniture and trunks. On Tuesday, the 27th, eighteen set out toward their new home. They stopped at Holy Cross. Among the eighteen were five who left the next day with two brothers as an advance working crew. These five were Ed Whalen, George O'Donnell, Jack O'Brien, Martin Smith and Frank Toolin. The two brothers were Brother Frank Fehily and Brother John Gibbons. They arrived at the station in Weston proper and walked the tracks to Concord Road. They set to work unloading trunks and spreading furniture around and meals were served close to the kitchen range. Later on that same day the house was blessed by Fr. McNiff who had arrived from New York. When a chalice arrived that evening, there was assurance of mass the next day. For some unexplained reason, a contemporaneous account says that four
(not five) scholastics attended that mass. Since there was no tabernacle key, there was no reservation of the Blessed Sacrament. On December 29, distinguished visitors arrived. Fr. Provincial Rockwell, Fr. Vice-Provincial O'Gorman, and Fr. Socius Dinand, seeing the volume and heaviness of the work involved, authorized the arrival of two more philosophers from Holy Cross. No names are supplied in the written sources. On Friday, December 30, Fr. J. Havens Richards, the treasurer and spiritual father, arrived. To have the customary benediction with the *Te Deum* on the last day of the year to express gratitude for the blessing of the departing year, Fr. McNiff consecrated a host at the early mass. Benediction followed immediately. At a mass which followed, its celebrant, Fr. Richards, consumed the benediction host since provision for its reservation without a tabernacle key was judged inadequate. On Sunday, January 1, 1922, one more brother, (presumably Brother John V. Mahoney) and an added philosopher arrived. Benediction was planned again for opening day on January 2, 1922. The reserved host, at Fr. Richard's suggestion, was placed in the chalice. Then the chalice was placed in a box and locked in the safe.

In the meantime the last of the philosophers left St. Andrew's on Thursday, December 29, 1921. As they departed, they passed through a throng of Jesuits stretching from the house to the Della Strada Chapel at the south gate. They took the 10:36 train to Albany where they changed from the New York Central at 12:35 to the Boston and Albany train for Worcester and Holy Cross. At the Worcester station they were met by two regents and two of their own group. From the station they were hurried in automobiles supplied by Coach Jack Barry and Pitcher Jim Tunney to Linden Lane.

There were in those days three feasible ways to come from the depot to Holy Cross -- up Front to Main and Southbridge, or down Harding to Cambridge and Southbridge, or a longer and special way. In the late twenties when that showman, Fr. Michael Earls, was responsible for bringing distinguished visitors from the railroad station, he spurned the first two of these routes involving a great stretch of Southbridge with its junkyards, gas tanks and decaying housing, or an approach in sight of other gas tanks and run-down business places. The chauffeurs were instructed to drive up Front Street (no great sight, but short) to Main Street, continue on past Clark and St. Peter's to Wenster Square. Then the cars descended upper Cambridge Street past Heffernan Press to Southbridge where the Whittall mansion once stood. Then the visitor would see the towers on the Hill.

Perhaps the philosophers came, as did the taxis, by the more prosaic Harding Street route. They remained at Holy Cross until the morning of Monday, January 2, 1922, although originally the plan had been to leave on December 30, 1921. At eight o'clock after a 5:30 mass, and a 6:30 breakfast, they went by trolley to downtown Worcester, and took an eight o'clock train to Oakdale. From that place
(where ever it is) they connected at 8:55 with a train for Weston. The beadle's diary lists their arrival at 10:30. However, it appears that they did not stop as expected at the Cherry Brook Station where two sleighs had gone to meet them. Instead, they continued on to the town station and on a bitterly cold day they started to walk the main road to Fairview. One of the sleighs met them somewhere and carried their baggage to Weston. If some were able to ride, it is not evident from the sources.

On that opening night, Fr. Rockwell gave a conference, followed by benediction and a Deo Gratias meal -- now so universal as to be at times boring. No more are heard in refectories reading of episodes of Society history, the current or older lives of its saints, blessed and distinguished sons, or books on church policy or even the martyrology. At the close of this January 2 opening day the community consisted of three fathers (McNiff, Richards and Cotter). There were forty scholastics and four brothers. These would include Brother James O'Sullivan who had aided Fr. Conway, Brother Gibbons and Brother Fehily who came with the advance crew, and seemingly Brother John V. Mahoney who arrived as infirman from Holy Cross. When Brother Mahoney pronounced his final vows on February 2, 1922, he was Weston's first vow man. On January 3, school opened promptly with Fr. Cotter's class. Thus in early January the community had settled down. Scholastics were well doubled up in the mansion and most of the brothers lived in the White House.

Because of the anticipated increase in staff and of over forty scholastics in the summer of 1922, added provisions had to be made for more living quarters. On March 6, 1922, Fr. McNiff proposed to the province consultors that the carriage shed be remodelled to increase living rooms capable of housing two occupants in each room on its two floors. It was also proposed that some two of the faculty would have private rooms in this same dwelling. The basement, in addition to containing a furnace, would have a science classroom, laboratory quarters removed from their initial installation in the White House, toilets, showers and storage space. The proposed price at $3,000 for this renovation was considered prohibitive at the consultors meeting. There was a proposal that all be crowded into the existing structure. A counter-proposal of the consultors was the purchase of the Poutas property just below the house of the farmer (John Cronin). It was believed that this purchase would relieve in part the crowded living conditions, and be a protection of the property from any undesirable neighbors with some undesirable activity. It is hard to believe that the Poutas house could accommodate many Jesuits. Evidently, begrudgingly, permission was granted to remodel the carriage shed, and thus there came into being Bapst Hall, famed in song and enshrined in longer memory than its three years of existence as a dormitory (1922-25). At the same time a hay barn on a slight incline up from Bapst and closer to Concord Road was remodelled to serve as a recreation room. It thus replaced a section in the mansion which had originally served for this purpose.
The summer of 1922 was to add 43 new philosophers to be housed, fed and taught. This number of 43 did not include all of those who were concluding their juniorate at St. Andrew's. 21 (the last until 1926) were assigned to first year philosophy at Woodstock. Of the 21, there were nine New Englanders -- Walter Ballou, James Connolly (who left in theology), William Curtin (died June 9, 1927), James Harney, Francis Hugal, William Johnson, Charles Mahan, Thomas Quigley, and Thomas Smith. Three of these survive. Fr. Ballou has been in Jamaica since 1935 where he served in numerous capacities including the superiorship of the island Jesuits. Fr. Mahan after many years in Baghdad, especially in the difficult post of prefect of the boarders, lives as assistant librarian at Weston. Fr. Smith, a trained physicist, spent his regency in the Philippines, taught at Weston and has long been a valuable asset to Holy Cross as professor and Minister.

Those New England men who were the second group of Weston pioneers and the first to make a full first year of philosophy there included: Frank Anderson, Joseph Clink, John (Jakey) Collins, Joseph Connors, Michael Doody, William Duffy, Charles Eberle, Thomas Feeney, Joseph D. FitzGerald, Patrick Foley, T. Lawrence Foran, Francis Hart, Francis Horn, D. Augustine Keane, Leo McCarthy (later left), George McCullough (left later), Walter McQuinn, Joseph T. Murphy (left as a priest), Cyril Neville (later left), John Alphonsus O'Brien (left as a theologian), Daniel F.X. O'Connor, John Clive Proctor, Edward Sullivan, Francis V. Sullivan and Lemuel Vaughan (left as a priest). Thus, four left the Society early, two left after priesthood, and 7 survive today.

The school year 1922-1923 also brought an increase in the faculty and its members remained fairly stable until the middle of 1924. Fr. Joseph H. Rockwell, whose term as provincial ended on June 23, 1922, was appointed treasurer, thus leaving Fr. Richards the exclusive task of spiritual father. It would appear that during his years as treasurer from 1922 to 1927 Fr. Rockwell began the financial dealings with the Newton-Waltham Bank. With the death of Fr. Richards in June 1923, Fr. Rockwell was for two years the spiritual father as well as the treasurer. While recommending more continued use of external penance than appealed to most philosophers, he did in his private talks urge readings that could be meaningful for a lifetime, and keep busy teachers, preachers and administrators abreast of events and trends. For the first time there was a minister although a part-time one. Fr. James B. Mahoney, who for the preceding two years had been the prefect of studies at Regis High School in New York City, became Minister and also taught physics.

Fr. John P. Gallagher taught mathematics, chemistry and biology. In the first of his two year stay, he lived in Bapst, but during the second year resided in the White House. He frequently engaged in parochial work and instituted a still-continuing Novena of Grace at St. Benedict's in Somerville, either simultaneously with Fr. George Eberle's similar novena at St. Joseph's in Somerville or one year
later. Mgr. Hogan, the current (1976) pastor of St. Benedict's, was an assistant there when the novena began, and he hails St. Benedict's as the first non-Jesuit church in greater Boston to have this novena. Fr. Eberle alleged the same for his efforts at St. Joseph's. They may have coincided. In any case, these two were the inauguration in non-Jesuit parishes of what was for a long time a dominant form of Jesuit spirituality for the Catholic people not only of greater Boston but for many places in New England. Among the larger cities of New England would be included Portland, Providence, Worcester, Springfield and Hartford. As a smaller place, there might be mentioned Shelton, Connecticut.

Since this school year 1922-23 inaugurated a two year course in philosophy, more teachers of the discipline than Fr. Cotter were required. Fr. Allen Duggin, who had gone to Woodstock in December of 1921 with one-third of the first year philosophers, now came to Weston to teach logic and metaphysics. Here he remained until 1927, teaching first year men with Urraburu and extended syllogistic proofs to flesh out Fr. Cotter's text. He was more of a drill master than an inspiring, mind-opening philosopher. Ontology on which a professional philosopher lays such basic value was just another dull form of minor logic. Fr. Duggin liked to inquire if others had heard the rumors that he was ever about to be made a rector somewhere. His search for verification came to an end when he was appointed rector at St. Joseph's High, Philadelphia, after years of teaching short course theology at Woodstock. Fr. Duggin, it might be pointed out, represents one of the last of the teachers in a house of studies who had no benefit of the biennial study on which Fr. General Ledochowski pinned such hopes.

The inauguration of second year philosophy brought to Weston for the first of some four times Fr. James W. Keyes after a five year tenure in junior philosophy at Holy Cross. On this first of his Weston assignments (1922-24) he taught cosmology in his earnest but muddled way. It is said that he did not appear to grasp the serious difficulties which science had with the treatise, and that he tended to view such difficulties, when heard, with disdain. His thoughts ran far ahead of his speech. After two difficult years coupled with desire to be more apostolic than this academic assignment permitted, he went to Boston College as a junior philosophy teacher. He never returned to Holy Cross. After one year when the need arose for a teacher for the history of philosophy, he returned to Weston for a three year period (1925-1928). Then he taught psychology and natural theology at Boston College until he returned to Weston in 1940 as spiritual father. From 1946 to 1948 he was a parish father at St. Mary's in the North End. At his last time as Weston, he was a confessor. He had celebrated his golden jubilee in 1950 just a short time before he died on October 31, 1950.

When Fr. Duggin came from Woodstock to teach first year in 1922, Fr. Cotter began to teach psychology for which he prepared mimeo-
graphed notes. Although he had a desire to keep at this subject longer, the transfer to Weston in 1924 of Fr. Daniel J.M. Callahan effected a change. Fr. Callahan took over the teaching of psychology as he had been doing at Woodstock. With the assignment of Fr. Keyes to Boston College, Fr. Cotter was now the teacher of cosmology. He worked on this for three years (1924-27), and the teaching and his notes eventuated in a textbook on cosmology. Many a philosopher who found order and clarity in Fr. Cotter's teaching, notes and publications, wished that he might have turned his mind and his note-writing to ethics which most found very obscure in Fr. Charles Lamb's text and teaching. Fr. Lamb came from Woodstock only in 1925 when third year philosophy was first taught at Weston. There he remained to the end of the school year in 1928. In a short time after the end of this school year, he died. He had long been a victim of a severe case of asthma. Few, if any, ever got to know him, but his silent ways showed a kindly smile when something was amusing or even if it marked a frustration.

Fr. Callahan was not the only arrival from Woodstock in 1924 as Fr. Lamb was not the only one in 1925. 1924 brought two scientists. The first was Fr. John Brosnan who taught mathematics, chemistry and biology often from old notes where his reference to the recent war was not World War I, but could be the Spanish-American War or even the Civil War. Fr. Johnny had been a jack of all sciences, theoretical and practical, at Woodstock since 1886 where he also spent part of his regency. He was a master of photography, and a genial stereopticon lecturer. In all of his Jesuit life of 69 years before his death in 1948, he had lived only ten years outside of Woodstock.

In contrast to Fr. Brosnan was Fr. Henry Brock, a graduate of MIT before his entrance into the Society. He had a most wide range of erudition on a broad variety of subjects. He did his best to interest one and all into his subject of physics by practical demonstrations and well-ordered lectures. He cultivated through special Thursday morning classes all those, and they were numerous, who had an interest in physics and related subjects. He was an inspiration in his dedication to study, and to the exemplification of the integration of knowledge. In the years 1924-25 he had the basement of Bapst for his lectures and demonstrations. When only the first section of the new structure was ready from 1925-1927, he had what were designed as storerooms for his lectures and laboratories.

Before considering the staff that came from Woodstock in 1925 to teach the first group at Weston of third year philosophers, the destinations must be seen of those finished with second year there in 1923 and 1925. Woodstock was the ordinary place for the study in third year of ethics and natural theology and some electives in classics or calculus. Neither in 1923 nor 1924 could Woodstock hold all of these third year philosophers. Hence many went to Mt. St. Michael's at Hillyard, in the outskirts of Spokane, Washington. This scholasticate was then the philosophate of the undivided California
province. In 1923-1924, there were ten third year men from Weston there along with one man for second year philosophy. Among these ten were the following three New Englanders: Arthur Campbell, John Cox and Leo Fox. Joseph Ahearn was also there in third year philosophy after an early year of regency at Georgetown Prep between his second and third year philosophy. One second year philosopher (Leo McCarthy) also came from Weston. Again in 1924-25 seven New Englanders were at St. Michael's for third year: John J. Collins, William J. Duffy, Patrick S. Foley, T. Lawrence Foran, Daniel F.X. O'Connor, Lemuel P. Vaughn, and Leo McCarthy who had already finished second year there.

There were during some of these early years, individuals who made philosophy outside of Weston. From 1923-26 Francis B. Sargeant and Robert W. Campbell studied philosophy at the Immaculate in Montreal. John Cadigan was both a second and third year philosopher at Hillyard (1924-26). Walter F. Hyland, a native of East Boston, studied all three years there (1924-27). He had expressed his wish to be affiliated with the Maryland-New York Province for service in the Philippines. He is today a member of the Philippine Province.

Before indicating the last of the Woodstock professors who arrived in 1925, it is interesting to note in the province consultor's minutes a discussion on the number of philosophy years to be required of college graduates who had studied scholastic philosophy prior to their entrance. The practice at the time was definite. They all made three years of philosophy. In 1923-24, seven such graduates sought to have their philosophy reduced to two years. Fr. Rockwell wrote strongly against any such diminution in time. The decision was for the retention of the three year practice. However, one philosopher, Richard M. McKeon, was permitted to take the final hour-long examination after two years. What was the ground is not made clear, but his case was not to be cited as a precedent. Mr. McKeon was a Canisius College graduate, and had been an ROTC instructor at Plattsburg during World War I. After this, he had taught first year high school at Canisius High School. It was only in 1937 that the practice of two years in such cases gradually became standard, although there had been occasional exceptions.

In the year 1925-26, when there were temporarily no philosophers at Woodstock, the last of its philosophy professors came to Weston. Fr. Charles Lamb, the teacher of ethics, has already been referred to. The second philosophy teacher was Fr. William J. Brosnan, the younger brother of Fr. John. The latter for reasons already detailed was referred to as the Tinker, while Fr. Will was named the Thinker. There is much dispute about the depth and cogency of Fr. Brosnan's natural theology. At least, in contrast to some other instructors he was clear, and believed his clarity could not be improved upon. His repetitions were unusual. They could begin at any point in a thesis exposition, and were calculated to see if the thesis as a whole and its interrelation with other theses was understood. Those on the verge of regency could learn incidental but valuable lessons
in the pedagogy of repetition. He had the oddities of a long and somewhat isolated life. He rose very early, ahead of even an official early rising time. He took afternoon haustus a good hour before a standard time and retired so early that he could not make community litanies at nine. After three years at Weston, he returned to Woodstock where a select small group of third year philosophers experienced his instructions and amusing oddities.

The third 1925 arrival from Woodstock, Fr. James A. Cahill, had a more modest assignment to fulfill. Once a week he gave pedagogical lectures that could have been based on his editorship of the Teacher's Review which Woodstock published. But it was rather a speculative approach of little practical value. In days when third year philosophers were given an elective option of classics or calculus, he had mid-afternoon classes twice a week in Greek classics, especially Aristotle's Poetics. In these years, for a man who had taught cosmology many years at Woodstock he seemed wasted. In private conversation in his double-windowed room at the east end of the north wing, Fr. Cahill could give leads on books in the field of philosopher's personal interest and indicate methodology for ferreting out its critical principles. In this regard this present writer owes an extraordinary amount of debt to Fr. Cahill.

If inspiration to academic life is among the functions of a philosophate staff, one who studied at Weston in these pioneer province days can be grateful to such men as Fr. Tivnan for opening up access to books from his room and from the Weston Public Library, to Fr. Brock for making evident that a synthesis of varied subjects can be made, to Fr. Cotter as an exemplification of dogged devotion to work, and to Fr. Cahill for suggesting leads on the historical methods of procedure in finding, sifting and concluding from historical data. Fr. Rockwell in his brief period as spiritual director was perhaps the only really helpful spiritual guide this writer found in his seven years at Weston.

While the numbers of philosophers at Weston grew from 40 in January 1922 to 116 (including two priests) in the last school year of the vice-province, the numbers of faculty grew as had been seen from 3 to 13 in the same period, and the number of coadjutor brothers also increased. Weston opened with four brothers, and three more arrived at an early stage, but one left because of illness. All of them are listed at Weston for the first time in the 1922-23 catalogue. These were Brothers David Conroy, a timid, scrupulous man whose stay was short (1922-25); Brother Edward O'Connell (1922-26) tended to be personally friendly with many of the philosophers since he had been a novice at St. Andrew's with some of them. The most distinctive was Br. George Mansell who in his early days was master of the refectory. From 1887 to 1907 he had been stationed at Holy Cross and became a lifelong lover of the place. When Fr. Thomas J. Murphy was rector at Holy Cross from 1906-1911, some differences arose between him and George, and the rector stayed. Until his arrival at Weston fifteen
years later, Br. Mansell had been at Boston College on Harrison Avenue, Fordham, Keyser and Woodstock. Weston seemed to place him at his element. His prizes of silverware could be found in large boxes of dry cereal at any breakfast. With his fur coat -- the gift of his sister, who was a buyer for a large department store in Providence -- his derby hat, gold rimmed glasses and his Yankee enunciation, he was a formidable figure. In his early days he enjoyed being taken for the rector of Weston by townspeople as he walked the roads. In later years he was custodian of the clothes room, and had a regular Thursday holiday route for delivering sheets as well as delivering homilies on old days at Holy Cross. He died in early 1934, but was not buried, as he had expressed a desire, under home-plate at Fitton Field. He was a clear example of the brother's contribution to characters in the province.

From the listing and characterization of the early Weston personnel, the narrative must conclude with the special relaxation of its members during the vice-province years. In 1922, when there was as yet no summer school at Boston College to monopolize its rooms in the original, one wing of St. Mary's Hall, the philosophers had villa there from June 28 to July 18. Fr. William G. Logue, later a Minister at Boston College, a scholasticate professor of physics and an administrator of St. Ignatius parish, was the villa superior. The time order was simple. Rising was at 5 a.m. and retiring at 10:00 p.m. There were points in common after supper. Philosophers served masses, breakfast and dinner. Private picnics were allowed on many days and there were general picnics to Houghton's Pond, Humarock and Nantasket. In 1923 the villa was at Holy Cross with residence at Beaven Hall. There was considerable use of the tennis courts and of Fitton Field for baseball. Movies appeared more common than in the previous villa. Swimming was common at Lake Quinsigamond. There were general outings to Mt. Wachusett by means of a large furniture bus, and to Nantasket by cars supplied by the local Knights of Columbus. The villa lasted from June 30 to July 20 with Fr. James H. Dolan as villa minister. At this villa, rising was postponed to 5:30, but 10:00 remained the hour for retiring. By 1924 the villa was at Keyser Island and so continued, even after the arrival of the theologians, until the opening of Sunapee. The sole exceptions were the war years when vacation travel to and from Keyser could appear odd for men deferred from military service.

The 1925 trip to Keyser was notable in itself and in its effect on the method of travel to the villa from 1926 to 1932. Three bus-loads of philosophers left Weston around eight in the morning. In those days one must travel by the old post road to Springfield and thence through three main cities of Connecticut. All went well until about 11:00, on the east side of Palmer, when one bus broke down. Attempts at repair were made, and calls also made for a new bus. During a very long delay, lunch was served there instead of the philosophers waiting for their arrival at Colt's Park in Hartford. The
first arrangement was a painful crowding of all passengers into two vehicles. By slow stages, a side street near Capitol Avenue in Hartford was reached and more delay ensued. Finally, a few private cars were obtained by the bus company, and a few philosophers hurried onto their destination. The caravan of the two vehicles continued until North Haven was reached. After another delay and the final arrival of one or two private cars, the main group continued making its way through the heart of New Haven and then through the main streets of Bridgeport. It was approximately 10:00 that night when the bulk of the philosophers reached the villa. However, a warm meal awaited them. The trip back by bus was along the Connecticut shore through Bridgeport, New Haven and New London with arrival in the business district of Providence when early evening traffic was in evidence. It was eight when the three busloads arrived at Weston. Fr. Tivnan decreed the end of bus rides to Keyser. The trains with a special car from Framingham was the mode of reaching South Norwalk until 1932. O'Connor's taxis took the philosophers from the South Norwalk Station to Keyser at 50 cents a customer.

This narrative, whenever it has touched on the year 1925, has had references to the completion of the north wing of Weston. It is now time to go back to earlier years to recount the planning for the entire structure, the choice of a site and the two key decisions. The first of these was to build only one part of the proposed structure. The second decision was Fr. General's belated one that the structure planned as a philosophate for two provinces was to become the philosophate and theologate for the soon-to-be-established independent New England province.
Chapter Seven

BUILDING WESTON

The first reference to any plans for a building at Weston appears in an indirect way in the minutes of the province consultors. At a February 1, 1922 meeting, a proposal made by Mrs. Vincent Roberts was discussed. She had proposed that she donate for the mansion chapel an altar designed by Magennis and Walsh to cost $1300. The consultors declined this offer and suggested instead that she donate one of the altars in the chapel of the new building they were planning. Five weeks later on March 6, 1922 when the proposals on remodeling the carriage shed and the possible purchase of the Poutas estate were discussed, the consultors also discussed the tentative plans for a new structure on the Fairview grounds. The next reference to this matter is found in the minutes of the May 26, 1922 consultors' meeting. A letter was read from Fr. General proposing that whatever was built should be either a philosophate or theologate. The consultors favored a philosophate, and this view appears to have met the approbation of the Maryland-New York consultors. Plans drawn up followed that view. Nowhere is it explicitly indicated that Magennis and Walsh had been retained to draw up plans. But on September 26, 1922, a plan drawn up by these architects was studied and approved as to the general outlines. By October 15, 1922, the final plans for the entire structure were approved by the vice-provincial consultors. At this time there were but three consultors, Fathers Devlin, Carlin and Geoghan since it was not until another year with the arrival of Fr. Fisher at Shadowbrook that he became the fourth consultor. There was no Socius to hold this post of consultor, since none had been appointed, although authorization for one had been contained in the document establishing the vice-province.

The next problem appears to have been the site to be chosen for the new building. At some early time must have come the abortive effort of Fr. Rockwell and Fr. Richards to induce John Merriam to interchange his property for the Fairview property. With this out of the way, some site was to be selected on the Fairview estate. Three locations were considered -- the present site, a place across Concord Road and a third place 200 feet east of the present site with the important possibility of the south wing being less close to Concord Road. In addition to the consultors, this matter was discussed in advance by the faculty, Fr. Charles W. Lyons who was to supervise the building, and some other New England men such as Fr. Tivnan, then rector at Fordham and presumably Fr. Kilroy, then rector at 84th Street. The majority of those consulted favored the site chosen, a ridge on the south of the mansion. In their view, the mansion had to be retained. Only a few unknown people favored the use of the further side of Concord Road. The architect, some of the staff (Rockwell
and Duggin and Cotter) and Fr. Tivnan favored the third place some 200 feet east from the present building. Fr. McNiff and Fr. Carlin, who initially were dubious about the present site, agreed to this location. When this site was referred to the Maryland-New York consultants for final approbation, they agreed.

Presumably after this decision, bids were let. By February 28, 1924, the bids were opened and examined. At this meeting of Fr. Vice-Provincial and his four consultants, Fr. Charles Lyons was present for discussion. There were seven bids. The bidders included J.J. Powers, J.P. Keating of Westboro, Piotti and Flaherty, Buckley, Logue Brothers, Walsh Brothers and Bowen. Three bids were considered clearly too high, although two of them, Logue and Walsh, were commended for the character of their work even though Walsh was judged rather too slow. Fr. Carlin strongly opposed Buckley because of the trouble he had with his firm when Loyola (now Carlin) Hall was being planned. Buckley had also been loud in his condemnation of Magennis and Walsh, and this was a further objection to him since they were the present architects. This really left only Power, Keating, and Piotti and Flaherty. Of this last firm little is said, although Fr. Lyons indicated that Magennis and Walsh had earlier urged their bidding on Boston College projects. The lowest bid came from J.J. Power, actually $80,000 less than the next lowest bidder. As a matter of fact, the difference between the second (Keating) and fourth (unknown) lowest bidders were only $20,000. But no one seemed to know anything about Power, or his previous work. Fr. Lyons was instructed to look into Power's credentials. But Fr. Carlin knew about Keating from the construction of Loyola at Holy Cross and he praised the quality of his work and his expedition. Fr. Lyons was somewhat a devil's advocate regarding Keating. He pointed out that conditions in the country (such as Westboro and Worcester were presumed to be) were much different from conditions to be found in more city-like circumstances such as would be true at Weston. Keating might be expeditious in Worcester, but could not be presumed to be the same at Weston. As far as the minutes of the consultants go, no more is heard of Power. The second lowest bidder received the contract although this is never said explicitly in the minutes.

Other matters concerning contracts absorbed the attention of the consultants. It was determined that the general contractor, whoever was chosen, was to be responsible for everything there except heating, plumbing and sewerage. Names of sub-contractors on these matters were to be submitted before any general contract was made. Whoever was selected for these sub-contracts should explain their other commitments so that they would not hamper the fulfillment of time specified. Since Fr. General had proposed September 1, 1925 as a target date, a penalty clause was to be contained in the contract for failure to perform on time. Fr. Devlin, while not opposing such a penalty clause, advised against exacting it.

On March 15, 1924, after the contractual proposal had been con-
sidered by the consultors in New York, the total cost of the entire building with equipment was estimated as $2,000,000. Fr. James McGivney, the province treasurer, indicated not only the absence of this amount of money, but the inability to raise it. Fr. Provincial Kelly proposed that Fr. Lyons work for a reduction both in plans and in the contractor's costs. Among the modifications made were the removal of cloisters which had been planned around the building. But a greater block to the plans came in the New York announcement that building must also be authorized for construction at Woodstock to cost $350,000. This would mean that money would be currently available only for one part of the proposed Weston structure. While Fr. General had previously favored action at Weston over any at Woodstock, it was stated that he would change his mind and allow something for both places. The New England Consultors (three of whom were New Yorkers) objected to any sum being made available to Woodstock. They stated that they doubted the continuance of a scholasticate at Woodstock, but Fr. Provincial Kelly replied that a recent survey of the faculty showed only two in favor of moving elsewhere. The New England Consultors finally agreed that if money were to be allotted to Woodstock, it should not exceed $150,000. Fr. Devlin, to make possible the early construction of the entire Weston structure, proposed the borrowing of $1,000,000, and that a group of Jesuit houses guarantee the interest payments until the province could pay off the loan. Because some superiors might find that those who succeeded them would take such a financial burden amiss, nothing came of this suggestion.

But the decision to build only one wing at Weston required a change in plans and some added expense. The engine room had to be moved from the central wing to the sub-cellar at the east end of the north wing. A temporary wall had to be planned for the south end of this wing, and a temporary fire escape installed. By May 31, 1924, bids were being discussed for sub-contractors. J.S. Cassidy received the contract for plumbing. The Foster Electrical Company was given the contract for electrical work. When it was settled that oil would be used for heating, the project on heating went to the Keegan Company.

Work on the north wing was started before the sub-contracts had been settled. Stakes for the north wing and north front were driven in on April 8, 1924. On April 9, the first sod was turned. At this ceremony there were present in addition to Fr. McNiff and the Weston community. Fr. O'Gorman, Fr. Lyons and Fr. Geoghan, Mr. J.P. Keating, Charles Magennis and Timothy Walsh. When excavations began, much very hard rock had to be blasted and some problems arose on the work for the newly located engine room in a sub-cellar. The original plans for a larger engine room in the central section were contracted. Thus boiler and machinery had to be crowded into a smaller space. It became more difficult to have proper drainage on a sufficiently low level for the trap of the heating system. Yet the delays due to more ledge rock were not as bad as had been feared. By June 6, concrete was being poured and within two weeks granite was set and bricks were
being laid. By the end of August, the level of the first floor on the north wing had been laid.

Before proceeding further with the progress of the building, it is of value to consider two matters which affected the supervision of the project and effected the obtaining of a sum of money which made possible the early completion of the entire building. At the April 16, 1924 consultors meeting Fr. Provincial Kelly from New York asked for a replacement for Fr. McNiff. Several names were considered. One was Fr. Anthony J. Maas who on his return from the 1923 general congregation in Rome and its preliminary sessions, had been living at Shadowbrook as spiritual father. He was a former professor of Scripture at Woodstock, a Provincial and a tertian instructor. He had also written a life of Christ which was once prescribed noviceship reading. Also suggested was Fr. William J. Duane, then teaching theology at Fordham after many years of teaching dogma at Woodstock. By September of that year he was to be rector at Fordham. A third proposal was Fr. Paul R. Conniff, then the minister at Holy Cross and a former rector at Gonzaga in Washington. In the event that his health was satisfactory, the name of Fr. Rockwell, who as Provincial had bought Weston, was proposed. Also suggested was the name of Fr. Francis J. Dore, then Socius to the novice master at St. Andrew's. Of all the names proposed, he was the only one who had never been and never was a superior. The final potential choice was Fr. Joseph McEneany, then rector at Loyola College (high school and college and St. Ignatius' Church in Baltimore) who soon was appointed rector exclusively of the college, recently moved to the Evergreen estate. With this plethora of names, the consultors agreed unanimously on the name of Fr. Edward Paul Tivnan, then rector of Fordham. With his appointment on September 1, 1924, Fr. Lyons soon bowed out as supervisor and left the task to Fr. Tivnan, and was himself appointed rector of Georgetown. This was his fourth rectorship -- Gonzaga, St. Joseph, Boston College and Georgetown.

At a consultors meeting on June 30, 1924, names were asked on a new vice-provincial to succeed Fr. O'Gorman. No indication is in the minutes, as was commonly done, of the names proposed or of the actual terna. But on November 6, 1924, Fr. James M. Kilroy, rector since 1919 at 84th Street, replaced Fr. O'Gorman. On the following day Fr. Kilroy was back in New York to be read out as Fr. O'Gorman took his place. The choice of Fr. Kilroy brought to New England someone who favored the early construction of the entire Weston building and who had a friend who could make this possible. Mrs. Helen Grant, who with her husband had given the financial foundation for Regis High School, and who aided the work at 84th Street regularly, gave $500,000 for the chapel, auditorium and rotunda at Weston in the late spring of 1925. Work on the whole structure was now possible. First it was necessary to remove or destroy both Bapst and the recreation hall which were in the way of the earliest new excavations. Some burrowing beneath Bapst even began before its occupants left in the middle of June for villa at Keyser. On their return, there was no sign of
either building. Both had been taken down and $100 was realized on salvage from Bapst.

After Fr. Tivnan was in a position to supervise the building, Mr. Keating was successful in roofing the structure before the coming of snow. Winter work then continued without interruption since the contractor had been able to have ready a heating plant and radiators. Plastering, however, was delayed until winter was spent. Hollow tiles temporarily enclosed the end of the west side of the originally built wing. This tiled wall was where one today enters the rotunda from the theologians' (now infirmary) side of the building. The wall was then plastered on the outside. Just where the fire escape was constructed that Fr. Tivnan in his account mentions as a serious added expense is not clear from documentation, nor from the writer's recollections although he lived at Weston at this time. As the building progressed, side-walk philosophers viewed it late in the afternoons or on holidays. Fr. Tivnan made many official tours of inspection often accompanied by a second year philosopher, Leo F. Fey, the son of the contractor from Utica, New York.

Once Mrs. Grant's gift was made known, rapid work could be expected on the south wing, the middle wing and chapel. The low bidder on the remaining parts was Mr. Keating. Pressure was brought to bear on him to lower his estimate. In fear perhaps of losing the bid, he so reconsidered that $200,000 was saved. All the original sub-contracts were retained except the steam-fitter whose work had not been judged satisfactory.

Just when everything now seemed propitious, word came for the November 25, 1924 consultors meeting that Fr. General had decided that the house at Weston was now to be built also as a theologate instead of merely as a philosophate. More changes in plans were necessary and some were impossible to be made at so late a date. Only one scholastic's recreation room and library had been planned. Those were on the north side which now were to be allocated to theologians. So the plans for a separate physics lecture room and laboratory in the south basement of the south wing had to be converted into plans for a philosopher's recreation room and library. Facilities that had been projected for chemistry alone now had to be shared with physics. It was too late to put any parlors on the completed north wing. Originally, with philosophers and faculty only in mind, all parlors had been concentrated on the south side. With the north side already completed, it was believed that the theologian occupants of that wing could use the parlors of the mansion.

The time had now arrived when the north wing could be occupied in 1925. On a July day those finishing first and second year philosophy moved, and rooms were readied for the new first year philosophers who would arrive from St. Andrew's and Shadowbrook. Thus for the first time there were third year philosophers at Weston. Among the New England men in this pioneer group of third year philosophers
were: Tom Barry, Frank Carroll, Jimmy Coleran, Ed Douglas, Jimmy Duffy, Bill FitzGerald, John (Mickey) Glavin, Dick Hegarty, Tom Herlihy, Joe Maxwell, Bob O'Brien, John O'Callaghan, Tim O'Mahoney, Walter Regan, Harold Sullivan and Ed Wolff. Of this group of sixteen, seven survive to the golden jubilee of the province, although one serves in the San Diego diocese.

Meals continued to be served in the mansion basement from the kitchen in the same basement. There was a new underground passage-way from the left side of this refectory to the basement floor of the new wing. The first large room one would meet on emerging from the tunnel was a recreation room, so used then and for many years later. This room also served as an auditorium. Here plays with women's roles rubbed out were performed. Among them was Seven Keys to Bald- pate, whose locale was the mountain house hotel at Monroe, New York, near an abandoned Cohan family dwelling. This mountain house served the juniors from St. Andrew's as a summer villa, and served later as the nucleus of retreat and health facilities at Monroe.

At the extreme east end of this north wing was a room designed as a library. Here for two years was set up a temporary house chapel. The altar was at the far east end. To its left in a curtained indentation was the sacristy, and the place for the pronouncing of the fourth vow as in the case of Fr. Arthur Sheehan on February 2, 1926. A similar curtained-off indentation on the left served as a sacristy store room. Kneelers with chairs served the congregation. In this temporary chapel, Fr. Tivnan, always standing, gave monthly conferences on the virtues, at times interspersed with remarks about the evils of chocolate ice cream and any use of pork. Here, too, Fr. Miles McLoughlin gave community exhortations monthly from ancient manuscripts.

There were many other temporary arrangements. Since the science facilities in Bapst were gone and since the permanent ones were to be in the not yet completed south wing, store rooms on both right and left sides of the eastern and western portion of the completed building were used. The rector's room on the first floor, two to the left of the present elevator, faced the east. Here in the evenings from 7:45 to 9:00, Fr. Tivnan had a busy line of people. Some came to profit and some came to scorn. Across the hall from that was Fr. Minister's room. To the left of the rector's room was that of the spiritual father, Fr. John W. Casey for these two years. Since the faculty corridor was also planned for the third floor of the middle wing, temporary arrangements had to be made for the faculty. The larger and better-lighted rooms on the east end of the second, third and fourth floors served this purpose. In such rooms during 1925 to 1927 lived Fr. Brock, Fr. Keyes and Fr. Cahill. One somewhat corresponding room on the west front of the third floor was located the room of the prefect of studies. The final prefect occupant in 1926-7 was Fr. Arthur J. Sheehan. During 1925-26 this office and room was occupied by Fr. Daniel Callahan. He had been a priest of the diocese of
Trenton who entered the novitiate in 1905. In his second year of noviceship he reviewed poetry. Then after one year of teaching at Fordham Prep, he spent five years at Woodstock in a review for two years of philosophy and for three years of theology. For three years from 1913 to 1916 he taught first year philosophy at Woodstock. After a year of tertianship, and one year of philosophy (both psychology and ethics) at St. Joseph's, Philadelphia, he returned to Woodstock as a professor of psychology until his two years at Weston (1924-1926). When he returned to teach at Woodstock after a year of recuperation from a severe attack of typhoid, he inaugurated a long period of teaching theology. In the classroom, Fr. Callahan could be severe, even mean. Yet he was amusing in his expositions, and the doughty adversaries whom he pummeled; Palmieri and even St. Thomas, could stand out clearly as he argued back and forth with them. His so-called telephone book had to be followed verbatim and even his distinctive probable theses were so worded that they were certainly probable.

Classrooms, too, had temporary arrangements. Once a third year class was inaugurated in 1925, it was assigned the first room to the right as one entered the front door of the mansion. Here it continued for two years until the new classroom section for philosophers was ready on the second floor of the middle wing. At the east end of the first corridor was a lengthy, somewhat narrow room planned as the brother's recreation room. For two years it served as the second-year classroom. The philosopher's recreation room had a section set aside for the first year philosophers as well as for Fr. Cahill's pedagogy classes, which included first and third year men.

As May, 1927 approached, the days of building were coming to an end. Friday, Saturday and Sunday, May 19, 20 and 21 were set aside as open-house days. The Philomathia Club of Boston College was put in charge of receiving the guests and showing them around the new portions of the building. This service may have sufficed for the needs of Friday afternoon, but visitors wondered at the absence of the philosophers as guides through their new home. But the philosophers had been told to stay apart. Some dissatisfaction surfaced at being elbowed out. Even Fr. Rockwell was surprised at the ukase. Quite suddenly by early Saturday afternoon the philosophers were told they could assist. Without them, Sunday afternoon would have been a fiasco. Thousands came that afternoon and philosophers showed group after group around. The ladies specialized in showing off the kitchen and refectory; many valuable offerings were received by the philosophers. Promptly as five o'clock approached, the festivities ended. Fr. Hurley, the minister, walked the first corridor and rang the large house bell indicating that all visitors must leave. Some visitors, who had waited a long time for a guide were at early stages of the inspection, but it was made clear they must leave at once. It was a gauche end to a glorious afternoon.

The next day after classes, the philosophers left their north
side rooms and moved to the new rooms on the south wing. The north side having no parlors, infirmary or science facilities could accommodate more people so this side was allocated to theologians who with a four year course were presumed to be regularly more numerous than the three years of philosophers. Many rooms, too, on the first floor of the whole north wing were to be assigned to the coadjutor brothers. While the rector's room was moved to the second floor west in the south wing, the minister's room remained where it had been for two years. Many of the faculty quickly filled up the rooms designed for them on the third floor of the middle wing. Fr. Cotter's diary indicates some dissatisfaction with this provision. These rooms were blocked from north and south breezes, and were somewhat open to view from the rooms of both wings. On this same Monday evening, meals were served in the new refectory in the basement of the middle wing and from the adjoining kitchen.

Arrangements had been made with Cardinal O'Connell for the consecration of the main chapel altar and its original six side altars (three on each side). A formula for consecrating altars was obtained from Fr. Hector Papi, canonist at Woodstock. He had been an assistant in the Apostolic Delegation in Washington under Satolli, prior to his entrance into the Society in 1895. Relics for the original seven altars were obtained from the Boston Chancery. These seven altars were the work of McBride of New York and the four which were later erected on either side of the main chapel were the handiwork of Lualdi of Cambridge.

On Pentecost Sunday, June 5, 1927, thirteen days after other parts of the new wing were occupied, Fr. Kilroy consecrated the main altar. The consecration of the other altars took place only on June 23. The Pentecost Sunday consecration was followed by a solemn high mass celebrated by Fr. Kilroy with Fr. Tivnan as deacon and Fr. Arthur J. Sheehan as sub-deacon. This solemn high mass was followed by a low mass of thanksgiving celebrated by Fr. Tivnan.

The music for this opening mass was written by John C. Ford, who prepared it on his ukelele. William Kelly, also a second year philosopher, arranged the music for three voices. Not knowing how this mass would be accepted, it was authored anonymously. Its success was so great that the Weston choir was asked to sing it at the consecration of Bishop Dinand in St. Joseph's Chapel at Holy Cross on the following feast of Christ the King. The mass was appropriately entitled Missa Sedes Sapientiae. It is amusing to note that so extraordinary a permission for John Ford, its composer, to attend the Holy Cross presentation was refused. Today a novice could go by car without any permission.

Pentecost made an appropriate time for these ceremonies in the Chapel of the Holy Spirit with its stained glass windows portraying the gifts of the Holy Spirit -- a favorite theme of Fr. Tivnan's exhortations. Fr. Tivnan wanted no statues in the chapel. He did not
supply enough light for the sanctuary, and later extra and more functional light had to be added. Some of the early visitors thought the chapel cold, but one philosopher thinking that the adjective referred to a physical rather than value judgement, replied that heat did not seem necessary in late May.

The chapel was soon to have a major use -- the first ordination of New England theologians at Weston. On Tuesday, June 7, 1927, 18 ordinandi arrived at Weston. It is appropriate to catalogue the names of these pioneers -- Tom (the Bachelor) Barrett, Harry Bean, Jim Brennan, Forrest Donahue, Tom Feeney, Frank Finan, Leo Gilleran, Harry Irwin, John Madden, Henry McCullough, Joe Merrick, Arthur Michaud, Dave Moran, Bill Murphy, Jerry O'Keefe, Jack Reed, Bernie Shea and Louis Sullivan. Of those, the only survivors are Harry Irwin in the Philippine Province and Joe Merrick, assistant at St. Cecilia's in the Back Bay, after service in Iraq from 1933 to 1969. From Saturday June 11 to Sunday June 18, they made their ordination retreat with Fr. Miles McLoughlin. During the course of this retreat, a group of 13 more arrived from Woodstock as the ordination committee. Among the survivors of this group is the ever-young Fr. Robert A. Sheridan, who in 1975 celebrated his sixtieth anniversary in the Society.

Fr. Tivnan left for the province archives a formal account of who did and who did not perform the ordination ceremonies. Fr. Kilroy had asked Cardinal O'Connell to officiate and the Cardinal responded that he would be happy to do so. Shortly before the date set for them, intimation came that the Cardinal would not come to Weston, but that there was a choice of the Immaculate or the Cathedral as a site. A further private intimation to Fr. Tivnan indicated that the place was to be the Cathedral and that the ministers of ordination were to come from St. John's Seminary. This may have been based on the commonly expressed view that Jesuits are wretched in rubrics and ceremonies. If there is one thing that Jesuit practise at Weston over the years was to show, it was that Jesuits could go through ordination ceremonies with propriety, precision and panache. Since the ordination plans presumed the method of the Dahlgren chapel ceremonies and the subsequent family celebrations, representation was made. The scene was stormy. The upshot was the granting by the Cardinal of permission for Most Rev. John J. Collins, S.J., retired vicar apostolic of Jamaica to ordain the candidates at Weston. It was too late to change the name of the ordaining prelate on the printed invitation from William Cardinal O'Connell to John J. Collins, S.J. Hence from this printed evidence of the invitation a false conclusion is at times reached.

The first of the ceremonies -- the subdeaconate -- was Tuesday, June 21. Nineteen were raised to the order of deaconate on June 22 since a cleric (David J. Kirjan of Brooklyn) was ordained at the request of the Jesuit Bishop, Anthony J. Schuler, of El Paso (1915-1942). On the day of priesthood (June 23), Kirjan was also ordained by a special indult from Rome. 75 priests were present for the imposition of
This ordination was not the first Jesuit ordination in New England since the blind priest, Henry J. Wessling, was ordained under a special indult of Pope Benedict XV by Cardinal O'Connell on December 19, 1917 at the Immaculate. A few days earlier he had been ordained sub-deacon and deacon by Bishop Collins at St. Francis Xavier, New York City. Fr. Wessling as a regent had lost his eyesight in a chemical laboratory at Canisius College. After completing theology with the aid of Jesuit confreres, he had been obliged to wait until the special indult for ordination was requested and obtained. Initially he was limited to saying the mass of the Blessed Virgin Mary or a requiem mass on days when this second mass was permitted. Later he was also given authorization to say a mass in honor of the Sacred Heart. His celebration had to be private, initially with a surpliced priest in attendance, but later with a brother or scholastic with him. From the time of his ordination to his death in early 1946, Fr. Wessling navigated the Immaculate Church and rectory as though he saw. He heard numerous confessions and was a librarian, and an excellent one.

Even earlier than Fr. Wessling another Jesuit was ordained in Boston on December 3, 1822 by Bishop Cheverus. This was the convert Episcopalian minister, Virgil Horace Barber after whom the house for Jesuit students in New Haven is named. Barber had once been a curate, than a pastor of St. John's Episcopal Church in Waterbury, Conn. At a later time while pastor and headmaster of a school in Fairfield, New York (near Utica), he had gone with his doubts to Fr. Benedict Joseph Fenwick, then serving in New York City. Later in that year (1816) he and his wife, Jerusha Booth Barber and their five children were received into the Catholic Church. To make it possible for him to be a priest and to satisfy her religious interest, Mrs. Barber entered the Visitation Convent in Washington. Virgil entered the noviceship then at Georgetown, and took first vows in 1820. His theology was done at Georgetown, but he went to Boston for ordination by Bishop Cheverus on December 3, 1822. It is noteworthy that he was ordained on the feast of St. Francis Xavier since it appears to have been a novena booklet in honor of this saint that first aroused Barber's curiosity about the church. It is also instructive to note that in the diary of the manuductor of the first group of novices in the restored Society in Maryland, it is indicated that the novena in honor of St. Francis Xavier was part of the noviceship practise.

By an arrangement between the Maryland Mission and Bishop Cheverus initially, and later with Bishop Fenwick, Fr. Virgil Barber was allowed to minister to the needs of the Catholics of Claremont from late 1823 to 1827. It was during this time that he had built the small Catholic church in the western section of Claremont, and in the family home established a Catholic academy with charges of $1.00 a week. Among its pupils were his cousin William Tyler, later the first Bishop of Hartford, James Fitton, and William Wiley. Bishop
Fenwick also authorized Barber to visit scattered Catholics in New Hampshire and the Indians in Northern Maine. Bishop Fenwick had the time extended when Barber could work among the Indians where Fr. Fitton was his co-worker. In early 1829 Barber was recalled to Maryland where he served at times at Georgetown and Frederick and also at the Latin school in Conewago, Pennsylvania. He died at Georgetown in March, 1847, after having a stroke but was fully conscious to his death.

When the property at Sunapee, New Hampshire near to Claremont was obtained, the proposal was made that it might be named in honor of this early Jesuit who had done both educational and parochial work in that area of New Hampshire. However, the name of Berchmans had been already selected. When the study house in New Haven, Connecticut was obtained, the name of Barber was thought appropriate since it had been in Simsbury, Connecticut that the early members of this family had settled after a brief stay in Windsor. Hence the name of the study house in New Haven, Connecticut.

As a final object in the originally built wing as well as in the newer portion, there can be mentioned the elevators. In the north wing was the freight elevator used from 1925 to 1927 as a passenger elevator by faculty and brothers. At times, some philosopher took a ride and came out red-faced at some landing where an authorized passenger was waiting. This situation gave rise to another set of words and song about the elevators being for our educators, while all the small potatoes used the hallways. When the massive passenger elevator was ready for use in 1927, it still was meant for the educators.

The subsequent history of Weston in the early independent province days will see Weston begin as a theologate, have its status raised to Collegium Maximum, and its rector be professed, and its grounds beautified under the supervision of Fr. Joseph R. Hurley and its corps of volunteer assistants. That the grass, the flower circle and the curving roadway in front of the north side porch was in such fine drainage and floral condition was due to the extended one-man labor on stones, soil and seeds of Joseph S. Flanagan, now Fr. Raymond of the Cistercians.
ACQUIRING A NOVICESHIP

At a very early stage in the history of the New England vice-province a serious search began for a novitiate. One might surmise from the limited size of some of the dwellings considered that a noviceship, separate from a juniorate, was believed to be, if not an ideal, at least a satisfactory arrangement. Since the noviceship was a direct replacement for Yonkers, which was exclusively a noviceship, this concept would not be strange. In such an arrangement, New England juniors would share the juniorate at St. Andrew's as did its rhetoricians when a juniorate at Shadowbrook in 1923-24 was limited to first year juniors. In some correspondence and in accompanying brochures left by Fr. O'Gorman, the first vice-provincial, it is evident that the early search for a novitiate was centered in Fairfield County rather than in any part of Massachusetts.

By October 12, 1921 Fr. O'Gorman wrote to Fr. J. Havens Richards, then the superior at Keyser Island, to learn the appraised value of a Lewis estate in Ridgefield, Connecticut. The consultors were considering this place as a noviceship. The property had been judged satisfactory, if the price were equally so. This property was in two parcels, separated by a road. One portion of 50 acres and with a 2000 feet frontage on the road was highly improved. The remaining half was unimproved. Although the brochure indicated that only the improved portion was for sale, the real-estate dealer, Mr. Thomas Cooke of Greenwich, Connecticut, made it clear that the remaining portion was also for sale. Even beyond the 50 to 60 acres of unimproved land constituting the Lewis estate, there was another separate and unimproved acreage of 100 acres. This did not seem to come into any question of sale. But all this unimproved acreage could give the possibility for some day erecting a large house of studies capable of housing noviceship, juniorate and the necessary staff.

The main fire-proof building of hollow tile and stucco had on the first floor a porch entrance, a reception room, library, den, living room (27 x 23), billiard room, sun porch with a fireplace, dining room with an adjoining pantry, kitchen, laundry, two toilets, servants' dining room and a butler's room. The second floor had five large rooms and two bathrooms. The third floor had two family bedrooms, a large open attic over the service portion of the house connected by a rear staircase, plus six smaller rooms and two bathrooms. In all, there were six fireplaces. An electric elevator ran from the cellar to the third floor. The house was heated by a combination of a hot water and a hot-air furnace. There was a separate hot water system. The building received its water, as did the town of Ridgefield, from Round Lake at the rear of the Lewis property. On this
lake the estate had a 900 feet frontage, however no boating or swimming was allowed in view of the reservoir function of the lake. Nevertheless, the property did have a pond and a fresh water spring. It was abundantly covered with trees and shrubs, especially mountain laurel bordering the lake. Additional attractions were a vegetable garden, some fruit trees, a flower garden and an excellent grass tennis court.

On October 17, 1921 Fr. Richards replied that the appraised value was $221,950. Some months later, in February, Fr. O'Gorman wrote to Fr. Himmel, then the replacement at Keyser for Fr. Richards, to learn if he knew of any Jesuits who had recently visited the estate—a situation which Fr. O'Gorman had hoped would not be true. On such a visit, Mrs. Lewis had indicated a willingness to accept a reasonable offer. From a letter of Mr. Cooke to Fr. Himmel it is clear that at some time in this search an offer had been officially made of $150,000 in cash. This offer had been judged too low. Fr. O'Gorman also indicated somewhat earlier than February that he had not been supported by his consultors on this purchase. Nothing else on this matter appears either in Fr. O'Gorman's diary or in the consultor's minutes. The Lewis Estate as a possible novitiate just disappears.

Another search began. Fr. Himmel on March 8, 1922 was asked to look into The Castle—an estate in Newtown, Connecticut, said to be suitable and commodious enough for 50 or 60 novices. This place would clearly not include a juniorate. This property was owned by a Mr. Booth who resided at the Strathfield Hotel in Bridgeport, Connecticut. He indicated his readiness to show it to Fr. Himmel. The data on this place comes from its brochure. The property was east of Newtown on an elevation 800 feet above sea level. It had 54 acres, mostly meadows with some woods. The main house with outer walls of cut stone had 45 rooms and 15 bathrooms and had been constructed at a cost of $500,000. Water came from a town supply and from an artesian well. As special features, the brochure mentioned a billiard room and a large swimming pool in one wing. A steam boiler supplied sufficient heat even for the coldest winter days. As to further location, it was a half mile from Newtown proper and one mile from the Newtown Railroad Station. Also, one quarter of a mile from the house was Taunton Lake, suitable for rowing and fishing. On March 30, 1922 Fr. O'Gorman's reply was negative, but he commissioned another search.

At least by very early April, 1922 Fr. Himmel was asked to examine another Ridgefield estate. At this same time Fr. O'Gorman indicated his lack of encouragement in this matter from his consultors. But to his own mind, if he could obtain the place in question for $150,000 but no more, he would judge he had a buy. Here all our sources of information on this property come to an end.

Perhaps the lack of backing of the consultors on property in Fairfield County and the suddenness with which some of these searches conclude may have been the result of learning of property in western
Massachusetts, capable of housing not only novices but also juniors. It is one of the serious lacunae in the vice-province history that nothing appears extant in document or literary form of the initial learning about the availability of Shadowbrook. In the vice-province consultors minutes for September 26, 1922 a reply denying permission for its purchase came from Fr. General, although some consultors thought that it was chiefly the negative voice of Fr. Joseph F. Hanselman, the American assistant. Fr. Hanselman had been prefect both of discipline and studies at Holy Cross, its rector, the Maryland-New York Provincial, rector of Woodstock all prior to his appointment as Assistant. How soon a request for purchase had gone to Rome is unknown. How soon prior to that, a study had been made of the feasibility of Shadowbrook, and by whom is also unknown. But the reasons advanced from Rome puzzled Fr. O'Gorman. He wrote to Fr. Laurence J. Kelly, the provincial in New York, wondering about what was behind the refusal. The grounds cited by the General were two and interconnected reasons. The house had been the dwelling of a millionaire, and the whole area (Lenox-Stockbridge) was a rich man's paradise. A novitiate in such surroundings would be inappropriate. What was replied to this difficulty is also unknown, as is likewise what later response granted permission. But starkly in the minutes of the consultors on October 23, 1922 Fr. James F. McGivney, the procurator of Maryland-New York of which the New England vice-province was but an administrative division, was authorized to go ahead with the purchase of Shadowbrook. There was, at least, one great difference between this place and those sought in Fairfield County. For its day, Shadowbrook could accommodate juniors as well as novices. The Fairfield County places could not. Moreover, the price of $200,000 was less than was expected from the owners in Ridgefield and Newtown, and not much more than Fr. O'Gorman was prepared to pay for what would have been limited to novices' accommodations.

Prior to the buying of what became the large Shadowbrook estate by Anson Phelps Stokes in 1892, a small portion of this property had been bought by Samuel Ward, referred to as a King of Lobbyists. He had three sisters one of whom, Julia Ward Howe, is the best known, and was a friend of Emerson and Longfellow. In 1844 he had bought a tract of land on the open-meadow slopes of Baldhead not too far from the lake and built a large mansion of dark wood known as Oakwood. In his home, Sam Ward had a chapel since his wife was a convert to Catholicism. In 1892, Stokes purchased the Ward estate plus a large tract below it in the valley and up the eastern slope of Baldhead. It consisted of some 1000 acres of land on one side of the Richmond Mountain. From his neighbors the Higginsons he acquired the corner of land on which his gate house was built. The Higginson property later came to be known as the Gould estate from the marriage of a Higginson daughter to John Gould, a New York lawyer.

After planning on a site more related to the rows of elms which he had planted, Mr. Stokes was convinced by his architect, H. Neill Wilson, to build instead some 3000 feet back from Lake Mackinac
with an elevation of about 200 feet above the lake. When completed in 1893 by James Clifford, a Lenox builder, at a cost of half a million, the dwelling was the largest private one in New England, and the second largest in the United States. When one sees the empty site today, it seems small. It must be remembered that the Stokes house had turns near the middle and at both eastern and western ends. The entire estate on which this mansion was built came to have two divisions. One consisting of 358 acres was known as Shadowbrook, and the remaining 642 acres were designated as Shadowbrook Farm. It was the portion of 358 acres that was acquired in 1922 by the Society of Jesus. The farm section down in the valley had a great variety of buildings, and the designs of Mr. Wilson for these structures rather than the mansion won the commendation of a London professor as at that time the most important piece of American architecture. In time many of these farm buildings were converted into a Stokes home and, oddly, the house library was made over from the original ice house.

The main house which received less early architectural acclaim than the farm buildings was built of Pittsfield marble with upper stories of stucco with charred cypress for outside timbering. It had 50 rooms and could accommodate 150. On the non-farm section of the property there was also the gate house, guarding with a huge fence the main entrance to a road which in Jesuit days was termed Rosary Lane. Oakwood, the Ward home, was demolished except for its eastern wing and maintained initially as a gardener's cottage. It became Campion Cottage during Jesuit occupation. As Campion, it housed the tailor shop, bakery, chapel, several living rooms and a second story porch. It served as the dwelling place for the Jesuit cadre, maintained at Shadowbrook from the fire of 1956 to the opening of the new building. It has since been demolished. An entrance from the Richmond Road led down past this cottage to the main dwelling, and this road was for many years the main entrance way to the novitiate. Only many years later did Rosary Lane come to serve this added purpose. There was also a workman's house at a second exit to the Richmond road at the more remote Western section of the property. Nearby was located a greenhouse.

One day when Mr. Stokes was riding through this property, his horse stepped into a hornet's nest, became startled and ran Mr. Stokes into a tree crushing his leg. An amputation was necessary. As he recuperated, Mr. Stokes lost his interest in his Shadowbrook mansion, and in 1898 built a new one at Noroton, Connecticut where he could yacht on the Long Island Sound. In time, this became the location of a school for the Religious of the Sacred Heart. From 1898 to 1906, with the exception of its 1901 use as a resort hotel, Shadowbrook was idle. In 1906 it was acquired by Spencer P. Shotter, a New Orleans planter and financier. The precarious character of his fortune led to the snubbing of him and his wife by Berkshire Society, which was still in its glory especially in the summer season. Mr. Shotter put the property up for sale in 1912 but its sale price was impounded by
those to whom he owed money. For a few months in 1915 it was rented
by Mrs. Arthur Vanderbilt. In 1917 Andrew Carnegie, already sick at
heart because of the failure of his well-financed peace efforts,
bought the place for $300,000 from Shotter's debtors. It reminded
him enough of Scotland in his youth. He beautified the grounds with
gardens, paths and a pool with a fountain. Ill since the spring of
1919, Carnegie died early on the morning of August 11, 1919. His
funeral was held in the ballroom (later the Jesuit Chapel) and he
was buried in up-state New York. By the fall of 1922, Mrs. Carnegie
sold the property to the Maryland-New York Province for $200,000.
There appear no written details on the negotiations.

Although the chief and habitable portion of the property is in
Stockbridge rather than in Lenox, the post-office address, after
being West Stockbridge for many years, finally became Lenox. The cen­
ter of the town of Lenox was much closer than the insignificant cen­
ter of West Stockbridge or the more aristocratic center of Stockbridge.
By 1923 neither Lenox nor Stockbridge were any longer the literary
centers that they had been with names of residents, neighbors and vis­
itors such as Hawthorne, Emerson, Kate Douglas Wiggins, Catherine
Sedgewick, William Cullen Bryant, Herman Melville, Edna St. Vincent
Millay, Edith Wharton and Richard Watson Gilden. Lenox was reported
to be more the home of the later bad millionaires rather than of the
earlier allegedly good ones. Whatever her category among the million­
aire's may have been, one nearby wealthy resident up in the hills was
Kate Buckingham, a Chicago spinster. Her will bequeathed money to
Chicago for a vast monument of Alexander Hamilton to grace the
Chicago equivalent of the Charles River Esplanade. Once it was hoped
that she would remember Shadowbrook in her will. The days of servants
by the dozen had passed in Lenox and Stockbridge. For the small a­
mount of idle-rich luxury that might meet the eye or the ear of a nov­
ice, Fr. General had little to cause him worry. Teaching catechism
at St. Patrick's in West Stockbridge was not the social equivalent as
teaching for Miss Farrell (accent on the second syllable) at Foxhollow
in much later years. The novelty of life in a former millionaire's
home and area was taken in stride without any stumble.

Fr. Gerald A. Dillon, who in December 1921 was proposed as first
superior at Weston, assumed charge of remodelling the mansion for
novices, juniors and faculty. He had had experience with their needs
from his years as socius, minister at St. Andrew's and minister­
socius at Yonkers. The first floor could be left relatively intact.
The Pompeian entrance lobby was stripped of some finery and became
St. Joseph's Aula, and its walls were filled with special collections
of books. The ballroom was an obvious room to be fitted out with an
altar and benches for a chapel, since the sacristry and its extra al­
tars were located in the refreshment room off the ballroom. The par­
lors were naturals. The morning room became the conference room.
The dining room became the refectory and the elevator near the en­
trance was removed and replaced by an iron staircase. The kitchen
had to be expanded, but the second and third floors were essentially
changed. In place of large bedroom and study arrangements, walls had to be torn down to supply dormitories of varying sizes, study halls, classrooms, subsidiary chapels and along narrow corridors an extended wash section with sinks, shelves and mirrors. Rooms at the west end of the second floor were retained for the faculty, and in a corresponding portion of the third floor there were brother's rooms, guest rooms, small dormitories and an infirmary. The third floor and half of the second did not mirror luxury or even notable convenience. With time these sections became overcrowded. The novice and junior dormitories were supplied originally with thick alcove curtaining, but the inability to get adequate breathing air in these dorms led to their early removal.

Fr. Dillon and Br. Meehan travelled many times from Yonkers to the Berkshires, stopping occasionally and briefly at Poughkeepsie. When in some later stages of preparations two or three novices, who were aiding with the work as a trial, were expected to retain grades between themselves and the poets who had been their fellow novices the year before in Yonkers. Juniors were reprimanded if they fraternalized even a few minutes with these guests without having gone through a series of permissions often from unavailable people.

No one seems to have written up the trip in late June, 1923 from Yonkers via Poughkeepsie to Shadowbrook such as was done minutely concerning the January 1903 move from Frederick to Poughkeepsie. On the day of the brief stop at St. Andrews, all the juniors, who knew the Yonkers novices, had left early by rowboats pulled by two motor boats for Cornwall on Hudson, the port, as it were, for the villa at Monroe. After lunch that day, the Yonkers community continued on to its new home and settled in gradually to life in a house far more huge than Yonkers and on grounds in which the comparable Yonkers walking, playing and working space would be swallowed quickly. One should not rhapsodize on the journey and arrival, since the first supper appears to have been from tin plates on an improvised table in Campion Cottage. Without beds, initially, the novices slept on mattresses laid out on the floor. But no one, it seems, gave a full contemporaneous account of the early days, and the house diaries and pictures perished in the fire.
Chapter Nine

SHADOWBROOK: ITS EARLIEST PERSONNEL

In view of the fact that Weston was originally designed as a philosophate for both parts of the united province, it is not surprising that a fair number of Maryland-New York men constituted its original personnel. Yet Shadowbrook, which was a noviceship and juniorate for New England, had numerous members of the Maryland-New York Province. This is less surprising when it is considered that the noviceship, at Yonkers, New York from 1917, moved in late June of 1923 from Yonkers to Shadowbrook with its dominantly Maryland-New York faculty, coadjutor brothers, and a sizable number of Maryland-New York novices.

Foremost among these arrivals was Fr. J. Harding Fisher (1875-1961) a native of New York City. At the time of his appointment as novice master on August 22, 1922, he had been an associate editor of America since 1914. In that capacity he was the right arm of Fr. Richard H. Tierney, the editor from 1913 until crippled by a stroke in early 1925. When there had been thought of appointing Fr. Fisher as rector of St. Andrew's in 1918, Fr. Tierney had fought what he considered a waste of editorial talent and graciousness. He won that battle. In 1922, he seems to have learned too late of the proposed assignment of Fr. Fisher as novice master, and he could hardly consider this post as insignificant and capable of being filled by almost any Tom, Dick or Harry. While at America Fr. Fisher had kept alive his ascetical drive by giving a variety of retreats. It hardly needs to be mentioned that his learning, insight and friendliness made him a hero to so many of his novices. Yet he could also be a firm man.

The second man in charge of noviceship life, Fr. Gerald A. Dillon, was a native of Yonkers, who had studied at Holy Cross. He was from 1903 to 1917 either socius or minister at St. Andrew's, and both at Yonkers from 1917 to 1923. He was the acme of versatility. As minister he could keep up the house and farm and flowers. He could take a regular Sunday morning call to St. Bartholomew's while in Yonkers. He could so review Latin grammar that it took on a new meaning even for those who had studied it for four or more years. He was a genius at organizing and imparting Greek grammar in all its moods and tense. As a prefect of reading he was exacting, yet genial. His catechetical lectures were a joy to attend, and when he gave points for special occasions or in the absence of Fr. Kelly, his points were fresh and their lessons lasting. For a whole three weeks of villa in 1922 he gave memorable points on meals in which Our Lord joined or in which he hoped to join. After one year at Shadowbrook in the dual capacity of minister and socius, he gave up or was deprived of the office of minister. Henceforth to his death on April 3,
1925 he remained only as socius, teacher of grammar, sub-minister and catechist to the coadjutor brothers. In addition to his extended burden of severe headaches, he seemed to feel strange in this second house he had remodeled as a noviceship. And he whom so many admired and imitated as did the late Leo A. O'Connor, was himself a hero-worshipper of Fr. George Petit with whom he had worked harmoniously for so many years. Perhaps in some moments of sorrow and pain, he might have sought temporal solace in smelling the fragrance of the many flowers he cultivated, but which he always urged his assistants never to smell. They might become, he held, over passionate or over-enamoured of fragrant odors. So convincing was his way of stating this prohibition that it took a long time and struggle to overcome this inhibition. \textit{Expertus loquor!}

Another New York staff member, Fr. Francis J. Lamb, came to Shadowbrook for one year after having been the sixth spiritual father at Yonkers. He was the first of these to hold the position for more than a year. Among the predecessors were Edward I. Fink (1917-1918), Thomas J. Campbell (1918-1919), John F. Quirk (1919-1920), Francis W. McCarthy (1920-1921), Michael P. Hill, author of the once popular Catholic's Ready Answer (1921-1922). Fr. McCarthy, once a distinguished diocesan priest in Pittsburgh, had long been a member of the mission band, was a self-trained Dante scholar and a raconteur of interesting data on distinguished people. If left to initiate and steer his monologue, he could be most informative, but he did not take kindly about anyone trying to move the stories in some different direction or on to some other subject. He equally dreaded the noise which the novices made on the tin-covered stairways.

Without detracting from Fr. McCarthy, who was ordinarily pleasant, the most outstanding but awesome figure among these spiritual fathers was Fr. Thomas J. Campbell whose name has often appeared in these pages. He stands out particularly to this writer because he taught French -- Fenelon's \textit{Telemaque} -- to the juniors at St. Andrew's in the summer of 1923. The course was less French than it was the glory of the New York mission and the place of the New York houses and men in the earlier days of the Maryland-New York Province. Granted that he could be dour and some would say jansenistic, he could inspire by his words and his life work. In addition to being rector of Fordham twice, and Maryland-New York provincial, he had been the second editor of \textit{America} (1910-1913), the author of three volumes on pioneer priests and laymen in North America and the author of a general history of the Society. This last work was poorly proofread for its numerous factual errors and has too apologetic and defensive a tone. He was an eloquent preacher on innumerable occasions. His volume of \textit{Occasional Discourses} could still inspire confidence in the glories and abilities of past generations. There were, as Horace says, great men before Agamemnon and the 31st General Congregation.

One of Fr. Campbell's notable discourses in New England was his eulogy of Fr. Sebastian Rale, S.J. when a monument, originally erected
by Bishop Benedict J. Fenwick, was restored on more ample territory at Norwidgework, Maine due to the efforts of Bishop Louis Sebastian Walsh of Portland. Strangely in the present plaque on the monument where there is reference to the original erection of the monument by Bishop Fenwick and of the placing of the current plaque in 1940 by the Knights of Columbus of Maine, there is no reference to Bishop Walsh's work. Moreover the date of the first monument is erroneous and would seem to extend Bishop Fenwick's lifetime into the episcopal career of Archbishop John J. Williams.

It might be noted that a group of New England novices visited the Rale monument and its surrounding cemetery and wooded area in the summer of 1974 very close to the 250th Anniversary of Fr. Rale's death on August 23, 1724. They noted the mistake in the date on which the original monument was set up. They had been made acquainted with the historical data on Rale in a community mass homily. Some wonder if today's young Jesuits know anything of our Jesuit saints or blessed or of the distinguished past and contemporary Jesuits. Rale, along with Bobola, Aloysius, Stanislaus, John Francis Regis, Bernardine Realino, Peter Claver, Edmund Campion, the North American martyrs, Claude de la Colombiere as well as Fr. William J. Murphy, Fr. William J. Kenealy, Fr. James Coleran, Fr. James M. Kilroy, Fr. Edward (Bunny) O'Keefe, and Fr. Edward (Doc) Bunn are a few whom they have in recent years had homilized. So, if reading lives of saints and famous Jesuits is not as honored and common as it once was, homilies at community mass help to supply information and inspiration.

In the procurator's post at Shadowbrook, New England men appear. After serving as procurator at America Press, at Woodstock and Holy Cross, Fr. Joseph J. Williams was assigned to Yonkers in this capacity in 1922 changing places with Fr. William A. Coyle who had been treasurer at Yonkers since 1918. Fr. Coyle, a native of southern Connecticut, had been educated at the old St. Francis Xavier's College and as a result joined the New York Mission and was a novice at West Park. Fr. Williams spent one year at Shadowbrook in this procurator's work, and was followed for a year by Fr. James J. Carlin, whose term as president of Holy Cross ended in 1924. By his fellow Jesuits at Holy Cross Fr. Carlin was credited with financial acumen. As a result of the 1920 drive he was able to have built Loyola Hall, now Carlin (1922), St. Joseph's Memorial Chapel (1924), the enlarged football stands, and leave money for Fr. Dinand to expend on the Library, now known as the Dinand Library. Fr. Carlin probably would not have favored Fr. Dinand's dream of bringing the steps of the library down to the original Linden Lane. Fr. Carlin left Shadowbrook after a year to go to the Philippines, first as rector of the Ataneo in Manila, and then as the first American superior of the mission. While returning to the Philippines via the United States from Rome in 1930, he died in Los Angeles. His remains were returned to Holy Cross for funeral mass and burial. He is one of the few Holy Cross rectors to be buried there, and to have his grave visited especially
at the time of the annual Holy Cross Alumni reunions.

With the opening of the juniorate merely for poets in September 1923, one juniorate teacher was necessary. Here, too, Maryland-New York was called upon. The first poetry teacher of Latin, Greek and English was Fr. Joseph A. Hogan, who between 1917 and 1922 had taught in turn both poetry and rhetoric at St. Andrew's. He was called now from his native Philadelphia to teach the one year of juniors since all New Englanders, who might have been assigned there as rhetoricians, remained at St. Andrew's. Despite a cooperative and alert group of poets, Fr. Hogan was not happy in these Berkshire surroundings. They may have reminded some of the Alps, but Fr. Hogan found the sunrise and sunset at 18th and Thompson as exhilarating or more so than those in the Berkshires. Hence after a year he returned to Philly where he remained at work until his death in 1961.

There was but a small number of New Englanders in this poetry class. These included James E. Risk, the first by seniority to pronounce vows at Shadowbrook, Arthur Tribble and Harry Muollo, the later victims among four of the March 10, 1956 fire, and Senator William H. Cusick. The Senator had begun his noviceship at Poughkeepsie, but some disability suggested its continuation at Yonkers. In later years, Fr. Cusick was able to make the word "pendet" do valiant and widespread service in warding off answers to difficulties. To this number of novices who came from Yonkers to Shadowbrook in 1923 to constitute the first juniorate class must also be added John C. Ford. John had suffered from tuberculosis as a novice at Poughkeepsie and spent over a year at Monroe thus missing his poetry year at St. Andrew's. With his condition improved he was assigned to the more healthful Berkshires for his juniorate from 1923 to 1925. Along with these pioneer New Englanders there were several from Maryland-New York: Frank Bradley, Jimmy Martin, Joe Rooney, John (Ben) Welch, Tom Stokes, Bill Schlaerth, Charles Rohleder, Eddie Heggerty (the Guerilla Padre), John Murray of Beaver Falls, Pennsylvania, John Carroll, Bill Kelly and Leo Washila who left. As of 1976 only Martin, Welch and Murray survive of these Maryland-New York men.

The opening year also received a corps of veteran coadjutor brothers from Yonkers: Br. Benny (Biniakiewicz), Br. Tony Gale, Br. Tommy Glennon, Br. Michael Goergen and Br. Thomas Meehan. They brought expertise in care of chickens and clothes-room, of baking even out of one's own head, of farming and slaughter of animals, of sacristies, parlors and of kitchens and buying. Each in his way also aided there, as they had at Yonkers, in the training of novices. Some of us thought Br. Meehan did as much of that training as did Fr. Kelly. Until his death in 1976 he was the last survivor of this group that shared hardships and really incredible living conditions at Yonkers. After leaving Shadowbrook in 1927 Br. Meehan was in charge of the kitchen and procurement at Weston until 1942. Then he was the brother on whom so much depended at Cheverus both at home and with the tradesmen in the city. Finally ill health brought him to
Weston in 1972 after a long career as an operarius inconfusibilis. To this group of pioneer Yonkers' brothers were added Br. John J. Casey, who had made his postulancy and noviceship in Yonkers and who left in a few years, and also Br. William Kavanagh, who had charge of the heating system.

When a new group of novices arrived that summer of 1923, while New Englanders predominated, there were several novices from the Maryland-New York Province. Poughkeepsie did not suffice in space for all the new applicants, and moreover it still had New Englanders among its second year novices and both years of juniorate. It is significant to note the sticking power of these first group of New England novices at Shadowbrook. Twenty of them survived deaths and departures to attain their golden jubilee in 1973. Never before had there been such a large number of jubilarians for any 50th year in this province. 1976 which might have broken this record in numbers, lost two by death in the months preceding their jubilee -- Fr. William L. Kelcher and Harry L. Huss. Nineteen made the jubilee, thus leaving the 1923 year as a facile princeps one.

The summer of 1924 brought some changes and additions, but Maryland and New York people still predominated. From New England in addition to Fr. Carlin as treasurer, Fr. Leo A. Dore was assigned as minister and professor of history. This subject had not been taught in first year such as was done at St. Andrew's by Fr. Patrick J. Dooley, author of Makers of Woodstock and the story of the Jesuit parish in Yorkville. This parish began as St. Lawrence O'Toole's, and the title remains in the lower church at 980 Park Avenue. The upper church was called St. Ignatius. A former Jesuit, Fr. Sam Mulledy, when serving as pastor at St. Lawrence, had proposed to Bishop McCloskey that it be assigned to the New York Mission. While Fr. Dooley's history course was relatively ordinary, it was not a dictated course such as the one which Fr. Dore gave to the juniors for some four years. The "historia excurrenda" of the ratio has often in the past been taken over-literally. When Fr. (later Bishop) William A. Rice was minister and superior at Shadowbrook, he taught history to the juniors and built up a quite extraordinary collection of books. For some years history was a summer course taught by a series of regents or theologians. Then once again a full-time man was assigned to teach history to the juniors. Among these full-time teachers were Fr. Edward H. Finnegan, William L. Lucey, James F. Geary, Thomas F. Grogan, Harold J. Kirley and Arthur H. Pare. With the juniorate discontinued, and few non-college graduates in the collegian program, history courses are studied at the colleges (e.g. Boston College, Fordham, Spokane) where such collegiate programs take place.

The Maryland-New York Province in 1924 continued to supply the teachers for the principal subjects of Latin, Greek and English which one man taught to his class of either poets or rhetoricians. Fr. Thomas A. Becker as a young priest had worked with the Spanish Fathers
in the Philippines. From 1914-1922 he taught sophomores at Boston College and, in the early non-resident days at Chestnut Hill, walked commonly from the college campus to Harrison Avenue. From 1922 to 1924 he taught rhetoric at St. Andrew's requiring a weekly Greek composition, Greek and Latin distichs, plus almost daily polished translations into contemporary English of Cicero's discourses. For one year he taught the poets at Shadowbrook. He was a most erudite person with a prodigious memory who had genuine humility. For many a novice or junior he waited naturally (really supernaturally) to hold open a door even when the young Jesuit approached from a distance. He was happy to settle in the background.

To the foreground as a teacher and personality there arrived in 1924 as Dean, professor of rhetoric and pedagogy, Fr. William Coleman Nevils. He had been a professor at Holy Cross, and at Poughkeepsie, Dean of Georgetown and substitute Regent for Fr. Edmund Walsh in the Foreign Service School. He does not appear to have had the classical profundity of Fr. Becker, but he was a dominant figure who had poise, assurance, affability, in short with duende, as well as with white hair. With Fr. Fisher he could open doors in Lenox and Stockbridge that would have had no meaning or interest to Fr. Becker or Fr. Carlin. He could announce that Shakespeare always repeated key terms in threes, then turn a page and find a fourth without even a smile of embarrassment. Some characterized him as somewhat of a fakir, but a genial one who could pass on this quality to colleagues and students. In 1925, in advance of the official terna, his name was proposed to Fr. General as the next possible rector of Boston College. Fr. General believed that in these days close to the establishing of the independent New England Province, a native son should be appointed. In 1928 Fr. Nevils departed from Shadowbrook, ostensibly to be once again the Dean of Georgetown, but was soon appointed its rector to replace Fr. Charles W. Lyons.

When in 1925 Fr. Becker left Shadowbrook to return to Poughkeepsie and when the numbers of juniors had notably increased, two New Englanders were first assigned as teachers. The one who spent but one year there was Fr. John F. Shea, the oldest of three brothers in the province; Bernard, a philosophy teacher and faculty librarian at Holy Cross; and Richard G. who taught rhetoric and served as a chaplain at Boston College with a career as a military chaplain between these collegiate tasks. Fr. John after teaching first year theology at Weston in the opening year of the theologate (1927-1928) and after a brief stay in the North End at St. Mary's served in Jamaica for a long time using his canonical knowledge and working industriously for the Chinese there. In later years from Pomfret he aided in diocesan parochial ministry, and at Holy Cross heard the confessions of people in many walks of life, never sparing himself in the time given to this ministry. His language was a salty type without giving offence.

The second New Englander to come in 1925 to teach the juniors,
Fr. John E. Lyons, remained there except for his year of tertianship (1927-28) both as a teacher and then as rector until May, 1937. Very high blood pressure, for which he underwent an experimental kind of operation, ultimately forced his retirement. But it was not an empty one since he did retreat work until his death in late 1942. Fr. Lyons had the panache of Fr. Nevils with its strength and weaknesses.

The death of Fr. Dillon in April 1925 necessitated a temporary Socius for the concluding months of the year 1924-25. From tertianship came Fr. Francis L. Archdeacon (Archie) who the following year returned as principal of Regis High School where he remained until the summer of 1936. As a full-time Socius there was assigned a close personal friend of Fr. Fisher's. This was Fr. Joseph S. Didusch, a biology teacher from St. Joseph's in Philadelphia. He remained in this position but one year. Later he served as Superior at Wernersville where Fr. Fisher was Master of novices. At times the friendship in this more touchy situation wore thin. Just how far should we go, it might be asked, in collaborating administratively with friends when others might just as well suffice.

In 1926 with the establishment of the province there was assigned a New England Socius -- Fr. John H. Collins. After two years of this work and tertianship, he became a professor in the juniorate until 1937. Then he began a varied career: teacher at Holy Cross, Minister at Weston, Superior at Pomfret, director of the mission bureau, minister at Loyola House, treasurer at Newbury Street and Pomfret, Spiritual Father and teacher at Xavier. He identified himself with raising funds for the Iraq Mission and worked on the editing of El Bagdadi. In spare moments he translated Spanish spiritual writings and authored some of his own. As more than a sixty year man in the Society and a jubilarian in the priesthood, he resides in well-deserved retirement at Boston College High School from whose original location he entered the Society in 1911.

This same year, 1925, brought to Shadowbrook one of its most esteemed priests. This was Fr. Thomas F. White, who filled the dual post of treasurer and Spiritual Father from 1925 to 1937. A native of Charlestown, where he was born in 1856, Fr. White had entered the Society at Frederick at the age of 30. Earlier with a brother he had managed a grocery store owned by his father. At the age of 27 being convinced of a priestly vocation, he had gone to Holy Cross to prepare himself at its prep division, then an integral part of the College. After completing his noviceship, and two years of juniorate, he had been a prefect at the prep department of Fordham for three years. Then followed at Woodstock a two year philosophy course and three years of theology with ordination at its close in 1898.

His active career began immediately. For three years he remained at Woodstock as its minister and procurator. With such a different type of formation in contemporary times, it is difficult to realize how important and influential was once the minister in a large scho-
lasticate. With an efficient, kindly and thoughtful man, these years could be most pleasant, as they could be very trying under a martinet or a suspicious man, or of one who thought the minimum of the well-being of the community. Fr. White was one of the ideal ministers. He had the position again for a year after his tertianship in Florissant. Then came three years as minister at Xavier in New York and three more as prefect of St. Francis Xavier Church. In 1909 he came to Boston as the Superior of St. Mary's where he introduced an 11:30 mass for the convenience of former parishioners who could come more easily from their new homes at this later hour on Sunday.

When the Society in New York City bought land at some high price in Brooklyn in 1908 to start a high school and college, a heavy debt of interest annually was imposed on Xavier. Soon the Xavier College charter was transferred to Brooklyn and in 1913 both Xavier and Brooklyn were placed under one superior, Fr. Joseph H. Rockwell who had become rector at Xavier in 1911. Now there was need for a dependent superior at Xavier. This was a strange situation for this first independently established house by the New York Mission, very soon after it had taken over St. John's College and for a time St. John's Seminary from Bishop Hughes in 1846. But Fr. Maas as provincial plumped for an independent superior for Xavier. Hence Fr. White who was Fr. Rockwell's choice as his assistant at Xavier became its superior until 1919. Woodstock had just experienced one of its less promising ministers in Fr. Duarte, therefore in 1919 to bolster the spirits of its community, Fr. White arrived a third time as its minister. This work lasted three years. A temporary worsening of his health effected his assignment as superior to Keyser Island for the three years prior to his coming to Shadowbrook in 1925.

His long experience as a minister and superior made him a perceptive sub-minister and senior father. This is shown even in slight ways. In 1932 when three scholastics arrived one summer evening after a long journey to begin summer teaching and retreat, it occurred to Fr. White, though seemingly to no one else, that even scholastic visitors might be treated according to hospis venit, Christus venit. So he brought out some crackers and wine, the first wine one of them at least had ever tasted in his twelve years in the Society.

Fr. White served as a wise nestor at Shadowbrook for twelve years. The severity of Berkshire winters effected a change to Holy Cross as Spiritual Father for two years, and to Weston in the same capacity when he was 82. In less than two years he was dead after only a few hours of final illness. Others knew him much better than this writer, but even a casual knowledge, reinforced by the testimony of those who lived with him, can conclude how blessed to self and others can be the golden years of a kindly, mortified and zealous priest. On this high note can be ended the Shadowbrook personnel.
Chapter Ten

A NEW ENGLAND JESUIT COSSACK CAPTAIN

While the New England area was going through its vice-provincial phase, one of those later associated prominently with its general administration, colleges, residences, social action and writing was engaged in famine relief work in Russia. This was Fr. Louis J. Gallagher, S.J. (1885-1973). In 1905 he had entered the Society in the then relatively new noviceship-juniorate at St. Andrew-on-Hudson, Poughkeepsie, New York. At some point in his Jesuit life, this man originally from Boston's North End and later from Malden, Massachusetts, had become acquainted with Fr. Edmund A. Walsh, S.J., a native of South Boston, who in 1917 had established the Georgetown School of Foreign Service. It has sometimes been said that Fr. Walsh was nicknamed "Nicodemus", since as a theologian at Woodstock he had broken grades and visited philosophers by night. Night in this context was the period from the end of recreation at 7:45 until the time for community litanies at 9:00. By a daring extension it might cover the time of examen and points from 9:15 to 9:45. Such a night visit to Fr. Gallagher would have been a difficult feat for Fr. Walsh, since Fr. Gallagher made his philosophy in Canada. At any rate, the two became friends and in the declining years of Fr. Walsh at Georgetown, it was Fr. Gallagher who put in order Fr. Walsh's papers and wrote a brief memoir of his friend's achievements.

This chapter in the history of the vice-province necessarily has some reference to Fr. Walsh. It will, however, concentrate on the period when Fr. Gallagher became a coordinate director of the papal relief mission in the city of Orenberg. From his contemporary notes Fr. Gallagher, late in life, it would appear, wrote his own autobiography with his whole Russian experience as central. He gave most color and zest to his months in Orenberg with its variety of interesting characters: a chameleon-like Russian governor, a Cossack captain, a railroad expert from czarist days, a group of Russian Orthodox priests, and an orthodox priest who wished to be received into communion with Rome. So enmeshed was this special Russian section with matters of much less general interest and with minor personal experiences that the memoir was never published. It was among Fr. Gallagher's effects and sent from Weston, where he died, to the province archives. This chapter hopes to encapsulate in the first place what was an interesting and intriguing episode at Orenberg. But Orenberg with its color and interest is eclipsed by the task which was assigned to Fr. Gallagher when the Orenberg mission closed. This task was to bring the remains of Blessed (now Saint) Andrew Bobola, S.J. from Moscow to Rome. The journey, as will be seen, was filled with alarms and trepidation. It is perhaps not surprising that after the Russian experience and the Bobola saga that Fr.
Gallagher's name was placed second on the terna for rector of Boston College in 1925. However, he had to wait until so appointed on January 1, 1932 when Fr. James H. Dolan, the first choice on the 1925 terna, finished an extended term.

Some introductory material is necessary before we can get Fr. Gallagher in Orenberg. It was toward the close of the school year, 1921-22, when he was principal of Xavier High School in New York City, that he received a telegram from a passenger on an incoming ocean liner to meet its sender, Fr. Walsh, at five o'clock on May 27, 1922 at the Cunard Pier. There was a brief pointed question for him from Fr. Walsh, "Will you come to Russia with me?" In February of that year, while Fr. Walsh was a tertian at Paray-le-Monial, he had been summoned to Rome to confer with Vatican officials on the feasibility of a papal relief mission to Russia, many of whose subjects were experiencing a severe famine. During this Roman visit, it was thought advisable to choose the option of affiliating the papal mission with the American Relief Administration (hereafter, A.R.A.) under Col. William Haskell, U.S.A. On March 23, 1922, Fr. Walsh was welcomed by Col. Haskell in Moscow and given a quick visit to the famine-stricken Volga valley area of Samara. Back in Rome, Fr. Walsh conferred on June 3, 1922 with Pope Pius XI, Cardinal Gasparri, the Papal Secretary of State and Fr. General, Wlodimir Ledochowski. Since Col. Haskell had recommended the affiliation of the papal mission, there remained only the need to obtain the approval of Herbert Hoover, who was both Secretary of Commerce and Director General of European Relief, and also the authorization of President Harding. On the return to the United States, when Fr. Gallagher was recruited, the required U.S. Government approvals were obtained on May 31 and June 1. Before leaving for Russia, both Fr. Walsh and Fr. Gallagher were made members of the A.R.A. Then began their trip to Rome, then to some German cities with its first goal as Riga in Lithuania. Necessary contacts with Col. Haskell delayed Fr. Walsh's arrival. Fr. Gallagher, after waiting for a time in Riga, was instructed to proceed quickly to Moscow where he was initially an A.R.A. guest.

Prior to December 1922, Fr. Gallagher inspected sites in Petrograd, and spent four months on his own organizing relief stations in both the southern and northern Crimea. This entailed rough rides on the Black Sea, and entering ports where the Captain was not totally sure that mines from World War I were not still active. Fr. Gallagher had just completed this tour when Orenberg was first being heard of. The Russian government was most committed to having both the American and the papal missions operate there. In the earlier days of the famine relief, the A.R.A. had set up a station there, but in this one instance had been obliged to abandon it because of the thwarting hand of Russian bureaucracy. Fr. Walsh in his added capacity as representative of Pope Pius XI on church affairs was most ready to cooperate by establishing a station at Orenberg. He hoped that by sparing his official assistant for the task some alleviation...
might come in church-state relations. These were particularly acute after the trials, convictions and imprisonment of prominent ecclesiastics, and the execution of one Catholic prelate. So Fr. Gallagher was selected for the task. His position ceased to be assistant director of papal relief. He was now Director of the Eastern Division of the Papal Relief.

Orenberg was in the South Ural area, 300 feet above the Ural River, a frontier fortress constructed in the eighteenth century against eastern invasions. It became also an important market for rugs, silks and shawls. By the autumn of 1921, half its population had died due to famine and the violent stealing of its sheep and goats. So heavy were snows as one approached it from the west that there was constant fear of trains being stalled for lengthy periods. It was on January 26, 1923 that Fr. Gallagher's train from Moscow left. One hundred miles away from its goal, snow stalled the train. Though food was low, as well as heat, a plough train arrived the next morning and it reached Orenberg only one day late. The temperature was $38^\circ$ below zero.

Soon a division was made on what territory each mission would expend its food and clothing. The A.R.A. was to concentrate on the city proper. The papal mission was in charge of the surrounding countryside on both sides of the river. Fr. Walsh had sent along an experienced Russian supervisor to tackle difficult problems in transportation. Sleighs were hired to carry goods. Schools which had been closed were opened to serve for storage and distribution. At first, food was the chief item dispensed. But with the office of Fr. Edward Farrell, S.J. being opened in Moscow, generous supplies were soon available of clothes and shoes. By the middle of March, the papal station had 9000 people fed and clothed. Despite this success, there were problems. Night raids were a common occurrence and Fr. Gallagher was urged to carry an automatic. He does not say in his memoirs if he did, but it might be implied.

In this remote town, Fr. Gallagher's gift for friendship had great scope. Among his friends was the head of its central government, a man who could be rigorous by day in his interpretation of his authority, but friendly and relaxed at night with the mission officials. He would never consent during a conference to any outside suggestion, but later either carried out the suggestion as though it was his own idea, or even at a later time authorized the suggestion in writing. Thus he saved face while yielding. Although he ordered the removal of a group of exiled Russian priests from those eligible for feeding by the papal mission, he yielded to Fr. Gallagher's explanations that since the donor, Pius XI, was himself a priest, other priests should be able to enjoy his gifts. A Polish Catholic was the custodian of a school which also served as a papal relief station. In keeping with some agreed-on practice, the school flew a papal insignia over its door. This annoyed the governor, so he ordered the building, school and station closed. When it was explained to him
that the insignia was a commonplace on papal relief stations, he permitted it to be open as a station, but no longer as a school. The janitor, who was hired by the school was out of work, so Fr. Gallagher put him on the payroll of the mission. A member of the A.R.A., who experienced the difference between this man's unbending rigor by day, and his geniality by night termed him a "sunset chameleon".

But Fr. Gallagher's chief Russian friend during his Orenberg stay was a Cossack captain, a member of the old Russian aristocracy and a former official of the czarist cavalry. At an evening dinner to which the Russian governor invited the directors of both missions, he included among the local authorities this Cossack captain. Later this captain, with full authorization, made both Fr. Gallagher and Mr. Hartley, the chief of the A.R.A., honorary captains in the 11th Division of the Cossack cavalry. Both the Russian captain and Mr. Hartley were excellent horsemen. One day they arrived at the papal mission on horseback and with a third horse for the wholly inexperienced Fr. Gallagher. After instructing him never to gallop on a paved road, they set out. As soon as they came to a paved road, the Cossack captain called fiercely to the horses to gallop. Despite the fact that his horse had no bit in his mouth, Fr. Gallagher's performance not only won him commendation, but the horse as a gift. As the snows melted in the country districts, a horse was a more reliable source of transportation than a Ford. Often the captain went with Fr. Gallagher on his missions, and his presence expedited matters. Through Fr. Gallagher, the captain extended an invitation to five exiled orthodox priests to dine. No one, the captain insisted, could take umbrage at such a gathering since the ecclesiastics were meeting with a Russian officer as an interpreter. He also told Fr. Gallagher what Fr. Walsh hoped was not true, that no matter how much good the papal mission accomplished, none of its charity would rub off on the anti-religious animosities of the Russian government.

Orenberg was furthermore a place where political prisoners were sent and scrutinized. One day a man came seeking a clerkship. Since the Russians hired and paid clerks, Fr. Gallagher could at best offer him a post as a private secretary on the papal payroll. The man admitted he had come to Fr. Gallagher with his services in reading and translating Russian because the Cossack captain had sent him. This captain seemed to know something about everyone who came to Petrograd. The stranger proved to be an orthodox priest from a Petrograd seminary who was under surveillance in Orenberg. He refused money payments for his services to the mission since any money found on him would jeopardize his partial freedom. Perhaps coyly, he later asked if he might serve Fr. Gallagher's daily Mass. He informed Fr. Gallagher that he had learned of his priestly character from the Cossack captain who knew this fact, but kept it safe from the authorities. As an unmarried orthodox priest, he was seeking union with Rome and continuation as a priest. A letter with this request was sent by Fr. Gallagher through the diplomatic pouch a few
weeks before the closing down of the papal mission. Before an answer could come, the priest had died of galloping tuberculosis.

It was not merely unusual people one met in Orenberg. Its climate was also unusual. Summers were as hot as possible, and winters equally cold. When winter ended in March, the heat of summer arrived by April. Flooding was then a common and serious condition. The stations in the lowlands across the river from high-cliffed Orenberg were flooded, but from the supplies of the papal mission in the town the country people could be fed. When the skill of the A.R.A. crew had overcome the damage, the countryside was everywhere dotted with lilies of the valley. The rich and fertile soil could soon produce foodstuffs capable of feeding the inhabitants of the city and its country areas.

However, in early June 1923, both missions were ordered closed and Fr. Gallagher was expected back in Moscow by June 19, 1923. With its records carefully triplicated and its surplus supplies allocated between city and country and bonus gifts for its workers, everything was ready for the mission staff to depart. A final talk with the Cossack captain indicated his intention to stay with the Soviets and to alleviate where he could the harshness of their regime. He indicated that any future correspondence would be most unwise. Fr. Gallagher's pages of appreciation in his memoirs, hurriedly summarized here, were his way to make known the character of a man willingly remaining in a strange system in the hope that some of its rough edges might be smoothed. The Orenberg people held back the departure of the train by a half-hour to express their appreciation for kindnesses which their government just took for granted without any visible sign of gratitude.

When the A.R.A. departed from Moscow on July 20, 1923, the papal mission was left isolated. It had to buy its supplies at high prices from the Russian government to distribute gratis to needy Russian people. All its requests were treated with severity. Its lodging became precarious. Courier service was denied. The worst of the famine had passed so the government had no reason for friendly cooperation. Fr. Walsh's requests about the church and churchmen were ignored. Once after three requests he was allowed to visit Archbishop Cieplak in prison.

There was one request which Fr. Walsh made in the name of Pope Pius XI. This was permission to move the remains of Saint (then Blessed) Andrew Bobola from Russian territory to Rome. Once in the fall of 1922 when Fr. Walsh had made this request, he was informed that he might take them provided he left Russia for good. Not wishing to jeopardize any possibility of doing some good for the church in Russia, he had declined this offer calculated to get rid of him. Now that the relief work of the papal mission was all but impossible, it appeared to be time to repeat the request. This time it was more genteely granted.
To know how the remains of Bobola were in Moscow, it must be re-called that in the late spring of 1922 when the churches were being despoiled, they were taken from a church in Polodsk. They were stripped of vestments, found strangely incorrupt and moved first to Vitebsk, and then to someplace in Moscow. When Fr. Gallagher first arrived in Moscow ahead of Fr. Walsh, he had been informed that the remains were in the Petrovska Museum. Despite an early visit there to a room where remains of clerics were said to be on exhibition, no sign of Bobola remains were evident.

In September of 1923, negotiations for the transfer began with Tchitcherin, Russian Secretary of Foreign Affairs, a former Czarist official. They were concluded with his subordinates. An agreement had to be reached on the route to be followed. In all events it was to avoid all Polish territory, since Bobola was a favorite figure there. Despite a Russian proposal for travel by rail to northern Europe and then by water to Naples, the final agreement was to follow a route from Moscow, Odessa, Constantinople, Brindisi and Rome.

Fr. Gallagher, who had been a full Director in Orenberg, was designated as the one to accompany the remains and to do so without fanfare. He was supplied with a diplomatic passport signed in red ink by the Russian Secretary of State. Since Russian control would end with the arrival at Constantinople, Fr. Gallagher contacted Muktah Bey, the Turkish Ambassador in Moscow to arrange for a transfer of the remains from a Russian steamer to an Italian liner on its way to Brindisi. The man was cordial toward expediting what was termed "diplomatic baggage" which was being forwarded by the Russian State Department to the Vatican. He made no inquiries as to its contents. On Fr. Gallagher's Vatican passport, Muktah Bey put a signature for use with Turkish officials. He also wrote a letter whose content he disclosed to Fr. Gallagher. It was to be used only in an emergency if the Turkish-countersigned Vatican passport was questioned or not honored.

To obtain the "diplomatic baggage," the term officially used for the remains of Bobola along with a trunk or two of mission records, Fr. Gallagher was brought to the Petrovska Museum, the same one he had visited earlier in vain for the Bobola remains. Fr. Gallagher and his official interpreter met the Russian officials -- two secret police officials and the Moscow Director of Customs. Off the main exhibition hall was a store-room with dusty objects, plus a much less dusty casket with the Bobola body. The casket appeared to have been placed rather recently in this room. Since the vestments had earlier been removed, the marks of Bobola's martyrdom, as described in the breviary, were evident. Efforts to have an examination by a priest who had examined the body in Polodsk were in vain. In a private conversation, this priest, by the name of Baronavski, informed Fr. Gallagher what were the basic identifying marks. These could be verified. The coffin was stuffed with cotton and placed in a strong wooden box with its empty spaces also stuffed with cotton. Then this
outside box was padlocked and sealed with the seals of Pope Pius XI and the Moscow Customs.

Since the express from Moscow to Odessa had no freight car for this diplomatic luggage, a special caboose (called a tripluska in Russian) was attached to the train. The doors of this car were also locked and sealed. To get the expedition off to its first bad start, the interpreter of the papal mission was arrested just before the train pulled out. The showing of the diplomatic passport signed in red by Tchitcherin freed the man from the secret police. A special interpreter was supplied for the Russian portion of this trip. He was a Russian Jew named Joe, a genial man of thirty years of age who had been educated in London. When the train reached Bryansk in the Ukraine on October 4th, it took on an overnight special guard of 16 armed soldiers as a precaution against night-time robbers. Joe rewarded these men next morning with coffee, bread, marmalade and cigarettes. The next stop was at Kiev, where a change had to be made for Odessa. The station master objected to joining the tripluska to this newly-organized train since he lacked explicit authorization. However, when Joe took the diplomatic passport to a G.P.U. man in the town, everything went well. He could hardly believe the magic quality which this passport had on the secret police both there and in Moscow. When the train arrived at Odessa on October 6, the passengers and baggage had to be placed on a transport named the Tchitcherin for the Black Sea voyage. There were delays, and the trip resumed only on October 15. The collector of the port maintained that the passport precluded from inspection only the relic box and the documents. All else was most meticulously inspected. Finally the box with the remains of Bobola were safely bestowed in a cargo of grain which the Russian authorities were exporting despite the rigors of the recent famine.

All seemed destined to go well on this last portion of the trip under Russian supervision as the Tchitcherin sailed on October 15 from Odessa to Constantinople. The Russian captain and the passengers were friendly, although of the latter some were not quite sure if they had really quitted Russia. Toward the middle of the night, the ship was ordered to stop by a Russian submarine chaser. It seems that a Russian secret service agent, whose presence aboard was assumed as routine by the captain, had either boarded without all necessary formalities or was suspected of being a defector. He was brought on deck, and taken away from the boat by the submarine chaser crew. The interrupted sailing then continued.

The Bosphorus was now near at hand and had even been entered, when suddenly the vessel was quarantined by Turkish officials for five days due to a fear of cholera. No plea or passport was of any avail. Telegrams could be sent to alert those in Constantinople who were expecting Fr. Gallagher. After five days of quarantine and after rough injections against cholera, Fr. Gallagher was welcomed at the dock by the Apostolic Delegate, Msgr. Philippi. The box with the rel-
ics was left in the cargo since precautions had to be devised not to upset the Moslem views about moving the dead. The next day a small barge arrived to take the papal baggage which the Russian captain of the Tchitcherin had obligingly placed on the deck. The removal was challenged by the head of the harbor police. He was not satisfied with answers as to diplomatic cargo covered by both Russian and Vatican passports. In his eyes the shape of the box indicated that the dead were being disturbed contrary to Moslem tradition. If any removal of the box to the barge was possible, permission must come from the Collector of the Port. His office was some distance away, so Fr. Gallagher hired a launch to go off to interview this official, hoping the Carnero, on which he and his cargo was to travel, would not have sailed in his absence. Only the Collector's assistant was on duty that day since it was a Moslem holiday. The time had come for Fr. Gallagher to use the letter of Muktah Bey. Since it was addressed to the collector, his assistant would not think of opening it, but since Fr. Gallagher knew the contents, he explained that the Turkish ambassador in Moscow wanted the full cooperation of Turkish officials in the moving of this diplomatic cargo. The assistant thought he could take the chance, but he kept the unopened letter.

Fr. Gallagher had hoped that this letter might have been preserved as an external sign of the friendship and cooperation of Muktah Bey. So with this somewhat meager authorization from the assistant collector, the precious cargo went on the barge, and then on the Italian liner, the Carnero.

This episode was the last serious delay experienced in bringing the remains of St. Andrew Bobola from Moscow to Rome. However, by regulations stemming from World War I, no vessel could go through the Dardanelles by night. Hence the hours of the first night were lost. The voyage was uneventful but enjoyable with stops at Athens, Corinth and Corfu and a good look at Lepanto. Finally the Carnero was in Brindisi. By an overnight express, Fr. Gallagher and his cargo reached Rome on November 1, 1923. Since it was a holy day, the body of Bobola could not be moved until the following day. Then it was deposited in the Matilda Chapel of the Relics in the Vatican. Three prominent Italian surgeons examined the remains, and saw its relation to the arm of Bobola which had gone to Rome directly from Poland before the theft by the Russians.

Despite the holy day, Fr. Gallagher, who was met at Brindisi by Msgr. (later Cardinal) Pizzardo, could go quickly to Rome and to the German College. Because Fr. General was visiting there that day, the two could meet without formality and with Fr. Gallagher still in mufti and mustache. On the early evening of November 2, he had a private audience with Pope Pius XI. Within a few days a message from Fr. Walsh proposed the return of Fr. Gallagher to Russia since the Russians were denying admission to Fr. Henry Irwin, S.J. who was expected to assist Fr. Walsh there. This new proposal never eventuated because the papal mission, as earlier the A.R.A., came fully to a close. Fr. Gallagher, though late, was setting out for the Irish
tertianship whose long retreat he had to experience near the beginning of the following year. On an arranged stop-over in Paris, he met the A.R.A. head of the Orenberg mission, Neil Hartley and his assistant, Mr. Hale. Were they surprised when in meeting their fellow honorary Cossack, they found out for the first time that Mr. Gallagher, whom they knew, was a Catholic priest and a Jesuit.

Fr. Gallagher and Fr. Feikuš
Chapter Eleven

GROPINGS FOR MINISTRIES, 1921-1926

When the New England regio was constituted in 1921, there were three educational institutions in its territory: Holy Cross in Worcester, Boston College in Chestnut Hill and Boston College High School in the South End of Boston. It had three parishes: the Immaculate Conception in the South End, Saint Mary's in the North End and Holy Trinity, a German national church, on Shawmut Avenue. There was a villa at Keyser Island in South Norwalk, Connecticut, owned by a group of houses in the united province. It had no houses of formation, and when the era of the regio closed, the schools and the parishes were the same. Special arrangements had still to be made about Keyser. But a noviceship-juniorate had been established in 1923 at Shadowbrook, really in Stockbridge, Massachusetts, but ultimately with a postal address in Lenox, to whose center it had closer proximity. Fairview, the house of philosophy, had been opened at Weston, Massachusetts in early January of 1922, although a few residents arrived very late in 1921. What other projects besides scholasticate purchases, refurbishing and added construction had been sought out or attempted to increase ministries, must now be considered.

One of the first considerations at province consultors' meetings was the possibility of a second high school in the Boston or greater Boston area to relieve the pressure of numbers on Boston College High School, and to keep both the old and the possible new school of moderate size. Cardinal O'Connell indicated that he favored a second Jesuit high school. Fr. Joseph J. Hanselman, the American Assistant at the General's Curia, opposed the idea. Do well or better with the school you have, was his view. The idea of a second Jesuit high school, in or near Boston, originally warmly received, seems to have petered out. Another early educational possibility was the proposal made by Fr. William (Pa) Walsh to accept property in Burlington, Vermont for a school. It was considered an unsatisfactory proposal since the location was so close to St. Michael's in Winooski, Vermont, run by the Fathers of Saint Edmund.

Boston College showed some change during the vice-provincial period. Its graduate department, which had been begun in 1912 by Fr. Matthew Fortier and closed as a World War I casualty, was re-instituted under Fr. James F. Mellyn. It is a bit difficult to associate Mellyn with Boston College in educational instruction and administration from 1916 to 1926, because of his extended and distinguished career at the High School and the Immaculate. There he was treasurer, preacher and the moderator who brought the Catholic Alumni Sodality to pre-eminence. At the May, 1923 consultors meeting, Fr. Mellyn proposed to inaugurate that fall a bachelor of education program for
present or potential teachers. Courses would be held at Boston College High School afternoons and evenings and on Saturday mornings. Seemingly three full-time Jesuits would be needed, but it was possible that staff members of Boston College would pitch in and supply the teachers. It was assumed as a strong point that the program would pay for itself. Although Fr. Mellyn was invited to the consultants meeting to explain the project, the decision was postponed for more study. Such a school did open in 1924 and became the main nucleus of what was long termed the Extension School. This so-called extension school included in addition to its under-graduate work the original and more developed graduate division at the master's and ultimately the doctoral level. There was at times an ill-considered mix of courses open rather indiscriminately both to lower division college students and also to graduate students. This mix caused later trouble in 1934.

At the same time when Fr. Mellyn requested permission for the undergraduate program to be extended over a series of years, a request came from Cardinal O'Connell through Msgr. Augustine Hickey, the diocesan superintendent of schools. This request asked that a summer school might be opened by Boston College in 1923 for sisters. Enough students were being guaranteed, but the project was received coolly by the consultants. If it were to be done, it would be done only because Cardinal O'Connell wanted it. But it seemed an infringement on the leisure of the fathers at Boston College if they were held to teaching a variety of courses for five or six weeks during the summer. It did not seem of any significance that Fordham for some years had operated a summer session as a normal project. In the consultants' eyes, the summer was a time for one's own retreat, for the possible giving of one or two retreats and having adequate rest. However by the summer of 1924 the Summer Session began and was soon open to others than sisters. It became an influential factor vis-a-vis religious groups, public school teachers and even college failures who profited from a Jesuit approach to a subject. With time it could become with a simple administrative set-up a considerable source of revenue. This extra money could assist schools with high-level value objectives, but with a low profile in revenue.

A proposal of Fr. William A. Devlin, the rector of Boston College, was perhaps more pragmatic than that of Fr. Mellyn. In May 1922, Fr. Devlin proposed to the province consultants that they approve the beginning of a business college at the Chestnut Hill campus. The project would require the services of three Jesuits: a dean, an ethics professor, and a teacher of apologetics. The remaining staff would be lay associates. Initial costs were placed at $30,000. The reception from the consultants was cool. There was no such money to spare. Neither were three Jesuits available for the work. In the last place, there was adequate collegiate work already at hand for the numbers of Jesuits available. Apparently before he left office in August 1925, Fr. Devlin once again broached some plan for a business college. At the November 15, 1925 consultants meeting
it was indicated that Fr. General wanted more information on the proposal. Whatever action was taken to satisfy Fr. General, no more is heard of it. When such a school did come to fruition at Boston College in 1938, its original curriculum followed a liberal arts approach with many humanistic, philosophical and religious courses with business concentration chiefly at the upper-division level. Thus it was not, as Fr. Devlin termed it, a business college, but as it came from the hands of Fr. McGarry, Fr. Maxwell and Fr. James Kelley, a college of business administration. Now it has a more plebian name.

An odd quirk confronts us concerning Holy Cross. In the closing days of the vice-province there had been discussion of the purchase at Stoney Point in Newport, Rhode Island of an estate for a villa. It appears to have been intended for Weston, whose philosopher's villa at Keysor Island had been forced to use the often chilly and rainy days of rather early June to accommodate the needs of regents in July. With the possible arrival of theologians at Weston, there could be more need for villa space. But the cost for the necessary upkeep of this Newport property seemed very high. Fr. Dinand and the house consultors at Holy Cross were prepared to buy the property. Since Holy Cross was turning away by the summer of 1925 many qualified boarding applicants, the plan was proposed that boarding freshmen would study and be housed in this Newport property, and then proceed to Worcester for the remaining three years. During the summer, the province could use the place for a villa.

Since there were foreseen problems on possible and undesirable competition with other Catholic institutions in Rhode Island, plus the need for a welcome from Bishop Hickey of Providence, and the question of a Rhode Island charter for a part of an already going and chartered Massachusetts college, Fr. Dinand was designated to look into them. Bishop Hickey explained to Fr. Dinand in patently painful fashion the trouble which he had had with the Dominican Fathers at Providence College and especially their provincial. He believed he had met hostility and defiance. So raw did he find his relations with the Providence College group that for the present he could not welcome any second collegiate group of religious into his diocese. But he was most willing to have the Jesuits for a retreat house. The project for a separate Holy Cross freshman boarding class off the Hill ended here and the retreat house never eventuated.

The possibility of a retreat house somewhere in the vice-province was uppermost in the plans of Fr. O'Gorman. He proposed such a possibility to the consultors on February 1, 1922 and suggested that the director of the work be Fr. Joseph N. Dinand, at that date still socius to the Maryland-New York provincial. When rector at Holy Cross from 1911 to 1918, Fr. Dinand had begun a week-end retreat for men in the Holy Cross buildings when they were free from other occupants in late August or early September. These retreats continued even after Fr. Dinand's second term (1924-1927). They were discontinued in the middle thirties by Fr. Francis J. Dolan. By this time
Jesuit retreats were available at Cohasset. But the Holy Cross weekend retreat appealed to many men from Worcester and Worcester county. It would seem that they were becoming an administrative inconvenience, often a bureaucratic reason for discontinuing good projects. But what Fr. Dinand had begun during this first term at Holy Cross was fresh in the mind of Fr. O'Gorman in 1922, and he hoped to take advantage of it.

The consultors approved the idea of a retreat house, but were never satisfied with the proposed locations. Reading the consultors' minutes during these years makes one conscious of a New England bishop whom few perhaps have known as so well-disposed. By the summer of 1923, Bishop George Albert Guertin of Manchester, New Hampshire, proposed a property at Laconia for a retreat house. The consultors saw no reason to expand into New Hampshire especially if they were expected to buy the property which had a $30,000 mortgage. Even if the land were a gift, they saw no reason for going there. Why go, they said, to New Hampshire with only 145,000 Catholics, in preference to the possibility (and that is all it was for years) of settling in the Hartford diocese with 550,000 Catholics? The bird in the bush (receding, if not a mirage) was more attractive than one nearly in hand.

The refusal to consider Laconia did not discourage Bishop Guertin. In the November 1923 consultors' meeting, the first one attended by Fr. Harding Fisher as consultor, a piece of property in Wakefield, New Hampshire was discussed as a site for a retreat house. If Laconia was too far, more so was Wakefield. Its distance, moreover, from salt water made it impossible as a summer villa. The consultors were told that Bishop Guertin was still searching for a site acceptable to the province views. He was on the watch for some property in Manchester, New Hampshire to be closer to population centers. Fr. Kilroy, when vice-provincial, and Fr. Joseph H. Rockwell visited the proposed Manchester location and seemed impressed. Fr. Rockwell, it might be noted, had during his years at Boston College instituted a guild for women teachers in Manchester. This was the Avila Guild which sponsored an annual retreat among its activities. But despite Bishop Guertin's efforts and welcome, nothing came of this third and seemingly last possibility. This failure reinforced the sorrow of Fr. General that there was no Jesuit establishment in northern New England.

In 1922, during the regio years, St. Mary's reached its 75th anniversary as a Jesuit church. This is thirteen years later than its 75th anniversary as a diocesan establishment in 1834. Parochial troubles began at St. Mary's by early 1842 when the followers of rival co-pastors each sought top position for their favorites. Even when both priests after some initial reconciliation had been transferred elsewhere one at a time, two succeeding pastors seemed incapable of dealing with rival factions. In such circumstances, Bishop Fitzpatrick requested, through his friend Fr. John McElroy, from Fr. Peter Verhaeghan, a Missouri province man who was then the Maryland
province provincial, that the Jesuits take charge of St. Mary's. The task of pastorthen came to Fr. McElroy who had earlier that year conducted a diocesan priests' retreat as he had conducted the first one in the diocese in 1840. Whatever was the cause of the dispute among the factions of the laity, it seems to have been removed by the coming of the small Jesuit staff. Now in 1922, the 75th anniversary of this Jesuit assumption of the pastorate at St. Mary's was about to be commemorated. To make sure that its celebration in 1922 would not stand out as too starkly Jesuit, the pastor, Fr. A.J. Duarte, was instructed to confine the celebration to the parish and to be sure that the brochure prepared for the days of celebration be shown in advance to Cardinal O'Connell. No umbrage might then be taken at a simple and confined celebration of a Jesuit, as opposed to an archdiocesan, celebration of seventy-five years. This commemoration was taking place when former families and descendants of former families of St. Mary's still tended to return there for their Sunday worship for confession, and for the variety of other spiritual activities supplied by the parish. This loyalty may have caused some jealousy requiring wraps around the Jesuit celebration of the 75th year of the coming of Fr. McElroy and the quiet quelling of the parish discontent.

In 1923 a reorganization of college curricula under a committee chaired by Fr. Francis J. Connell had even wider effects than appeared on the surface. The chairman of this group was the author of a text on poetry which was the standard one in Jesuit schools even into the fifties. One significant aspect of the reorganization was to cease to require some courses that were previously prescribed for seniors and juniors. Among them were astronomy, geology, history of philosophy. Hence there was space for electives. Now electives could be offered in more ways than one. They could be so arranged as to constitute an upper-division sequence or as disparate subjects. The early tendency seems to have been to the latter, although pre-medical students seem to have been able to have as interrelated a series of courses as possible.

In 1924 Fr. Francis X. Downey, a former regent at Holy Cross from 1916 to 1918 and the prefect of studies at Regis High School in 1922-23, became the dean at Holy Cross in succession to Fr. James A. Mullen who had been prefect of studies there since 1908. The term "dean" replaced the older terminology of "prefect of studies" at this time. In a matter of a few years, Fr. Downey had made it possible for students other than pre-medics to acquire an upper-division sequence of courses in a single subject. Initially only a few academic subjects were thus structured; in time, many more. For years it was common practice for Jesuit colleges to have upper-division sequences in the junior and senior years with even a possible lead-in to them by one sophomore course. Now such sequences are extended downward. But upper-division sequences were so much a commonplace in the 1930s, 1940s and early 1950s that one might think they were as old as the Ratio of 1599. But here in New England, as elsewhere I dare say in the east, their genesis stemmed from the efforts slowly begun at
Holy Cross by Dean Downey. He also looked favorably on cutting down the number of course credits and of encouraging outside reading of material cognate to class work. This practice of collateral reading, even on a very limited scale, was all but revolutionary when it replaced a thorough, but exclusive, repetition in examination of what the professor had said in class without any benefit or disadvantage of competing views or data.

Those who taught at Holy Cross in Fr. Downey's day know that some oddities in conduct of his office led to another assignment for him in 1929. Any honest look, however, at what he began structurally shows that he brought Holy Cross clearly into the mainstream of 20th century collegiate education. With time his structural arrangement of elective sequences was imitated, or less fearfully carried out. One of the regents at Holy Cross in Fr. Downey's time, Fr. Joseph R.N. Maxwell, did much the same work for Boston College's elective system when he was dean between 1935 and 1939. When Fairfield opened its college, this whole system was assumed as appropriate. What once was innovative was then de rigueur.

About Fr. Downey, this item might be added as a James A. Broderick footnote. When Fr. Downey entered the Society in 1906, he was Irving J. Downey. Fr. George Petit, the novice master at Poughkeepsie from 1904 to 1917, did not approve of names such as Irving, even though novices then were not addressed as Irving, but as Brother Downey, and, only a short time before, as Carissime Downey. So a year later the name is listed in the province catalogue as Francis X.J. Downey. In a short time, the J. (for whatever it stood) was dropped, and henceforth he was Francis X. Downey. It is said that there are other such changes in undesirable names. I have looked through old catalogues and have not found any; perhaps the change took place before the baptismal name was first recorded under a new one in the catalogue. Since some of Fr. Petit's novices still survive and honor his memory as Yonkers men do Larry Kelly, they might be able to give added information. Someone of them may even have such a religious name.

As a final item in this chapter which has progress as well as so many might-have-beens from 1921 to 1926, there is cited an offer which envisaged both a school (either college or high school) and a retreat house. When John Gregory Murray, Holy Cross, 1897, became Bishop of Portland in 1925, (the second of five Holy Cross College bishops of Portland: Healy, Murray, McCarthy, Feeney and O'Leary) he turned for aid to his friend, Fr. Joseph N. Dinand. This eloquent rector of Holy Cross (Roaring Joe) had preached at the solemn benediction in the evening of the bishop's consecration as auxiliary of Hartford in April, 1920. Bishop Murray told Fr. Dinand that he expected either a Jesuit high school or college in Portland. He was disappointed in Cheverus which had begun in 1917, and which was conducted by diocesan clergy. Murray had some unspecified property in view and he believed that the diocese should aid in financing his proposed ed-
ucational project. When a similar request was expressed directly by
the bishop to Fr. Kilroy, the vice-provincial, he had requested a
delay on any formal request until the vice-province was an indepen­
dent province. Shortly before the final division, Murray had called
reiterating his desire for a high school or college, and adding a
request for a retreat house. By letter he proposed the latter at
Cape Elizabeth. Since Fr. General had written in 1924 that he was
grieved that there was no Jesuit foundation in northern New England,
it was presumed that Roman permission for a retreat house would easily
be granted. The bishop added that the Cape Elizabeth foundation
might become the location also for some educational venture. With
the ending of the vice-provincial phase in New England Jesuit life,
this proposal also seems to have ended. Liquidating debts on a
scholasticate at Weston and the feeding and educating of men in all
phases of training seemed to preclude expansion. Primum est vivere,
or, improve what you have, according to the mind of Fr. Joseph
Hanselman.
Chapter Twelve

THE FINANCIAL SETTLEMENT (May 1926-August 1929)

Two documents were drawn up to arrange for the financial arrangement between the New England area and the Maryland-New York Province. The first and tentative one was worked out by Fr. James McGivney, the procurator of the combined province. It was approved on May 21, 1926 and contained, in addition to allocation of funds and assumption of debts, the understanding that this initial agreement was to be finalized only after three years of trial. On September 12, 1928 the two province procurators (Fr. McGivney and Fr. Joseph J. Williams) were authorized to prepare a draft of a final agreement. This second agreement essentially followed the original one, but it had to make some special arrangements concerning the ownership of Keyser Island, which Fr. General's decree had allocated to New England. Since there was a debt owed by the Keyser Corporation, an agreement had to be made either to have it assumed directly by New England or be cared for on the score that the same amount of money was additionally due to the New England Province from the Maryland-New York Province. This final settlement was accepted on August 4, 1929 by Fr. Edward C. Phillips, the Maryland-New York Provincial and his four consultors: Fr. Francis X. Byrne, Socius; Fr. Vincent A. McCormick, Rector of Woodstock; Fr. W. Coleman Nevils, Rector of Georgetown; and Fr. William A. Devlin, Rector of St. Andrew-on Hudson. On August 27, 1929 the document was signed for the New England Province by Fr. James M. Kilroy, Provincial; Fr. Louis J. Gallagher, Socius; Fr. James H. Dolan, Rector of Boston College; and Fr. Edward P. Tivnan, Rector of Weston.

What were the financial contents of the 1926 agreement? Whatever were the debts of the old province, not spelled out but estimated at $1,500,000 were to be assumed by the Maryland-New York Province. What did this mean as far as the new province was concerned? It meant no debt for the purchase, modification and past upkeep of Shadowbrook and it meant that there was no debt for the purchase of Weston, its early modifications and the initial costs of the construction of the new building at Weston. However, $300,000 was due on Weston construction as of July 31, 1926. This became the responsibility of the New England Province as well as all debt contracted thereafter, which could be considerable since construction and equipment bills would continue until the construction was finished in late May, 1927.

It should also be noted that the sums realized by the sale of Yonkers in 1924 had already gone to the common fund under Fr. McGivney. This would also be true of the $500,000 given by Mrs. Helen Grant, the friend of Fr. Kilroy, to pay for the chapel-auditorium
The Maryland-New York Province was to receive certain perquisites because of its assumption of the $1,500,000 common debt. These special perquisites receivable included the revenue from the province farms in Maryland and Pennsylvania, and the annual profits from the Messenger of the Sacred Heart. Fr. deBloys' figures in 1920 had indicated the annual profit of the farms to be $31,000 and the profit from the Messenger to be $80,000. The farms dated back to the old Society, and by will and corporation title had been held for the day of restoration. The Messenger had begun in 1866 by Fr. Benedict Sestini at Georgetown. Subsequently it had been edited from Woodstock (1869), Philadelphia (1885) and later from locations (after 1894) in New York City which were known as Kohlmann Halls. The Messenger had one serious financial setback when its second editor, Fr. Raphael Dewey, once a socius at West Park and editor on its removal to Philadelphia, is said to have absconded with its funds. His name disappears from the province catalogue. His assistant, Fr. John J. Wynne, was later in charge. During Wynne's editorial tenure, there were for a time two Messengers, the Sacred Heart Messenger and a second magazine called simply the Messenger. This latter journal was a cultural and social one, and was the forerunner of America, which Fr. Wynne and some colleagues began to publish weekly in April 1909. For many years the Messenger of the Sacred Heart under such long-term editors as Fr. John H. O'Rourke, Fr. John J. Corbett and Fr. Charles J. Mullaly was a highly praised and profitable venture. In 1929 it was a considerable source of income to the Maryland-New York Province.

It might be noted that in 1927 at the first New England Provincial congregation (which elected Fr. J. Harding Fisher as its procurator and Fr. John B. Creeden as the substitute) a motion was introduced on the subject of revenue from the Messenger, which proposed that one-half accrue to New England. This motion was defeated on the score that final financial arrangements were still pending, but when the final arrangement was accepted, no change was made in the disposition of the roughly $80,000 annual profit. It still went exclusively to Maryland-New York.

One explicitly financial addition made in 1929 was to grant burses which had been derived from New England to go to the New England Province. All of the other possessions of the old united province remained with Maryland-New York. However, some arrangement in connection with a Keyser debt to St. Andrews was made to reimburse New England from funds derivable from that area to the Jesuit Seminary Guild.

The important change in the 1929 agreement concerned Keyser Island. While Keyser Island had been assigned to the New England Province by Fr. General's 1926 decree, this property was not a province possession, and hence not so easily surrendered. The Island and its
buildings were owned by a series of houses many of which were part of the Maryland-New York Province, and which were asking reimbursement for their corporate funds. To complicate the situation, the Manresa Institute owed a $10,000 debt to St. Andrew's, and this sum was now a New England Province liability.

To understand this complicated financial ownership, some history of the purchase, resale and expenditures are necessary. Keyser Island was purchased for $32,500 in late 1888 from John H. Keyser, a New York City alderman who had been associated with discredited political figures. At the time of purchase the property had 23 acres of dry land and about the same amount of what was described as saltmeadow. A causeway of three quarters of a mile supplied a dry road running through the marshy land and was part of the main island property which faced on to Long Island Sound. In addition to barns, there were three houses of which one then and until the island was sold to the Connecticut Light and Power Company was known as The Mansion. In 1889 a Connecticut state charter obtained changed the name legally from Keyser Island to Manresa Institute, though the old term was regularly used in popular speech. The two names were combined on the license plate of the island's automobile -- MIKI (Manresa Institute, Keyser Island). The property by its charter had a tax-exempt status as a retreat house and a summer residence for men engaged in college work.

While the island initially attracted retreatants, especially prominent ecclesiastics on the verge of becoming bishops, and served periodically in its early days as a residence for mission band members, its best known use was as a summer villa. Initially it served this capacity for teachers from New York City and Jersey City. For them it was a kind of replacement for the short-lived villa at Cold Spring Harbor or Oyster Bay as this place was interchangeably known. This villa had been a purchase of the New York Mission prior to its union in 1879 with the Maryland Province. The Boston and Worcester houses had a villa which Fr. Robert J. Fulton had obtained in 1873 during the first of his two rectorships at Boston College. Fr. Francis C. Barnum, who was no admirer of this villa, has left an account of it in the second volume of his Stray Notes. A Mrs. Baker, a Boston Quaker, had offered the house provided the surrounding land was bought. This place was on Scanticut Neck which extends into Buzzard's Bay a few miles from the center of Fairhaven. The worn-out main house, close to the water, was on property overgrown with scrub. There were no walks and gardens, and to emphasize its unlovely features, Fr. Barnum writes of an adjacent saltmarsh, mosquitoes, poor water supply and the absence of a clean beach and surf. One would gather that the villa there was a miserable affair.

In the summer of 1889, while Boston and Worcester men still went to Fairhaven, a villa was opened at Keyser and frequented by members of the New York and Jersey houses. On September 9, 1897, when the place had not succeeded financially either as a villa or as a retreat
house, it was leased with the understanding that it would be available for Jesuit use during July and August. The island needed an additional dwelling, but the province was in no financial position to build one either to attract retreatants or to serve as a more commodious villa.

Now comes the plan of Fr. Edward I. Purbrick, the Englishman who was provincial of the Maryland-New York Province from 1897 to 1901. On October 13, 1898 he wrote to individual schools of the province and asked them to buy shares from the province in the Keyser property. Thus the ownership could pass from the province to a group of schools. He pointed out the failure of the place as a retreat house which had been a dominant purpose for which it was acquired. By 1898 the province had spent $38,552 for the original purchase and improvements. The place must now either be placed on the market for sale or some sale arranged with a group of interested colleges. The cost of the place would be divided into seven full shares with the hope that five might be taken by five larger schools and the remaining two divided for sale to four smaller schools. Initially the cost of a full share was estimated at $5,507.44 payable either in full or on a promissory note from the province at three percent with an annual interest charge of $185.24. Each of the purchasers of a half (one-fourteenth) share could buy the share outright at $2,753.72 or at an annual interest rate of $82.62 on a promissory note held by the province.

Fr. Purbrick was not sanguine that all those invited to buy would do so. He pointed out that Boston College and Holy Cross had the villa at Scanticut Neck, though only Boston College was its owner. He believed Georgetown, Fordham and Xavier would buy, but he was not sure of any others. Any unsold shares, he noted, would be held by the province, thus entitling it to a place on the Board of Trustees. In an attempt to make the purchase more palatable, he promised that the province would assign a few fathers to the place for retreat work, and a series of brothers for the upkeep. An annual province tax of $150 would be expected from the corporation for each of the fathers assigned, but the province would make no charge for the brothers. As a way of building up retreats and villa, he proposed that the corporation spend between $20,000 and $30,000 for a new structure.

The returns were beyond Fr. Purbrick's expectations. By January 16, 1899, three months after his appeal, three of the five large colleges (Boston, Georgetown and Xavier) were prepared to each buy a one-seventh share. St. Joseph's, St. Peter's, Gonzaga and Loyola of Baltimore were each ready to purchase a half share, which left two of the larger shares unsold. The hold-outs were Holy Cross and Fordham. It was not too long before Holy Cross announced its intention to take a full share, on May 12, 1899. The decision of Fr. Reid Mullan of Boston College to sell the Fairhaven villa probably hastened the change of mind for Fr. John F. (Jeff) Lehy, then the president of Holy Cross. Only on October 10, 1900, when Fr. George Petit had become the rector at Fordham on May 22 in succession of Fr. Thomas J.
Campbell, did Fordham take its one-seventh share. As long as Fr. Campbell, who as provincial had bought Keyser as a province venture, was rector, Fordham declined to share in the collegiate ownership of Keyser. It might be noted that all the promissory notes were called and paid in 1911 when the province needed the money for the purchase of the Lilienthal estate in Yonkers at an extraordinary high price ($750,000, it is said).

Over the years between 1900 and 1926, other schools joined the corporation whose shares were now priced higher because of money spent on new structures. The first additional school to join was Loyola School which opened in the shadow of St. Ignatius Church, at Park Avenue and 83rd Street in 1901. Ironically, shall we say, its opening for a certain financial clientele was held to be the best thing done for the Catholic Church in New York City in fifty years. Plans for Loyola to join were first broached in 1903. In 1907 a half share was bought and paid for in full by January 25, 1908 and at the increased price of $5,667. In 1903, for some reason, St. Joseph's, originally a half share holder, was asked to take a full share and to place itself in the financial category of Fordham and Georgetown. In 1903 the price for a full share was $5,666 but St. Joseph's bought its second half share at the original price of $2,753.22. In 1915 after some controversy St. Joseph's was awarded a full-share voting right. In 1908, Canisius College, which had become part of the Maryland-New York province from the 1907 dissolution of the Buffalo (German) Mission, took a half share at the new price of $5,869.24. By 1913 it had paid $1,469.24. By 1920 it had left an unpaid amount of $4,400.00 on which it neither reduced the amount owed or paid any interest. With the separation of college and secondary school at Xavier, an original whole share-holder, there was a problem of who owned the share and represented Xavier on the corporation. A similar problem arose in Boston with the separation of the college from the high school and the church.

That the ownership was that much clarified was the result of the work of a special committee appointed to look into this matter in 1920. The members of this committee were three Jesuits who would later be attached to the New England area. At the time two of the three were stationed in New York. These two were Fr. Rockwell, the provincial and Fr. Kilroy, then rector of the 84th Street complex. The third, who died at Worcester during the vice-provincialate, was Fr. Joseph Havens Richards, then the superior at Keyser Island. Through this committee work Fr. Kilroy was made very cognizant of the main and subsidiary problems of the island's ownership and of its use. By the time of the 1929 settlement, the other two committee members were dead.

What was the disposition made in 1929 so that a clean title could pass to the New England Province? The Maryland-New York Province was from its own funds to buy out the shares of the houses in its territory. What was done is not known. The New England Province was like-
wise to buy the shares of Boston College and Holy Cross, both of which were whole share-holders in the island. Whatever may have been done is not evident from the province financial records. As to the $10,000 debt owed by the Manresa Corporation to St. Andrew's, an exchange of checks took place between the province procurators. On the score that $10,000 was due to New England for moneys received by the central Jesuit Seminary Guild, a check was made out to the New England Province from that of Maryland-New York. To clear the $10,000 debt owed by the Manresa Corporation to St. Andrew's, a province house, the New England treasurer gave a check for that amount. Thus each gave to the other and each received from the other a check for $10,000. Keyser's debt was paid, and Maryland-New York had given $10,000 more from moneys received for seminary use than the 1926 agreement would have specified. Sic omnia componuntur.

In addition to the complicated financial ownership, there might be noted some of the early construction on Keyser Island, which helped to add to the price of its whole and half shares to which reference has been made. In 1903 the first new structure was erected. Those who knew the island from 1920 to 1955 might be surprised to learn that the oldest of the shore-line residences (Gonzaga, Borgia, Kostka, Xavier) was Xavier. This house was commonly considered to be the best of these four dwellings and was most often assigned to the senior group at a common villa, and yet it was the oldest. The second of these dwellings constructed in 1906 was the Gonzaga at the opposite end of the shore front from Xavier. It had the largest porch and it was from a room facing on its second floor porch that was heard the radio speech of Franklin Delano Roosevelt nominating Al Smith in 1928. In 1907 the chapel was constructed to one side of the mansion and behind the lot on which the Kostka was later built. Early writings note with pride that the altar-rail of the chapel came from old St. Joseph's in Philadelphia and that it had come there from Santo Domingo. It was alleged to have some Christopher Columbus connection.

To make the island more useful, a summer school for regents began there in 1907 under the supervision of a juniorate professor, Fr. Francis P. Donnelly. As members of a star-studded staff were Fr. Rockwell, the dean of Boston College; Charles Macksay, later a professor in Rome; Terrence Shealy, founder of the retreat house at Staten Island; Francis J. Connell, a professor of poetry in the juniorate and a later general prefect of studies; William F. (Daddy) Clark, a distinguished scholar and rector in such places as St. Joseph's, Woodstock, St. Andrew's, and Kohlmann Hall; Elder Mullan, the theoretician of the sodalities and a later tertian instructor; and even the then provincial, Fr. Joseph F. Hanselman, who reminisced on his experiences as both prefect of studies and discipline at Holy Cross.

Nor was the use of the island for summer school in the post-villa season its only later summer use. In 1908 Bishop Michael F. Tierney of Hartford began having the annual retreat of the Hartford diocesan priests at Keyser Island. Fr. George Fargis gave the first
in this line of retreats. This practice persisted until 1930 when the new St. Thomas Seminary in Bloomfield, Connecticut became the location for the Hartford diocesan retreats. At Bloomfield, Jesuits gave the annual retreats through the years until World War II discontinued them for two years until 1945, when they were resumed. The 1945 retreat was poorly received and thereafter Jesuits were rarely called upon to conduct Hartford retreats. But the memory of Jesuit retreat directors has been held in high esteem by many of the older Connecticut priests. They especially praise Fr. John H. O'Rourke, Fr. Charles Connors and Fr. Edward P. Tivnan.

One might wonder if monarchical rather than oligarchical ownership of the island would have been better for its upkeep and use. Surely at the time the New England Province inherited it, a state of more than benign neglect characterized the place. It seems to take a province rather than this collegiate type of ownership to make a villa, even the kind of one generally understood and appreciated in those days. Perhaps Fr. Campbell was materially right in holding out against an institution owned by a group of colleges even though we do not know his subjective motivation in refusing to join the Manresa Corporation as long as he was rector at Fordham.
Chapter Thirteen

ESTABLISHING A TERTIANSHIP

Until 1933, the New England Province had no tertianship of its own. Those eligible for this training went to a variety of places, chiefly St. Andrew's. Others went to Cleveland, Port Townsend in the Oregon area, St. Bueno's, the Ancient Abbey in Tronchiennes, Paray-le-Monial and Florence. By 1933 an arrangement was effected to have a tertianship within the province. The first tertianship made use of a facility which belonged to Boston College, and for whose faculty it had its chief but not exclusive use during the summer months and occasional longer holidays or weekends during the school year. This Boston College property was Bellarmine House in Cohasset, Massachusetts. Fr. Louis J. Gallagher, when rector of Boston College (1932-1937), realized that the Jesuits at that time were, as a group, tied up with summer school teaching and administration six days a week for five weeks. Hence they could appreciate a vacation spot, not too far away, to use from Friday afternoon, or Saturday noon, to Sunday evening. With prices even on large and valuable estates considerably reduced by depression-time prices, Fr. Gallagher was able to acquire the Brown estate for $65,000, according to the official Boston College triennial history.

In his unpublished memoirs of which an excellent copy is in the province archives, Fr. Gallagher makes it known that he received the cost of the place from a venerable Boston archdiocesan priest who was a Boston College alumnus. He supplies no name of the anonymous donor, and speculation here is idle. Until the memoirs were available but unpublished, it was commonly believed that college funds had procured the place. Hence there was no early guessing as to the anonymous donor.

The Philomatheia Club assisted in furnishing the place and enjoyed for themselves and their friends an open-house day prior to the first villa season. In those days, Fr. Edward S. Swift, a converted minister and then an operarius at the Immaculate who took colorful pictures of such events, caught scenes of the ladies traversing the lawns where bocce was later played and the gardens leading up to the cabins at the top of the property. In such a scene could be seen Miss Marcella Eberle, the sister of the late Fr. George Eberle, and of Charley, the long-term distinguished missioner in Jamaica. Marcy, as she was called, was one of the extremely generous benefactresses of the New England Province, and it is fitting here to commemorate her largess.

The 1933 villa season for the Boston College community had to be curtailed since on the evening of September 1, 1933, a tertianship
opened there. Fr. John M. Fox, whose sixteen years at Holy Cross had concluded at the end of July along with his six years rectorship, was the tertian instructor and superior. Fr. Fox's knowledge of the Institute may have been rather ordinary, but his kindness and gratitude would be rather hard to surpass. The first minister was a classmate of the first group of tertians -- Fr. William A. Lynch. He was both the tertian house and the province treasurer. Fr. William J. Conway, who had arranged the first living arrangements at Weston, had been minister there from 1924-25, and superior at Keyser Island in a slip-shod fashion from 1925-31, was the spiritual father. It was to this post of spiritual father combined with house treasurer that Fr. Fox tried to induce Fr. John D. Wheeler, from Holy Cross. Fr. Charles L. O'Brien, a former Springfield diocesan priest, had Cohasset as his headquarters for retreat and novena work. Fr. O'Brien had been a novice at Yonkers from 1918 to 1920, but his second year was spent at Brooklyn Prep. Three brothers were also stationed at Cohasset. Br. Thomas Glennon was the cook, Br. Michael Walsh was engineer and robe room custodian, and Br. Thomas J. Howarth was buyer, porter and assistant to Fr. Lynch. In later years he was secretary of, and influential contact man for the Jesuit Seminary Guild. He died in 1956 after an open-heart operation at Georgetown Hospital. The Seminary Guild owed much of its influence to his gentlemanly ways and efficiency.

As to the seventeen pioneer tertian fathers at Cohasset, many will be noted as among the pioneers at Weston in January, 1922. The entire group consisted of Arthur Campbell, Joseph Clink, John Cox, Frank Coyne, Richard Dowling, Leo Fair, Fred Gallagher, James Gavin, Francis Horn, John Hutchinson, Charles Kenney, James McLaughlin, J. Gerard Mears, Anthony Meslis, George Murphy, Patrick Nolan and Francis Toolin. Fr. Clink and Fr. Horn had been assigned to tertianship after finishing theology in 1932. The others had finished theology in 1931, and then taught for two years. As a form of trial, the tertians spent a month at St. Mary's in the North End caring for Haymarket Relief patients and performing house duty at St. Mary's. They also served on a monthly basis as chaplains at Boston City Hospital. During the Lenten season they assisted the mission band, especially with the numerous demands for novenas of grace. When the first year of tertianship concluded at the end of June 1934, Cohasset was once again available for a Boston College vacation season.

When the second group of sixteen tertians came on September 1, 1934, one of the previous group had been assigned as minister. This was Fr. Leo A. Fair. When Pomfret opened as a tertianship, he was minister there until he was appointed superior at St. Mary's in 1949. When St. Francis Xavier Chapel (now the Xavier Oratory) opened on the first floor of 126 Newbury Street in Boston in early 1956, Fr. Fair was its first director. He was forced to relinquish this work when crippling arthritis made his labors impossible. Where ever he was, at Holy Cross, tertianship, St. Mary's or the Xavier Chapel, he was a perennial source of enjoyment and hilarity for others. He died on
July 11, 1972.

The second and last group of tertians at Cohasset contained only one of the Weston pioneers, Fr. Harry MacLeod. Most had been teaching two years since concluding theology: J. Bryan Connors, John Clive Proctor, Bill Duffy, Joe FitzGerald, Pat Foley, Frank Hart, Bill Johnson, (Big) Ed Sullivan and Lemuel Vaughn. Three had been teaching three years: Tony MacCormack, Clarence Sloane, and Joe Walsh. One (John C. Ford) came after one year of teaching psychology at Weston. One (Frank Carroll) came directly from theology. The Nestor of the group was Fr. Frank C. Finan (the Judge) who had been ordained at Weston in the pioneer class of 1927.

There were some changes in the staff. Br. Howarth and Br. Glen­non were gone, replaced (if that can be said) by Br. McGuinness and and Br. Fahey (the Bird). Fr. Louis Logue came from Holy Cross to be house treasurer. Fr. Tivnan replaced Fr. Conway as Spiritual Father and inaugurated more full-time retreat work. With the departure of the tertians in June, 1935, Fr. Tivnan became superior and director of Cohasset as a retreat house when it was not being used as a recreation place. In the meantime, a full-time house of retreats was sought and found at North Andover. It was nearly readied when its intended head, Fr. Tivnan, died suddenly of a heart attack in the New York Cenacle on March 31, 1937. Realizing the onset of a heart attack, Fr. Tivnan used the house phone to summon the chaplain. To this younger priest he made it evident that it was on the back of his hands that he as a priest was to be anointed. His presence of mind and self-assurance, seen in his life, characterized his dying moments. Cardinal Spellman (then an auxiliary bishop in Boston) and a former student of Fr. Tivnan at Fordham, at his own request said the funeral mass in the library auditorium of Boston College. He gave, what was then unusual, a eulogy at the end of the service.

Even before the first year of the tertianship had concluded, search had begun for another location. On May 22, 1934, Fr. James H. Dolan and the province treasurer, Fr. William A. Lynch, visited in Pomfret, Connecticut the Clark estate immediately adjoining what latter was to become St. Robert's Hall. At this time, the Clark property was owned by the Greek Orthodox Church. It had 30 acres, and a fire-proof house with 26 possible living rooms. The following day they visited in Wethersfield, Connecticut a former property of the Y.M.C.A which had more recently served as a nightclub. The property consisted of 16 acres, and again had 26 private rooms. Along with Fr. Peter Dolin and his brother, they called on Bishop McAuliffe, then in residence at St. Thomas Seminary, Bloomfield, Connecticut. On June 4, Fr. Dolan and Fr. Lynch, this time accompanied by Br. Howarth and Br. John Connolly, drove to view the Newtown Academy two miles from Bethel and some eight or ten miles from Danbury, Connecticut. Despite advance favorable publicity, this place was judged unsatisfactory either for a tertianship or for a school. One would gather from some later remarks of Fr. McCormick, that places had also
been examined during this year 1933-34 in New Hampshire and perhaps even more places in Connecticut. The Bond estate in the Avon area had been brought to attention as a possible location. Attention now turned to the possibility of a tertianship on some existing property.

In the August 19, 1934 meeting of the province consultors, it was disclosed that several graver fathers had written to Fr. General declaring that the villa site at Cohasset was very unsuitable for a tertianship. Fr. McCormick indicated that with his own realization of the inadequacy of Cohasset as a permanent tertianship, he had sought out many places in Maine, New Hampshire and Connecticut. One possibility stood out -- the use of Keyser Island, where a new building could be erected for a tertianship at a cost of $150,000. The consultors favored this plan, and proposed the needed money be acquired by liquidation of some assets rather than by a loan with its requirements for special authorization. On August 31, Fr. McCormick wrote to Rome for permission to build a tertian house at Keyser Island with a fund of $150,000 acquired either through use of assets or by loan. This date incidentally was the one on which the newly promulgated Instructio had arrived, and Fr. Daniel O'Connor was named Commissarius.

At the October 22, 1934 consultors' meeting there was available Fr. General's reply dated September 29. He had two doubts on the wisdom of building a tertianship at Keyser. That place, as Cohasset, was a summer villa, and Keyser by reputation was excessively damp and consequently unhealthy. If this project were to be pursued further, assurance was to be found that $150,000 would really suffice. This response, although not an outright refusal, appears to have been the end of a proposed tertianship structure at Keyser Island.

In the resumed search, satisfaction was found in the Ames estate in North Easton, Massachusetts within the Fall River diocese. On October 25, Frs. McCormick, Dolan, Fox, Gallahger and Lyons visited this estate in the company of Mr. Riley, from the John J. Ryan Realty Company. This company was recommended by Msgr. Francis Phelan, then Chancellor of the Boston archdiocese. On October 27, two days later, Fr. John M. Fox approached Bishop James Cassidy on the purchase and use of the estate for purposes of a tertianship. Just what thoughts went through the bishop's mind, one cannot say. One of his former diocesan officials had stated that a few years prior to this meeting, the bishop had proposed in writing the establishment of a Jesuit education venture in the Fall River diocese. No reply, according to this account, was ever received -- no, yes, no, no, no, perhaps. What he told Fr. Fox was that he would not grant the request because there was already too much tax-exempt property in the diocese. It is of course true, that within a very short period of time the Holy Cross Fathers were authorized to procure the Ames estate, originally for a noviceship, and later also for Stonehill College.

The next major attempt to acquire a location was the planned
acquisition of Hardcourt, the Kuhnhart property, in North Andover. Again accompanied by Mr. Riley, Frs. McCormick, Dolan and Fox visited the estate. While finding it satisfactory, they nevertheless inspected further places. Thus on November 3, three other estates were visited -- the Gardiner, Alger and Prince, but none of these three were considered suitable. On November 12, the remaining consultors visited North Andover and were agreeable to its purchase. So Hardcourt became the chief choice. Just as the sudden offer of Newbury Street for a provincial residence had undone the Boston and Roman permission to procure a place on Bay State Road, so now a sudden bit of information turned the consultors to a consideration of the Hoppin property in Pomfret, Connecticut, a town in which a search had been already made on the adjoining Clark estate.

It is interesting to note that Pomfret even in a small way had been cared for earlier by Jesuits from Holy Cross. In the Maryland Province catalogue from 1849-50, Fr. James Logan was listed as a full-time operarius out of Holy Cross for New London, Norwich and Pomfret. This work had been inaugurated at the request of the first bishop of Hartford, John Tyler, the cousin of Virgil Barber. Tyler had been among those who had been educated toward the priesthood at Virgil Barber's School in Claremont, New Hampshire. In 1843, he was appointed first bishop of Hartford, a diocese which included not only Connecticut, but Rhode Island as well. From 1844, Tyler lived in Providence as did his two successors until the separate diocese of Providence was established in 1872. The labors of Fr. Logan ended tragically in May, 1850, when he became a victim of smallpox in New London. At the time of his fatal illness, he was preparing children for confirmation. Initially, because of fear of plague, he was buried in New London, but about one year later his remains were transferred to the Holy Cross College cemetery. Fr. Peter Blenkinsop took up the labors of Fr. Logan until a diocesan resident pastor was appointed to Norwich and New London in 1853. Fr. Blenkinsop was stationed at Holy Cross from 1847-1857, and was rector there from 1854-1857.

Another Holy Cross Jesuit was also active in Pomfret. This was Fr. Anthony Ciampi who had volunteered as a scholastic of the Roman Province to join the Maryland Province in 1840 at the urging of Fr. John Early. Ciampi was President of Holy Cross on three occasions (1851-1854; 1857-1861; 1869-1872). He appears to have instructed in the Catholic faith Mrs. Clara Thompson, a resident of Pomfret who was received into the church in 1864. She received from Pope Pius IX, permission for a private chapel in her home. A letter of Fr. Ciampi to her on October 7, 1879, indicated that he planned to say Mass for her there during the following week. Prior to her death in 1890, when the privilege for the chapel in her home ceased, she had contributed generously to the building of Holy Trinity parish church in Pomfret during 1885-1887. 82 letters of Fr. Ciampi to Mrs. Thompson are now in the Holy Cross archives as well as a letter received from another of her friends. These letters were the gift to the college by an Elizabeth Thompson.
The conversation which turned consideration seriously from North Andover to Pomfret was between Br. Thomas J. Howarth, a Putnam native, and a lawyer friend, Mr. Archie McDonald. The latter was the attorney for a bank interested in selling a piece of property in Pomfret to settle the M.F. Hoppin estate. As a client with the bank, he had a Mrs. Whitehead, the stepmother of Courtland Hoppin, who was the heir to the property under consideration. Up to the present, the land was not officially for sale, but since Courtland Hoppin had resided in England with no seeming intention to return, it might be concluded he would sell if a satisfactory offer were made. However, there were still some unsettled legal problems on the whole Hoppin estate and there was a doubt whether the property would be tax-exempt. This latter difficulty seemed easily solved, and on December 9, 1934, Fr. McCormick announced that there was word from Mr. Wheeler, the lawyer for the estate, that legal problems on the estate were all but clarified, and that the property could be had for an offer of $35,000. The next day those consultants who had not seen the property were scheduled to inspect it. As to the needed money, it should be noted that a previously contested bequest had been settled with $40,000 made over to the province and the possibility of another $20,000.

Action came fast with two competing permissions. On December 9, 1934, there was an announcement of Cardinal O'Connell's authorization on Hardcourt. Fr. General's permission was sought for the Pomfret purchase. Prior to receiving this permission on December 24, 1934, Fr. General had replied favorably to the earlier request for the permission to buy at North Andover. Hence along with his December 24th permission for the Hoppin property came a cancellation of the permission to buy Hardcourt. Either just before (December 18) or after (December 27) this December 24th Roman permission came, a visit was made to Bishop Maurice F. McAuliffe for his approval of a second entrance into the Hartford diocese. The first entrance into that diocese had come in 1889 under Bishop Lawrence McMahon, with the purchase of Keyser Island. During this same December 1934 visit, the bishop informed Fr. Provincial that he would consider the earlier request to establish a secondary school in the diocese. The oral approval given that day on Pomfret was confirmed in writing on December 31, 1934.

The Hoppin property of 130 acres could be approached in two ways. One road led up from the area of the Pomfret railroad station where roads converged or all but converged from Norwich, Hartford and Providence. A second way of entering the property was by a road from Pomfret proper, parallel to the main thoroughfare of the town and then circling off to Abington where it joined a Hartford-Providence route. On entering the mansion through a small vestibule with a parlor to the right, one entered a two-story foyer some 30 feet in length and breadth. Two large plate glass windows gave a view of an extended back porch, a gardened terrace and a lawn sloping down to a swimming pool. From the porch one could view the buildings that faced one side of the road through Pomfret, including the structure of Pomfret School. Along the same main road, but not visible from the porch,
were the Rectory School, the Episcopal church and graveyard and the Ben-Grosvenor Inn (now gone). To the right of the foyer were two larger rooms with an inter-connecting floral conservatory. One became the chapel; the other facing the porch was the tertians' conference room. The inter-connection became the sacristy; the main chapel altar was the gift of Mrs. Sarah Muldoon. In design it resembled the main altars at Campion Hall, Loyola House, Bellarmine Hall at Fairfield. A statue of the Blessed Virgin in the main chapel was a gift in honor of Fr. Daniel Cronin, S.J. In the foyer and just outside the chapel was a fairly large pipe organ with double console, and another console on the first landing of the grand staircase leading from the foyer to the second floor. The organ at the time of the purchase of the house was valued at $10,000.

There were other rooms on the first floor which came to be used as common rooms. To the left of the foyer and overlooking the back lawns was the Hoppin dining room which had to be extended outward to serve as a large enough refectory, done in the early months of reconstruction. Across a corridor from the dining room and to the left of the first steps of the staircase was the room that served for the faculty recreation room. To the right of the refectory and separated from it by a small passageway was the scullery and coffee house; to the left was a kitchen. Across from part of the kitchen was a brother's recreation room, where tertians by weekly assignments gave points to the brothers after litanies at nine o'clock.

Since the front foyer went up two stories with its own smaller windows to let in light from over the porch, there could not be too many private rooms on the second floor. Roughly over the conference room was a large living room initially used by the spiritual father, and later by the tertian masters, when after 1939 the offices of the Superior and tertian instructor were separated. Across from it were two inter-connecting rooms, used chiefly for guests. Next to this and facing the front was the office and bedroom of the minister. Across the corridor which spanned one end of the foyer on the second floor was the room of the tertian instructor, and after 1939 the room of the Superior. Around a bend from there and facing the back lawns was the room of the treasurer, or of the treasurer and spiritual father when these functions were combined. A narrow corridor led to the end of the original building with space on both sides for the tertian's library. On the side facing the front were the quarters of the infirmarian, originally Br. Haggerty.

The third floor of the original mansion had more rooms since the foyer did not extend to that height. Over the room which became that of the tertian instructor in 1939 was a library having books not particularly pertinent to the actual needs of the tertians. During the first year of Pomfret, the house obtained a fine set of the Jesuit Relations, acquired cheaply in a Cornhill second hand book-store by Fr. Eugene Cummings and donated to Pomfret by Fr. William R. Crawford, the rector at 761 Harrison Avenue. The set was duly accessioned by
the tertian librarian, and each volume stamped with the great new seal of St. Robert's Hall. A few months later it was learned that the 73 volume set had been stolen one volume at a time from an estate in Milton and sold cheaply to the book dealer. The owner wanted to verify his set, but was dumbfounded on seeing the stamp on each volume. This, he insisted, made the set value-less, and he was willing to leave it at Pomfret for a small sum. The librarian was often told facetiously to be sure to imprint a good seal on all new acquisitions. Outside the library in the corridor were built-in shelves where sets of works were stored, including a set of the Woodstock Letters. In the main section of this third floor there were roughly five living rooms and in the most remote area toward the end of the original building, four or five more. There was also next to the library a subsidiary chapel with three altars.

The mansion, spacious as it was as a private residence, occupied only a small portion of the Hoppin property. North of the mansion and just inside the north entrance was a gatehouse dwelling, and next to it a large garage and storage area. Across the road to the south of the estate were barns, a tank house for water, a dwelling for employees and a large apple orchard. To the west of the mansion section of the estate were large fields and four wells, one of which was an artesian well. These wells had been dug by previous owners and gave an adequate supply of water. If 200 acres is taken, as some sources say, as the extent of the property, 170 acres were farm lands and 30 acres comprised the house and its immediate surroundings. If the total were only 130 acres, as another source says, the proportion of farm and cultivation land would be 110 to 20 acres. The cultivated portions of the grounds had flower gardens with ancient statuary, fine trees and shrubbery, especially rhododendrons at the south entrance way. Many trees and considerable shrubbery were destroyed in the 1938 hurricane.

After this modest description of the house and grounds, it may be appropriate to say where the town of Pomfret is located. With the tertianship closed since 1968, and the property sold, later generations of New England Jesuits might find Pomfret (or Pomfret-le-Monial as it was sometimes called) as unknown as Whitemarsh in Maryland or West Park on the Western banks of the Hudson, north of St. Andrew's. Both of these places were noviceships at one time; Whitemarsh intermittently to 1834, and West Park from 1877 to 1885. In both cases their people went to Frederick, another almost unknown place which was the location of noviceship, juniorate and tertianship from 1834 to 1903. Pomfret is in Windham County, the most northeasterly county of Connecticut, about ten miles south of the Massachusetts border and roughly equidistant from Hartford, Providence and Worcester.

Up until 1955, when massive flooding damaged railroad lines leading to and from Pomfret to Putnam, Connecticut, Pomfret was one of the many stops on the morning and evening New York, New Haven and Hartford train line from Boston to Hartford and once to Waterbury.
Hence, as tertians travelled for trials and weekend calls, they came to pass as they went east through Norwood, Franklin, Blackstone, East Douglas, North Grosvernedale, Putnam, and on, going west to Willimantic, Andover, Vernon and Manchester. Pomfret had one railroad station of some elegance due to earlier distinguished summer visitors, and two post offices. The one near to St. Robert's Hall was the Pomfret Center Post Office. The one just off the main thoroughfare of the town as one came in from Putnam or down from Woodstock, Connecticut, was termed plain Pomfret. In the early days of the Jesuits at Pomfret, mail addressed to Pomfret, Connecticut had to be personally collected at the Pomfret post office or awaited, while it was transferred slowly a mile or so across town to the Pomfret Center office.

In addition to the train service to Hartford and Boston, main roads went from or through Pomfret to neighboring towns and less neighboring cities. The nearest big town was Putnam, whose town hospital and doctors were used, and where the Daughters of the Holy Spirit (Holy Ghost Sisters) were serviced for mass and conferences. A train from Worcester stopped there and took passengers for Norwich and New London where connections were easily made for New York. But bus service also went north from Putnam through Webster, Oxford and Auburn to Worcester. Two main roads through Pomfret led east to Providence and west to Hartford. There was an interesting route south from Pomfret to Norwich through Brooklyn (the home of Moses Cleveland, founder of the city of that name in Connecticut's Western Reserve); Canterbury (which had the only congregational church in Connecticut to become Unitarian in the early days of that ecclesiastical transition); and Norwich-town. A parallel road led down a valley from Putnam to Norwich going through or close to the once prosperous manufacturing villages of eastern Connecticut, such as Moosup, Central Village, Danielson, Plainfield and Jewett City to Norwich. It was down such roads in more primitive conditions that Fr. Logan and his colleagues went from Holy Cross in the 1840's and 1850's.

The property at Pomfret was no more than bought than plans were devised to add a wing to the mansion under the supervision of Fr. James H. Dolan, then Socius to the Provincial. Mr. Joseph Raymond Hampson was engaged as architect. Mr. Hampson, whose business headquarters were in Pittsfield, had worked on sketches of a possible addition to Shadowbrook from the early days of Fr. John Lyon's rectorship. Hampson was an engineer who through experience in building had acquired competence as an architect, and in that capacity had designed and built many public buildings in Western Massachusetts and many of the structures at Deerfield Academy. When a formal training in architecture was demanded, he had associated himself with a professional architect. While hoping for the day when one of his designs would be used at Shadowbrook, he designed at least one building at Cranwell, and did minor engineering projects at Shadowbrook. By 1950, he had submitted on request detailed plans for a new structure at Shadowbrook, but Fr. Dolan as acting Provincial in 1950 had a partial
sum of money paid for these plans and proposed some different architectural approach.

But in 1935, Mr. Hampson worked actively with Fr. Dolan on the plans for the tertians' wing at Pomfret. Under these plans, 39 living rooms with running water in each room were to be added, with 13 on each of three floors interconnected with the three floors of Courtlands. A basement, largely above ground, was to have 18 altars. These plans were sent to Rome on February 3, 1935. A second set had to be submitted on March 22, 1935 and were approved on April 1, 1935. The point insisted on was the character of the open altars in the basement. Seven bids were received for the construction of the wing. The contract was awarded to the Walsh Brothers, the fourth lowest bidders, who earlier had been one of the bidders on Weston and constructed two buildings at Boston College. Although the purchase of the property only took place on May 4, 1935, authorization to begin construction had been obtained through the lawyer Alexander Wheeler, administrator of the estate of M.F. Hoppin. Also cooperative was Louise C. Hoppin, who after a brief period of childhood in Pomfret, had lived in Providence since 1874, when her mother, Louise Vinton Hoppin, the widow of Dr. Washington Hoppin, had died. The Hoppin family was originally a Providence one, engaged in the China and East India trade. One member of the family, William Warner Hoppin, had been governor of Rhode Island. Miss Louise, long identified with the Providence chapter of the Red Cross which she founded, died at the age of 101 in Providence on September 13, 1959. Also to confirm matters, St. Robert's Hall Seminary Corporation of Connecticut, had been incorporated by the Connecticut legislature as early as February, 1935.

Construction went on rapidly. When tertianship at Cohasset ended at the close of June, 1935, Fr. Fox took up residence in the gate house at Pomfret on July 3, 1935 along with Fr. Leo Fair and a few brothers. But they soon moved to Holy Cross and commuted when necessary. On August 19, Fr. Fox, Fr. Fair and Br. Haggerty, the newly appointed infirmarian, moved to Pomfret. They were soon joined by Fr. Dolan, Fr. Fred Gallagher, Br. John Cherry, the new cook, and Br. James (Okie) O'Connor, the sacristan. Br. McGuinness of the Cohasset staff was assigned to Iraq, where climate conditions effected his early return.

On September 1, 1935, there was a final inspection of the property and construction by Fr. Provincial James T. McCormick, Fr. James M. Kilroy, then rector of Weston, and Fr. Louis J. Gallagher, the rector at Boston College. That everything in the tertians' quarters was ready to receive the first group of tertians at six o'clock was due to a group of young fathers who had assisted Fr. Fair in this matter.

That evening 32 tertians arrived. All were from New England except two from Maryland and New York, who had been philosophers earlier at Weston. These were Fr. Raymond J. Kennedy and Fr. John B. (Barney)
Murray. The latter went on to a long career as a missionary in Ceylon. The former after a teaching career in psychology was a early leader in the movement to reclaim alcoholics, and also the pioneer in the work of retreat houses for youth. A severe shock disabled him for many years in his later life. Of the 30 New England tertians, 9 came directly from theology in keeping with a recent ordinance of Fr. General that tertianship should closely follow theology, unless special reasons suggested a delay. Since up to this time it was the usual practice for those finishing theology to be assigned for two years of teaching, another ten of these pioneer tertians at Pomfret represented such a group. In the effort to bring the completion of theology into closer proximity to tertianship, eight of these pioneers were men who had school assignments for only one year after Theology. The other three tertians had finished theology three years before. Fr. Frank V. Sullivan had taught history at Boston College and had been its moderator of athletics as well as province treasurer for a time; Fr. James M. Harney had been a missioner in Jamaica; Fr. Walter McGuinn had studied for a degree in Social work at Fordham. This combination of men from a variety of years tended to make this group not as homogeneous as later groups.

There was another reason for assigning men earlier than usual to tertianship in addition to the General's ordinance in this matter. This was the fact that for the first time special studies for priests in a variety of subjects was in the ascendency. During the school year 1934-35, Fr. Daniel O'Connell, for the time being the commissarius to put Fr. General's Instruction on education into effect by urging special studies as well as curriculum modifications, had visited the New England schools. He had also urged special studies on an enlarged scale.

Of the pioneer New England tertians finishing tertianship in 1936, twelve were assigned to special studies. Two (Fr. Haran and Fr. Drummond) went to Rome for the Gregorian biennium in theology and philosophy. Others went to Rome for longer specializations (Fr. Corcoran for ecclesiastical history, Fr. Risk for canon law, Fr. Monks for Oriental theology). Harvard accepted two -- Fr. R.G. Shea for classics and Fr. J.L. Burke for government. To John Hopkins was assigned Fr. Joseph T. O'Callahan for mathematics. Fr. William J. Kenealy laid the foundation for his legal career as professor and administrator by studying for a law degree at the Georgetown Law School. Fr. John E. Murphy went to the University of Galway for Gaelic studies and was the first of the longer-term graduate students to conclude successfully his work and thus be able to appear in the 1939 Boston College commencement exercises with his colorful robe, hood and cap. Fr. John Long was accepted for Classics at Toronto. Fr. Joseph Doherty initiated studies in archeology in Cambridge, England which were to bring him to the Middle East for important diggings. Of these twelve, eight concluded them satisfactorily.

A few other events of this first year are worthy of mention. On
December 3, 1935, Bishop McAuliffe blessed the house. In addition to the members of the community who were not away on trial, Fr. Provincial attended along with Fr. Socius and Br. Howarth. Benediction and a sermon were given by the bishop in the domestic chapel, followed by the blessing of each corridor and of the community rooms in both the mansion and the wing, as well as a few private rooms. Monsignor John Hayes, then Assistant Chancellor of the diocese, aided the bishop during the ceremony. On this occasion, Fr. Provincial recalled his earlier request for a secondary school in the diocese. The Bishop indicated his continuing interest, but believed that a later time would be more auspicious. The permission came in 1941 for a school in the Bridgeport area.

In addition to Fr. Fox and Fr. Fair, reference should be made to other original staff members. Fr. John D. Butler was the first treasurer, but a stroke incapacitated him while in Boston at Thanksgiving time. The spiritual father, Fr. Charles L. O'Brien, who came from the tertianship at Cohasset, was also hospitalized by a stroke in Canada at Easter time. He, along with Fr. Peter J. Dolin and Fr. Fred Gallagher were also employed in retreat work or mission band activity. Fr. Gallagher resided many years at Pomfret until he left for the armed service in World War II. Fr. Peter Dolin, like Fr. O'Brien, had been a diocesan priest. He had studied in Budapest for the Hartford diocese and had been ordained in 1912. At the time of his entrance in December 1920, he was assistant pastor in St. Lawrence O'Toole's in Hartford and assistant editor of the Catholic Transcript. The editor of this paper with strong and opinionated editorials was Fr. Dolan's mentor, Msgr. Thomas Duggan, Vicar-General of the diocese, rector of its cathedral and a leading candidate for the local bishopric during the troublesome inter-regnum from 1908 to 1910.

It is appropriate in view of our regular prayers and masses for benefactors to list the numerous donors of the nineteen altars in the basement wing, and four more in the main house. One hundred dollars was the standard offering for each of these altars, but in one instance the sum given was $500, and in three instances it was $250. This roll of benefactors includes James A. McMurray (2 altars), Marcella Eberle, Katherine M. Brown, Michael J. McGuire, Joanna McNamara, William Griffin, Mr. and Mrs. Vincent T. Roberts (2 altars), Josephine C. O'Leary, Annie McCarthy, the Joy sisters of Putnam, Mary A. Callahan, William St. George, Dr. and Mrs. John A. Foley, the Gregory family, Dr. Mary Moore Beatty, J. Hastings Blake, an altar through Fr. Charles A. O'Brien, S.J., and two altars in memory of Mr. and Mrs. Maurice Casey through Fr. Joseph P. Kelly, S.J. On November 23, 1935, through Fr. William F. Lynch, a gift of an undisclosed amount came from Mrs. Charles O'Malley of Chestnut Hill, to pay for the stations of the cross in the domestic chapel.

Even though these present chapters are designed to depict at present the formative years of the New England Jesuits in a vice-province and in an independent province, some overall statement on subse-
quent leaders at Pomfret might be added. Fr. John M. Fox continued as tertian instructor until his sudden death early after midnight on February 15, 1940. Because of deep and drifting snow of a violent St. Valentine's Day storm, no medical aid could come to the stricken man from nearby Putnam. After 1939, he had been no longer rector. Thereafter, the office of instructor and rector were regularly separated. The later tertian instructors were Fr. Raymond J. McInnis, Fr. William J. Murphy and Fr. James E. Coleran. Due to the occasional illness or other necessary absences, there were substitutes either for conferences or for long retreats. These interims were filled in by such men as James T. McCormick, James E. Risk, William J. Donaghy, and Edward A. Sullivan.

The first separate rector was Fr. Henry Brock, long a professor of physics at Woodstock and Weston. After the death of Fr. Charles Gisler, Fr. Brock being of German descent was appointed superior at Holy Trinity Church on Shawmut Avenue. Following Fr. Brock's rather brief term, came Fr. John H. Collins, a socius at Shadowbrook and a professor of poetry at Shadowbrook and Holy Cross. At the time of his appointment to Pomfret he was minister at Weston. Later he was the director of the Jesuit Mission Office, and a minister, treasurer and spiritual father in province houses and Xavier. After an extended active life which included the translation and authoring of spiritual books, he resided at Boston College High School. The first of two former novice masters was the next rector. Fr. John Smith after a brief deanship with dignity at Holy Cross was novice master for twelve years. After an initial severe bout with skin disorders, he was appointed socius to the provincial, briefly superior at Keyser, then rector at Pomfret.

A young, prematurely gray man was the following rector -- Rev. Urban W. Manning, then, and later minister at Cheverus. He left this task on February 2, 1954 to become the first separate religious superior at Boston College in the primitive days of such a position. After a siege of poor health, he worked with zest in the Jesuit Seminary Guild until he returned to Portland to be a genuine Uncle Urban to a host of younger Jesuits. Fr. Forrest Donahue slipped away one day from 297 Commonwealth Avenue, supposedly to confer with Fr. Provincial on visitation at Holy Cross. In truth, he just went around Worcester to reach Pomfret with the secret-keeping Br. Edward P. Babinski, to be read in as rector at Pomfret at noon on February 2, 1954. Pomfret gave his outdoor flair ample opportunity to cultivate its gardens and use its pool, and to serve nearby convents and somewhat more distant parishes in Springfield. Prior to this appointment he had taught both natural theology and dogma at Weston, and had been socius from 1945 to 1954.

The second former novice master to serve at Pomfret was Fr. John R. Post, a native son of Connecticut, early in Manchester, and later on in Bridgeport. He was a living reminder of the Shadowbrook fire of March 10, 1956, since in escaping by tied-together bed sheets he
had been seriously injured and long hospitalized. When Pomfret was
denuded of tertians in 1968, Fr. Donahue returned to preside over
its last days prior to the sale on March 14, 1972, to the Trustees of
the Connecticut Laborers' Training Trust Fund for $325,000.

When the tertianship closed at Pomfret in 1968, it was planned
to continue it at Shadowbrook. There it would continue in the former
juniorate quarters with its length curtailed somewhat and its empha-
sis more pastoral as had been the situation since the 31st General
Congregation. But Fr. Coleran never had the opportunity to move from
Pomfret to Shadowbrook. A severe operation in August disclosed a
terminal illness. Hence, the tertians were quickly dispersed else-
where or given a temporary reprieve on tertianship. Fr. Coleran died
early on October 1, 1968 at St. Vincent's, Worcester, and was waked
at, and buried from Weston, where he had taught Old Testament and had
been rector prior to his six years as Provincial. For six months in
1942, he had been acting novice master as well. He had also served
on loan to the Missouri province as tertian instructor for three
years (1963-1966).

When fully himself, Fr. Coleran could be a kindly person, a
pleasant raconteur. But in office, he could suddenly remember old,
real, or imaginary grievances, and dash off fiery letters. Some hap-
pily went into the waste basket, but others were sent. Those who had
to work closely with him could experience a strain due to these moods.
No one could give or did give a freer hand to officials to do their
jobs than Fr. Coleran, but there was often some bitter with the sweet.
At the end of his term as provincial, he thanked me sincerely for
what I tried to do for education and even for edification. His last
gesture in early August of 1968 was to loan me a sport shirt to re-
place my more stodgy one at a Golden Jubilee in Pomfret. This was
just before his final operation, and I never saw him alive again. It
was my privilege to give the novices an eulogy on him at community
mass at Shadowbrook. It was the least one could do for a flower-
garden associate at Yonkers and at Lourdes' Shrine at Poughkeepsie,
and as his province prefect.

All of these four instructors had had distinguished careers.
That of Fr. Coleran has just been noted. Fr. Fox had been an ethics
teacher for ten years and a six-year rector at Holy Cross, with kind-
ness to, and appreciation of his community. Fr. McInnis had been a
colorful regent at Holy Cross from 1917 to 1921, a professor of even-
ing dogma with his well-known communion breakfast summaries of theses,
and a director in the preaching and spiritual exercises bennium at
Weston, from 1937 to 1941. Fr. Murphy's career was most extended -- a
graduate school professor, a province prefect, a socius to a provin-
cial, a rector of Boston College in its trying World War II years, a
dean and professor at Shadowbrook, and a retreat director. His se-
renity and assurance brought about the custom of juniors and tertians
referring to him as "Deus". His early crucial and enlightened votes
in the 1965 provincial congregation won him the confidence of the
younger and middle age members, even though his choice was not equally palatable to those outside the congregation who wanted a more embattled crusader.
Prior to the opening of Campion Hall at North Andover, Massachusetts on the weekend of May 14-16, 1937, weekend retreats for laymen had been conducted at Bellarmine House, Cohasset from September to June since 1935. Due to the sudden and unexpected death of Fr. Edward P. Tivnan on March 31, 1937, Fr. John J. McGrory was appointed on April 3 as Campion's director. When New England was first set up as a vice-province in 1921, there was only one retreat house for men in the Maryland-New York Province. This was Manresa on Staten Island founded in 1911 by Fr. Terence Shealy after some years of experimenting with such retreat groups. Within two weeks after the creation of the New England Province on July 31, 1926, a second retreat house was opened in the Maryland portion of the old province on August 13, 1926. A small group of Loyola (Baltimore) College alumni had arranged in 1913 for a late summer weekend retreat with authorities at Baltimore and used facilities at Georgetown for the retreats. This arrangement continued until numbers were so large by 1921, that the locale had to be shifted to Mt. St. Mary's College at Emmitsburg, Maryland. With the appointment of Fr. Eugene McDonnell as chaplain of this growing group of retreatants in early 1926, property was acquired along the Severn River in Maryland. Manresa-on-the-Severn, as the retreat house was named, opened in the August of the same year. The first retreat there was given by Fr. James I. McGuire who, while at Boston College in the early days of planning and building the Tower Building (now Gasson Hall), had interested, perhaps over-interested, Boston Irish societies in gifts for the newly located college. The very next year, 1927, saw a third retreat house, one for the Jersey section of the older province. This house and property in Morrisstown, New Jersey was the gift of Mr. Welcome Benders and his wife. It was given through his friendship with Fr. Hermann I. Storck, a full-time director of retreats, who became its first director.

During this same period of time and after the special efforts of Bishop Guertin of Manchester and the offer of Bishop Murray for a retreat house in Cape Elizabeth, Maine, there was some New England movement toward a similar retreat house for men. In 1926, Fr. Kilroy and Fr. Tivnan examined property in Nahant, Massachusetts for some possible uses including retreat work. Fr. Kilroy was adverse to the establishment of a new house in the Boston area, as was also Fr. General. Fr. Tivnan found the place too unsatisfactory for a partial use as a province villa. In 1929, Fr. Francis X. Downey proposed a place in Newtown, Connecticut as a site. This suggestion came to naught.

If the New England vice-province and early province had no re-
treat house for men (and accommodations for women would have to wait the aftermath of Vatican II and the 31st General Congregation), there was retreat activity in the province. It has been noted that Fr. Joseph N. Dinand, imitating or paralleling the Baltimore-Georgetown example, had begun laymen's retreats at Holy Cross in 1915 using its facilities for a weekend, and these activities continued in the early days of the independent province. But Holy Cross was also the seat of another retreat activity beginning shortly after the close of the academic school year. Then from a Monday evening to a Saturday morning, diocesan priests gathered in a two-week system for an annual retreat. There was a time when this movement covered priests from the dioceses of Providence, Fall River, Hartford and Springfield. This last diocese then included the territory of the present Worcester diocese. With time, only the Springfield diocese priests had their annual retreat at Holy Cross. For these retreats at Holy Cross, it was Jesuit priests who directed. A somewhat similar arrangement obtained at Keyser Island from the time Bishop Tierney of Hartford had his priests' retreat there for two weeks in late August. This practice continued to 1930 when the new St. Thomas Seminary in Bloomfield was ready, and until 1945 Jesuits regularly gave the retreats there. Even when there was no equivalent of Holy Cross or Keyser Island for these clerical retreats, Jesuits most commonly gave the exercises in most of the eastern dioceses and in Nova Scotia. There were some strange exceptions. When in 1932, Fr. Jones I.J. Corrigan and Fr. Charles L. O'Brien were each assigned two weeks of retreat for the clergy of the Boston archdiocese, it was noted in the diary of the Socius that this was the first such invitation in 15 years for the Boston priests' retreat.

But retreats were not limited to the clergy or to the lay groups at Holy Cross College. University and secondary school students in Jesuit establishments made annual retreats with Jesuit directors. As a college student at Holy Cross in 1919-1920, the present writer recalls the points of Fr. John J. Corbett, editor of the Messenger of the Sacred Heart, and the more inspiring ones of Fr. Robert J. Swickerath during the school year, and the presence of Fr. J. Harding Fisher for the senior year-end retreat. Sisters in great numbers employed the services of Jesuit retreat masters for their annual summer retreats when they commonly gathered in huge numbers for this purpose. Only one group, it is reported, wished to be sure the retreat master was a professed father. Religious brothers also called on Jesuits, especially the Xaverian Brothers, as from time to time did members of clerical societies when they had retreats in common. When lay women met for brief retreats in Cenacles in New York, Brighton and Ronkonkama, and in the academies and mother houses of different religious women, Jesuits were most commonly called for this work. All in all, even without a formal retreat house, the Ignatian ideals were thus held up for many influential groups to experience and hopefully to follow. Early in religious life it was drilled into young Jesuits how effective and far-reaching could be time spent in teaching sisters in summer sessions as well as in giving them retreats, because
what one implanted in their minds could bear fruit a hundred and a thousand fold in their pupils. This exhortation of Fr. J.F.X. Murphy was beneficent. Thus Jesuits' interior convictions, clothed as well as they could be forcefully, became a widening influence through what was done for large groups of nun retreatants.

During these formative years prior to the establishment of a retreat house at Cohasset in 1935 and at North Andover in 1937, the New England vice-province and province had its distinguished retreat givers. While distant Maryland-New York hills are green with the names of John H. O'Rourke, Charles Connor, Daniel Quinn and others, they were matched by Charles W. Lyons, Edward P. Tivnan, James L. McGovern, Robert Swickerath, William J. Stanton and Joseph N. Dinand, to mention a few.

Even though the early establishment of a retreat house was an expressed goal of Fr. Patrick F. O'Gorman, it was not realized until the expansion from two cities was begun and urged on by Fr. James H. Dolan both as Socius and as Provincial from 1932-1944. His expansion included a retreat house to be begun as well as schools to be accepted or sought out. When it came time to make the hard push for a retreat house, no search was necessary for a site as later would be the case for locating a separate provincial residence and a school location in the Bridgeport area. In the July 24, 1936 province consultors' meeting, a place would be pointed out which had been carefully appraised a few years before when a location was sought for a tertianship. When the Hoppin place at Pomfret was suddenly available for $35,000, Hardcourt, the Kuhnhart property at North Andover, had been eagerly considered for $60,000. Since that property was still on the market, and its mansion still idle, a purchase at a reasonable price appeared possible. Its value, while still satisfactory, would be reduced by the owner from $60,000 to somewhere between $40,000 and $50,000. So, quietly on August 8, a request went to Rome for authorization to purchase and a favorable reply was received on August 25, 1935. In this same letter, Fr. General declined permission for its temporary use as a provincial residence. On that very day, Cardinal O'Connell gave his approbation for a new religious house in the Boston archdiocese for retreat work.

No time was lost in effecting a purchase. On September 16, 1936 Hardcourt was bought for $43,500, and the deeds registered in the city of Lawrence registry of deeds. The sale was effected through an intermediary represented by a Mr. Davis of 6 Beacon Street, and then conveyed to the province under its charter as the Society of Jesus of New England. The following day the purchase was announced in the Boston Post. By the terms of the sale, Mrs. Kuhnhart was allowed to live in the guest house until September of 1937.

At once, Fr. Dolan began negotiating with firms on repairs, alterations and furnishings. Such business details occupied much of his time from September 26, 1936 until his appointment as provincial
on May 6, 1937. This was just a few days before he left for the joint U.S. provincials' meetings with Fr. General and his own first provincial visit to the mission in Baghdad. The Walsh Brothers, who had built the addition on Pomfret, were selected as contractors for alteration and repairs in the main building and guest house. With one of the Walsh Brothers, Fr. Dolan visited the estate on September 26, and obtained the keys to a dining room cabinet which contained the combinations to two safes. Whatever of Mrs. Kuhnhart's belongings needed safe-keeping were stored in one safe; the other was for Society valuables. Planning for heat was the next item. It was planned to use a control unit of the Eastern Heat Control Company, but it was discovered that the existing arrangements precluded this possibility. Hence the Poole Engineering Company of Lowell and Lawrence was employed.

One early problem arose due to the long period of time during which the house had not been heated or only inadequately heated. The heating equipment had not been used in any way for four years, and in the previous seven years, it had only been used to take the chill off the place. So it was not surprising that in 1934 the water valve had broken and the cellar had been flooded, which demanded early attention. It was also soon realized that the roof of the garage needed immediate repair. Plans, too, had to be devised to add to the drawing room, which was to serve as a chapel. Samples of color and graining for the painting of the chapel were purchased from the M.L. McDermott Painting Company. Electrical work was entrusted to the M. B. Foster Electrical Company. Window shades were studied with a representative of the Acme Shade Company of Brookline, which had recently supplied Pomfret with shades. Most of the furniture in the sleeping quarters and office were purchased from the Paine Furniture Company. Dealings with these concerns, inspecting their products and supervising deliveries consumed many hours of Fr. Dolan's time from late September to the end of December, 1936.

At that time, some assistance was then required. Br. Francis J. McGuinness was assigned from Keyser Island to the curia, as yet at Boston College, to assist Fr. Dolan. His chief work seemed to have been chauffeuring Fr. Dolan to and from suppliers, and to and from North Andover for frequent inspection tours. The original plans to move retreat work and director from Cohasset to North Andover were stymied by the death of Fr. Tivnan. But quickly on April 3, Fr. John T. McGrory, then a member of the Mission Band, was appointed director and on April 12 he viewed the existing arrangements with Fr. Dolan. Because Fr. McGrory had to divest himself of current as well as later assignments and arrangements, he could not come and stay permanently at North Andover. Among other tasks, he had planned summer weekend help at Old Lyme, Connecticut. On one of his frequent visits to St. Mary's in the North End he had arranged with a Harvard graduate student to take the assignments, which, with one short break, lasted until 1955. So, Fr. Dolan sought some other early arrival who could give full time to the work of preparing the retreat house. Hence he
went with Fr. Provincial (James T. McCormick) to Pomfret on April 15 to discuss with Fr. Fox the temporary disassociation of Fr. Leo A. Fair from his post as Minister. Then Fr. Fair could serve as acting Minister at North Andover until the end of June. Only on the following day was Fr. Fair informed of his temporary change in status. He was then instructed to take up residence along with Fr. McGrory on Thursday, April 22, but another mishap held up the day of arrival. The electric stove, ordered by Fr. William A. Lynch, did not arrive on the planned date, and when it did arrive its small size of 27" by 36" was judged inadequate by a visiting chef from Cohasset. What happened is not said.

The arrival of an acting Minister and the superior on April 26 after a few days of delay did not strip Fr. Dolan of his labors on acquisitions and decisions. After their appointment, but prior to their residence, Fr. Dolan selected leather chairs on April 17 at the Ideal Chair Company, 116 Portland Street, Boston. On the 20th he was at Paine's in Boston and then at the Michael Sullivan Furniture Company of Lawrence and North Andover. From Sullivan's were ordered 12 armchairs and three carpets for the retreatant's conference room. On the following day a representative of Sullivan's came to Boston College to display Pebbleware carpeting for the main chapel and two house chapels. On April 23, Fr. Fair did accompany Fr. Dolan to Baker's of Boston to inspect candle sticks, but no purchases were made that day. A few days later Fr. Dolan discussed parlor furniture with a Canisius College graduate, representing the Columbiana Furniture Company of Columbus, Ohio, which had been recommended by Sullivan's. Before April was over, Fr. Dolan initiated action on phones for the retreat house.

This is as far, it seems from the records, as Fr. Dolan's activities concerned themselves in setting up Campion Hall. His last inspection tour was on April 26. On May 6, 1937, after taking the required oaths at eleven in the morning, he was read in as Provincial at noon. This office he was to hold until December 8, 1944. He closed the Socius' diary with this prayer for this work as Provincial, "Quod Deus benedictione indeficente adjuvet".

On May 16, Fr. William J. Murphy as acting socius under acting Provincial James T. McCormick, visited North Andover and witnessed the Sunday activities of the first weekend retreat. Thirteen members of the Boston College class of 1916, of which Fr. Murphy was an ex-man after two years of college, were making the initial retreat. Fr. McGrory indicated his satisfaction with the arrangements Fr. Dolan had effected. In the early years, retreatants lived several in a room and this was not the most ideal arrangement. It encouraged less silence and recollection which were made more possible when each retreatant had his own room. It did encourage comraderie if not contemplation.

Dated February 23, 1938, some nine months after the opening, is
a document in the province archives detailing in one page succinctly the retreat movement to that date. There had been 32 retreats and 520 retreatants -- an average of roughly 16 to a retreat. An attempt had been made to have as many sessions as possible last for five days, i.e. three full days of retreat with the night of arrival and the morning of departure. Five of the reported 32 had been of this duration, and six more had been so far planned for 1938-39. Most retreatants had found so protracted a weekend an economic burden or a burden on those helping them with transportation; movie operators had to pay for substitutes. Family members or friends had to travel early on Monday morning to have retreatants back to work at eight o'clock. Moreover, the two other retreat houses in the area, in Brighton and Brookline, began on Friday not Thursday evening, and concluded on Sunday afternoon not Monday morning. Thus they gave no moral support for a weekend retreat beginning Thursday evening and ending Monday morning. This more extended retreat plan must have proved so illusory that it was abandoned early. In the beginning there was a question box period, but at the suggestion of Fr. General this was abandoned and replaced by a conference which often covered a question box type of matter. If similar and helpful memoranda were written, there has not been found any trace of them in the archives.

A notable gift during the initial year is worth mentioning. On July 14, 1937 Fr. Ambrose Dore, the pastor of St. Paul's in Wellesley and the brother of Fr. Francis J. Dore, head of the Boston College Department of Biology, and of Fr. Leo A. Dore, then Superior of St. Mary's Church, sent a consignment of vestments, vases, pictures and books. On the same day Cardinal O'Connell visited and expressed his pleasure with the arrangements.

A somewhat unusual but perhaps far-sighted request was made to the province consilors. This was a proposal that the province take over the ownership of the Spiritual Book Association and have its activities managed from Campion Hall. Much early work with this association and Miss Kiley of Providence, its early executive secretary, was done by Fr. Francis X. Downey who like Fr. McGrory had once been attached to the Mission Band. In June, 1934 when Fr. F.X. Talbot was Editorial Chairman of the Spiritual Book Club, Fr. Downey was granted permission to be its Secretary. For personal reasons, this position did not last. Another mission band member with strong linkage to this association was Fr. Daniel F. Ryan. The province consilors did not consider the proposal for purchase and management to be practical. What sum was asked is not clear, and how the prospects of this book club seemed at that date are not known. But in time, Notre Dame University acquired the assets, and became editorially responsible for promotion and selections. Jesuits often complain of Notre Dame's overshare in Catholic representation in public matters. Here was an opportunity to have had the spiritual book activity first, but Fr. Downey's drive and salesmanship qualities and Fr. Ryan's reading and gift of selecting books did not have a rewarding outlet.
In view of this lost opportunity to give leadership in spiritual reading, it is interesting to note some of the proposals for magazine publications that were considered by Province officials and left to lie fallow. In the consultors' meeting of October 15, 1926, there was a proposal endorsed by the consultors for the publication of an American analogue to a Belgium journal on religious life. It was, however, judged that no one was currently available for such a task. So the project was placed on a back-burner and evidently burned itself out. In late December of 1933, Fr. Fox in his first year as tertian instructor, urged the publication of a periodical on temperance, and he was authorized to draw up a plan. No more is heard of this somewhat narrow-in-content magazine. Its contributors might have sought a regular column in some general Catholic magazine or in a weekly Catholic paper. If the New England province did not contribute to letters in these three ways, it did allow Fr. William J. McGarry to give up the rectorship of Boston College in 1939 and become the first editor of Theological Studies which began its course in 1940 as an assistancy project. But here God's providence entered, and Fr. McGarry died in a New York subway station on September 23, 1941. A great and promising career was ended.

Many events, somewhat small in themselves and not over-extended in time, frequently overlap an event of more meaning, and would easily be lost if they were not connected even arbitrarily with this more significant activity. This appears to be true of the task which Fr. General imposed on Fr. Dolan to be an inspector-general of the financial administration of the New England province and its major and minor houses. During much of the time when Fr. Dolan was completing a search for the first separate provincial residence and supervising the repairs and furnishings of North Andover, he was engaged in this financial supervision. This job entailed much coming and going, conferring and drawing up of a final report. It was on February 18, 1936 that Fr. Dolan's name was approved by Fr. General as the Inspector General of the financial administration of the New England province and its houses. On March 10, letters were forwarded to the houses informing them of this special financial inspection.

By April 1, 1936 the investigative process began. On that day Fr. Dolan introduced public accountants from the firm of Fox, Gill and O'Brien to the treasurer's office at Boston College where Fr. Daniel J. Lynch was procurator and Fr. William Corliss his assistant. Presumably the inspection of the books then began. On April 30, accountants of this same firm were introduced by Fr. Dolan at the treasurer's office at 761 Harrison Avenue, and to Fr. James F. Mellyn, the treasurer of the school, church and community. A similar introduction was also made personally by Fr. Dolan at Holy Cross on May 4 to Fr. J. Joseph Reilly, the treasurer and to Mr. Frank Miller, Sr., who had worked in this office since Fr. Jeff Lehy's time. After these personal introductions the accountants made the necessary study of records so as to report on their findings to Fr. Dolan.
Small houses, it soon appeared, would require some lesser systems of financial arrangements. Hence on August 4, Fr. Dolan arranged for an interview with Mr. William Kelly, the brother of Fr. Joseph P. Kelly. In an interview with Mr. Kelly on August 6, Fr. Dolan learned that while Mr. Kelly was a graduate of the Bentley School of Accounting, he was not a C.P.A. This fact did not matter since only a simple but uniform system was sought for the smaller houses and also for the province books. With Mr. Kelly hired on August 6, he began his inspections on August 20 at St. Mary's where Fr. Frank Reilly was both minister and treasurer. Only in the following summer were these positions separated with the appointment of Fr. Joseph C. Moynihan as treasurer. No full account is given of all Mr. Kelly's visits, but some are noted with the implication of a formal introduction by Fr. Dolan. In November and December of 1936, Fr. Kelly examined the books of the province, of Holy Trinity and Pomfret. Fr. Dolan personally discussed the matter with Fr. Lyons at Shadowbrook.

There was a return visit by the team of auditors to the larger houses during the last half of November. Then on December 6, Fr. Dolan conferred with Mr. John Drummey, the senior auditor of the accounting firm which had studied the systems of the larger houses. A contract was drawn up and signed on December 19 to install an accrual system at Boston College, Boston College High School and Holy Cross. Mr. Drummey was employed to tutor the Jesuit procurators in the accrual system and in the efficient supervision of a treasurer's office.

This arrangement left Fr. Dolan more free time to serve as vice-provincial from January 1, 1937 to February 18, 1937 when Fr. McCormick was attending an anniversary celebration in Jamaica and conducting a mission visitation. On January 5, Mr. Kelly initiated the installation of a simple system for the smaller houses. This system was on a cash basis with a cash memo book, a journal and a ledger. Mimeographed instructions were prepared to make this as simple as possible. The next stage consisted of a weekly seminar of two hours duration to run over a ten month period exclusive of Christmas and summer vacations. The original members of the Drummey seminar were Frs. William Lynch, J. Joseph Reilly, Louis Halliwell, John Keegan and Br. Thomas J. Howarth. In time there were classes for more treasurers from the smaller province houses. Finally on April 18, 1937 Fr. Dolan had ready the body of data and solutions that had been requested by Fr. General. Actually, this material had been requested for December 31, 1936. This financial experience put Fr. Dolan in a strong position to understand the financial reports and true conditions of the houses over which he became provincial in a little less than a month after his forwarding the material to Rome. To this financial schooling was soon to be added his almost immediate departure on May 13 for Rome where the provincials of the American Assistancy were students in one of Fr. General's seminars on spiritual formation and supervision.
Chapter Fifteen

A SEPARATE PROVINCIAL RESIDENCE

With the appointment on July 31, 1921 of Fr. Patrick F. O'Gorman as vice-provincial of the New England regio, and with Fr. General's instruction that its headquarters were to be in Boston, the first provincial residence was a room on the second floor of St. Mary's Hall. A year later when the staff was increased by the appointment of Br. James L. Kilmartin as coadjutor socius, the brother was assigned to some unknown nearby room. With the appointment of Fr. Louis J. Gallagher as Socius in the fall of 1926, he was assigned to the room closely adjoining that of the provincial. When Fr. Joseph H. Rockwell was appointed as the first procurator of the province in 1926, he lived at Weston College (then Fairview) until his death on August 1, 1927. His two successors, Fr. James F. Mellyn (1927-1928), and Fr. Joseph J. Williams (1928-1931) resided at 761 Harrison Avenue. When Fr. Edward P. Tivnan was appointed as province treasurer in 1931 he came to reside at Boston College.

By the late summer of 1931, the new wing added to St. Mary's Hall made provision for a nucleus of the provincial curia at the end of the second floor. Within the next few years other staff members resided at Boston College -- Fr. George M. Murphy as province procurator of missions, Br. Thomas J. Howarth as secretary of the Jesuit Seminary Guild, Fr. William J. Murphy as province prefect of studies distinct after 1934 from the task of provincial Socius. So from 1921 to 1934, the size of the curia in residence at St. Mary's Hall was on the increase. Elsewhere, in 1934, resided the director of the mission band (Fr. Joseph Green in the North End St. Mary's) and Fr. Mellyn at Harrison Avenue in charge of the Jesuit Seminary Guild. But a question became more pointed about these living arrangements in view, too, of an increasing need for faculty rooms at Chestnut Hill despite the 1931 addition.

Serious action for some other curia residence began with an instruction on May 3, 1935 of Fr. Provincial, James T. McCormick, to his Socius, Fr. James H. Dolan. A serious search was to be made for a separate provincial residence. With Fr. Dolan deeply immersed in seeing construction at Pomfret expeditiously finished and the house properly furnished, he began to search within a day through the Boardman Realtors, then located in the Ames building on Court Street. On May 4, 1935, a list of available locations was forwarded to Fr. Dolan from the Newbury Street branch office of Boardman's. With this firm's representative -- Reginald Boardman -- Fr. Dolan visited the following day three places. One was a house at an unspecified corner of Fairfield and Commonwealth, a place at 142 Chestnut Street, and one at the corner of Beacon Street and, strangely, some side street
which the usually meticulous notes of Fr. Dolan left blank. None of the three was judged to be satisfactory.

After an interval, the search resumed. On August 12, 1935 on a day when Fr. Dolan was busy selecting carpet material for Pomfret at Paine's and obtaining samples of wallpaper from Lloyd's at 420 Boylston Street, he found time to examine the Peabody estate on Ivy Street in Brookline. It was not considered satisfactory. Things were again quiet, for three months. A call to Boardman's on November 21, 1935 led to a survey of three places on the following day. A possible residence at 420 Beacon Street was locked, and the key on hand could not unlock the door. This mishap put an end to the consideration of this place. Another residence at 347 Beacon Street was also examined. One house inspected that day, the Nathaniel Thayer residence at 22 Fairfield Street seems to have had points to recommend it. On November 28, it was again examined by Fr. Dolan, along with Fr. Louis J. Gallagher, rector of Boston College and Fr. William Lynch, then the province treasurer. The next day the blueprints were obtained from Boardman's for more detailed study. However, on December 4, 1935, they were returned and the conclusion announced that even this house, as well as all the others viewed, were not adaptable to the needs of a provincial residence.

This problem of a separate provincial residence was first fully discussed in the provincial consultors meeting of December 19, 1935. The rector of Boston College indicated his readiness to continue the residence of the curia there, or to acquiesce to move it elsewhere. Frs. Fox, John Lyons and Francis Dolan all favored a change. Then Fr. Dolan outlined his searches from the preceeding May, and nothing that was seen was judged suitable or unpretentious enough.

Some other possibilities were cited by Fr. McCormick and he replied to them in statements which he appeared to make on his own. An added floor might be built on to the Cooper Street Rectory, but there were doubts on its ownership -- archdiocesan or Society, and no more was heard on this subject. There was the possibility of the mansion at Weston, but the faculty still needed its rooms and the theologians their parlors. Also, the presence of the seismograph then in the basement could be a problem. Weston in those days before Route 128 and the Massachusetts Turnpike was too far for reasonable accessibility. Moreover, a large community, such as the Weston College one was awkwardly connected with a provincial residence and its need for privacy. So these two possibilities were dispatched.

During the July of 1936, new searches began through the instrumentality of the Riley Real Estate Company. On July 13, 1936 both Fr. Provincial and Fr. Dolan with a Riley agent visited four places. These were the Victor Cutter house on Center Street in Newton; the Hopewell House on Waverley Avenue in Newton; the Hunt estate at 17 Gloucester Street at the corner of Commonwealth Avenue; and the Sears estate in Brookline near Jamaica Pond. The following day, July 14,
Fr. Dolan and Fr. William Lynch visited the Liggett estate in Chestnut Hill. Five years later, when Boston College was planning to purchase this residence and surrounding estate, Cardinal O'Connell paid the $50,000 asking price and donated it to Boston College. Hence his name appears on the original mansion around which have clustered an extensive group of dormitories, many named for his predecessors in Boston. By this time in July, 1936, Fr. Dolan estimated that he had viewed some 15 to 20 places and all were either unsuitable or too elaborate or both.

A new turn now took place. This was the idea of sharing a place with some other activity. When Hardcourt in North Andover was being considered as a site for a retreat house, the idea was ventured that due to the size of this house, the curia might reside there as well as the retreat cadre and its retreatants. A letter of August 8, 1936 proposed this solution to Fr. General. On October 8, 1936 he disapproved of this arrangement unless this choice of a provincial residence at North Andover was meant to be permanent. Since this arrangement did not seem to be planned except as temporary, the project was dropped.

All these unsuccessful attempts led to a full-scale discussion of this whole matter in a consultants meeting on September 29, 1937 -- a full year later. There was now a new provincial -- James H. Dolan, who was the driving force in the earlier searches and conclusions. Only Fr. Fox was left of the consultants who had thrashed out this matter in detail in December, 1935. There were three new consultors: Fr. Robert Hewitt, Fr. William J. Murphy and Fr. Francis J. Dolan. All were in agreement that a suitable separate provincial residence was needed, and action followed quickly. At the consultants meeting on October 21, 1937, a definite choice was available -- the Weld estate on the corner of Sherburne Street and Bay State Road. It could accommodate 15 people, had provision for one or two reasonably private first-floor offices, large rooms on the second floor for chapel and recreation room. Its current owners had bought it in the hope of opening a school here, but had been stymied in this endeavor. They had also spent money in a variety of new installations and renovations, which helped to explain the asking price of $36,000. After lunch that day the consultants and Fr. William J. McGarry examined the house where they were met by Fr. Lynch and two real estate agents. On returning to Boston College, all of the group, the consultants and Fr. McGarry, favored the purchase of the Weld Estate.

A few days later, on October 25, 1937, there was a final dismissal of a hitherto undisclosed plan to buy a row of houses on East Newton Street in the South End, adjoining the B.C.H. recreation yard. This purchase would have included all that Fr. McElroy wished to buy on Harrison Avenue, between East Concord and East Newton, back to James Street. At that time he was limited by the city, out of fear of too great Catholic control, to the site of the church and residence. It was now seen in 1937 that the cost of these buildings
would be greater than the cost of the Weld property. Moreover, these houses were unconnected, as was and, for the most part, still is true of Newbury Street. The fire department objected to interconnecting doors. It is of interest to note that, even prior to this announcement of the availability of the Weld property, three members of the curia had moved from Boston College to 45 East Newton Street. Fr. George M. Murphy, Mission Procurator, Br. Thomas J. Howarth of the Jesuit Seminary Guild moved on April 23, and Fr. William J. Lynch, province treasurer, moved there on April 24. In this same meeting Fr. Hewitt, as rector of Weston, explained the set-up of the Merriam Mansion which, though later demolished, was then standing. The mansion could serve for the curia with limited alterations, at least for a time. It might have to be limited to the most immediate members of the curia, and discussion then turned again to residing at North Andover even as a permanent, though remote, location.

When the crucial vote was called for on the Weld estate, there were two outright votes for it. A third consultor favored the purchase only if it were clear that its purpose would not be a burden on other houses, because additional funds would necessarily be raised from revenue-producing houses or from skimping on province houses. A fourth consultor favored the use of the Merriam estate or some other already owned property. Buying a separate residence at the price asked when other province property was available could easily be a source of scandal. Since Fr. James H. Dolan, now provincial, favored a separate residence and had located the Weld property after a prolonged search, negotiations for its purchase, and the necessary Society and archdiocesan clearances went forward. On November 17, 1937 Cardinal O'Connell approved the establishment of a new religious house in his jurisdiction, but noted that the clearance was given, as was asked, for a house with administrative, but not parochial functions. This same proviso, it might be added, was made concerning the request to the chancellor of the Hartford archdiocese for a Jesuit students' residence in New Haven. Such a grant would be gladly extended in New Haven as long as it was clear that the residence was not to compete with or parallel the activities of the St. Thomas More Center at Yale University.

When everything seemed propitious for the Weld purchase, a totally unexpected offer of a gift of property was brought to the attention of the province by Fr. Francis J. Coyne, then a philosophy teacher at Boston College. In his diary for November 9, 1937, Fr. Dolan noted that on the preceding day, Monday, November 8, he had learned that Miss Margaret Rogers, owner of a series of houses on Newbury Street, was prepared to give them in return for life occupancy in one of the houses and an annual subsidy of $1,800. The property consisted of the Fenway Hospital which Miss Rogers and her deceased sister had conducted in what had been two adjoining houses (300 and 298 Newbury Street). The entrance at the original 300 had been removed so that the hospital, now one building, had been made up
of two. The present number 300 is on the door of what was originally
298 Newbury Street. This hospital area, made up of fully intercon­necting sections out of the original 298 and 300, is what is termed A
house. Next to this hospital area, 296 Newbury Street was totally
unconnected with the hospital and not owned by Miss Rogers. She be­lieved it could be bought for $5,000, a much underestimated price.
There was also a $12,000 mortgage on this house, now known as B house.
Numbers 294 and 292 did belong to Miss Rogers; the house at 294,
known as C house, was the nurses' home and was a gift as was A house.
The final house at 292, known as D house, was to be retained for Miss
Rogers' use in her lifetime, but the property would be part of the
gift. When the property was examined as much as it could be, it was
considered a better arrangement than would be the purchase of the
Weld property.

Two permissions were now sought. Cardinal O'Connell was person­ally asked to transfer his authorization from Weld to Newbury. On
November 18, 1937 the Cardinal responded favorably, and indicated
his pleasure with the newer arrangement. The reply from Rome came on
January 22, 1937 in the name of Fr. Norbert deBoynes, then acting Vi­car for Fr. General. He wanted more information on the whole arrange­ment and insisted on the purchase of B house before A, C and D could
be accepted. A follow-up telegram from Fr. Zacheus Maher, the
American Assistant, approved the purchase as long as B house was ac­quired. It was soon learned that the owner of B house (296) wanted
$15,000, not $5,000 for this property. On February 20, 1938, the
consultors favored the purchase at the current asking price of
$14,500, presumably (although it is not mentioned) including the
$12,000 mortgage.

Was the necessary money available? Although the province con­sidered itself in poor financial straits, it judged that it could bor­row up to $32,000 presumably for purchase along with mortgage, re­pairs, furnishings and subsidy. At this juncture, Fr. Francis J.
Dolan, Rector at Holy Cross, offered interest-free an amount of
$70,000, not as a loan, but as an accommodation. Whether this was
done is not clear from the Socius' diary or the consultors minutes.

Arrangements on necessary repairs began promptly. A very long
visit on February 8, 1938 by Frs. Dolan, Murphy and Lynch convinced
them that extensive repairs were needed in the hospital section (A
house) to make it decent for living quarters. Although $500 was paid
down by Fr. Lynch for B house on that same day, the conditions in
that edifice were unknown until those who rented that property finally
vacated it in April. The strong hand of Fr. Dolan which is very evi­dent in his tireless watchfulness and minute attention to details in
the building, remodeling and equipping of North Andover and Pomfret
was soon removed. He had to leave for Rome on February 20 as a dele­gate to the 28th General Congregation along with Fr. John M. Fox and
Fr. Daniel F. Creedon. The chief items on the agenda were the social
order and a permanent vicar for Fr. General. That so much detail is
known on the early rehabilitation of the Newbury Street property is due to a series of letters which Fr. William J. Murphy, as acting provincial, forwarded to Fr. Dolan for his advice and information.

The first of Fr. Murphy's letters was dated March 5, 1938. Mr. Dick, with whom the province had been doing ecclesiastical work on chapels, had indicated his prices for the projected main chapel in A house. His charges were considered high: he wanted $525 for benches, $550 for the altar, $125 for the dossal, $110 for a carved crucifix, $240 for candlesticks and $100 for other items. He did suggest that kneeler chairs at perhaps $8 each could substitute for the benches, and thus halve the cost. At some stage, benches were chosen. Granted that Mr. Dick was expensive, his work, Fr. Murphy noted, was known to be good. It was also true, Mr. Murphy pointed out, that in a recent bid on a vestment case for Holy Cross, Mr. Dick proved to be $40 higher than a cabinet maker. The chapel was located to the front of the house and up against the wall of 302 Newbury. It is still the mass-liturgy room, but the Blessed Sacrament is reserved across the small foyer in which is today a prayer room.

The second letter was dated March 17, 1939 when a raging snowstorm was buffeting Boston. Emmet Logue's estimates, limited to A house, had come the preceding day. The total cost was $10,000, including plumbing, electrical work and fixtures, painting of floors, doors and walls. The plumbing arrangements called for two showers on each floor, but this was to be modified to one except on one floor to supply a private shower for the provincial. As to the electrical work, Mr. Logue had called in the firm which worked at North Andover. This firm insisted that none of the wiring would pass inspectors, but Fr. Lynch had this assertion examined. It seemed strange to him that what was satisfactory for a hospital would be so defective in a residence. Logue tended to agree with the contractors as he had when he first saw the place before Fr. Dolan had departed. Fr. Murphy believed that even though little could be salvaged, the price of $2,500 was too high and, therefore, proposed a look by a second contractor. There was no doubt on the need of painting and of $1860 for it, as cleanliness and sanitation demanded it. Miss Rogers was herself making some changes in C house with plumbing, painting and the laying of linoleum at an estimate of from $700 to $1000. One wonders if too many hands were getting into the act. Some $500 was the estimate for changes in D house where Miss Rogers continued to live. B house was still a mystery. The tenants were slow to move, and apparently had allowed no one in to survey the situation, which in actuality could be considered the damage. Fr. Lynch at the moment was estimating furnishings at $3,500, which appeared, it would seem, to apply only to A house or possibly to A and C. The overall estimate of $16,000 seemed to be able to be cut to $13,000 or $14,000. With a few more details more definite, Fr. Murphy planned to call the meeting on expenses of the province consultants plus the treasurer and former treasurer, Fr. Williams. Fr. Dolan had required this meeting, and at this stage Fr. Murphy sought Fr. Dolan's advice as to whether he had
presumed too much.

By March 22, Fr. Murphy could be much more definite as he wrote to Fr. Dolan. The consultors and advisers had met the previous day, the first day of spring with the temperature at 66°. The group had placed the extraordinary expenses needing permission at $12,500. So excellent were the walls and ceilings in A house judged, that soap and water could replace the painting which had earlier been judged imperative for sanitation. This plan reduced the cost of painting from $1,800 to $1,000, but Fr. Murphy still believed the whole $1,800 would be needed. Due to a felix culpa, plumbing costs in A house were $2,200, rather than $2,500. The total new wiring of A house must be done. However, the estimate of the original bidder was reduced to $1,700 or $1800 by Mr. Stanton who had been recommended for his work at St. John's Seminary. All the other estimates remained the same. These include $3,900 for the Logue's as contractors, $1,000 for C house, $500 for D house, $500 as an estimate on the unseen B house, and $1,700 as a margin for undetermined or incorrect estimates. Thus the total for rehabilitation was $12,500. All consultors and advisers were to send their views separately. No estimates had been made on furnishings since they were considered as ordinary expenses.

There was also discussion on this day of visit and estimates of the location of the dining room. Was it to be downstairs where it was actually placed and still remains, or upstairs in what is now the prayer room opposite the chapel and close to the elevator? No firm conclusion was reached. It was assumed that the provincial and his socius would reside in A house, but they could be scattered in several houses if Fr. Dolan so wished. The question of the provincial's private bath was referred to. It could easily be arranged with a room in B or C house, but was impossible in A house. Two days later a brief letter reported work about to begin and about the early evacuation of B house. Fr. Lynch was reported as fantasizing about a treasurer's office in the former X-ray room (now the prayer room) and using what is the present sacristy as a connecting bedroom. Miss Rogers was reported ill with a heavy cold and fever.

The following letter of April 7, 1938 was a reaction to disappointments expressed by Fr. Dolan in a March 20th letter and an April 1 cable. He had been disappointed in the sums to be expended and had urged new bids on plumbing and electricity as well as on the Logue contract cost. He had to be told that both the electrical and plumbing work was so much in progress that no change could be made. As it was, five plumbers and three electricians had originally submitted bids and the lowest had been selected. The bid of a second contractor Cantwell, had been examined by Fr. Lynch and was found higher than the Logue one. Change was now precluded because work had begun, and, moreover, the lowest bidders had been chosen. Logue, Donahue and Stanton were reliable as well as inexpensive contractors. As work had progressed in the plumbing, old pipes found rotten and overpatched
had to be replaced by new piping. The old main was also too narrow, and drains from the showers emptying into the sewer main necessitated a new drain pipe, thereby causing much cutting by both plumbers and electricians. Many new doors had been needed, especially those leading to the fire escapes. The planned lavatory arrangements seemed satisfactory, but the cost of running water in the rooms would be very high. Throughout all this, there was one optimistic note: Mr. Dick had cut his prices by $135, hence the chapel would cost $1,690.

There was evidently some view expressed by Fr. Dolan on the location of the refectory. While not favoring a basement one, he would accept it willingly. A proposal for breaking down some wall to make a first-floor larger refectory would be exorbitant. A basement refectory was admittedly a problem, but it could be made bright and cheerful, and Fr. Lynch wondered why all the fuss about its location. Those who were to live at 300 would be lucky to have a few potatoes for their main meal and an apple for dessert. Fr. Murphy planned a definite decision the next day. Even as he thought of the basement refectory, he conceded that it would probably still be cheerless. It should be noted that when the novices moved into 300 in September of 1971, a novice crew under John D. Murphy of California, Georgetown, Navy and telephone background did wonders with paint in this refectory and elsewhere. But the real touch of the cheerfulness, which Fr. Murphy feared was an impossibility, came when a group of novices under George Bilotta during a spruce-up week repainted the refectory and its interconnecting sliding doors with pastel shades. This refurbishing was done a few months before Fr. Murphy died, and he never had the opportunity to see his fears dissipated.

The last of Fr. Murphy's letters dated April 29, 1938 focused first of all on an added gift which Miss Rogers was prepared to bestow. This was a cottage at Point of Pines beach in Revere, Massachusetts. She was anxious to know if the gift was to be accepted so that she could plan on renting it or not for the coming summer. All the cottages in that beach area are small, but of good condition, have a small plot of green grass and face on an automobile road separating the line of cottages from the beach. Miss Rogers' cottage stood just where the road following the beach makes a hairpin turn and was thus free of neighbors on the front and north side. On the south side it is very close to the next cottage. The width of a garage separated it on the west from the nearest cottage, and the house itself, in good condition, was well furnished and had a good but public porch. There were three rooms on the first floor, three on the second floor and two in an attic. There was also a fine basement with a room and accommodations for one more occupant; the basement also had a boiler for steam heat. The house was judged the best in the area with the best location and had a relatively slight mortgage on it of $800. It was not on a public type of beach such as Revere Beach several miles away, or as private as Cohasset or Keyser. Fr. Hewitt had some happy thoughts about its use: it could serve as
a day-villa for the Weston faculty, but the consultors did not favor its acceptance. Miss Rogers was told to go ahead with its renting for the 1938 summer. She could consider its sale since she had two prospective buyers. One can feel it in his bones that today it would have been acceptable for use by small groups or small communities since these days privacy is less of a fetish and good conduct the ideal.

The Point of Pines cottage now gave way in Fr. Murphy's final letter before the return of Fr. Dolan to more prosaic matters connecting A house. All of the floors in A house had but one shower including the floor where an extra one had been planned for the use of Fr. Provincial. The plumbing contractor indicated that he could put one any place as long as the client wished to pay, but plumbing arrangements had gone so far that Fr. Murphy judged that one on each floor must suffice. The room planned to adjoin the provincial main room was very small, and if this room must contain a safe, files, bed and chair, it would be very crowded. A closet was being built into the room to avoid a wardrobe and plans for a second staircase from the first floor to the refectory area had been abandoned. Access to the refectory would be easy from the basement stop of the elevator. The kitchen and refectory areas had been separated and a window cut in the intervening wall. Through this window it was planned that food would be served into the dining room. One could gather that such a plan, if originally used, did not persist very long. As to heating the refectory, it was planned to replace the radiator well up on the wall with two floor radiators. One must judge that this proved impossible, as it is still on the wall. When the novices came in 1971, another effort was made to remove this oddly-placed radiator, but it was found to be impossible to change the location in view of the piping arrangements.

It is interesting to note Fr. Murphy's enthusiasm for the French door which led from the refectory to the backyard. Its function was to give light and air. During the cool weather it is kept locked, and when a screen door is in use there in hot months, the screen door is kept locked. Strangers still knock on it to be told to try the door to their right. Another possible entrance through the kitchen is discouraged, and preference is given to the B house exit. This B house exit became the ordinary mode of entrance and exit when its basement room, interconnected in 1971 for the first time with the A house refectory, became a fine novice recreation room instead of a dumping attic on the ground floor (if attics are found in cellars).

There are some remarks, not too clear, about the front parlors and their privacy. Some $500 or $600 was needed for fire doors between sections of A house and between A and B house. Beyond the passageway from A to B and C houses on the first floor, no other interconnection on upper floors was possible due chiefly to the locations of toilet facilities. Nor was it feasible to make cuts at the landings between floors of these houses because the space thus obtain-
ed would be merely a passage four feet high.

B house had been referred to in this letter of April 29, 1938. The whole and unpleasant truth about it had been learned, and the tenants had left by April 25th. The cost of changes must rise from $500 to $2000. The house was so dirty that it must be painted from top to bottom at a cost of $500. The wiring was also very bad and $869 was the estimate for reviving it plus a small part of C (294) house. Cutting and plastering would entail another $1000 cost. It was fortunate that C house, the nurse's residence, needed very little expense except for plumbing on the first floor where it was planned that two people would live. Another ray of hope lay in the possibility that B house and perhaps C house could be painted by Br. John Servaas and Br. Italo Parnoff on a loan from the (then) Fr. McEleney at Shadowbrook. Holy Cross electricians might do the electrical work in B house, but some labor dispute might arise since all electricity was arranged on one meter.

How all of these hopes and fears were realized is not known. Although Fr. Dolan arrived back only on June 7th, there were no other letters to him available after April 29th, 1938. The only recorded data was the plumbing in B and C houses. But whatever was done, A, B and C houses were ready for occupancy by the end of the following July. A special gift paid for the furnishings of common and private rooms. This gift was a sum of $18,000 from Mrs. Margaret Farrell of Albany and Gloucester. The official records simply list with sincere thanks as a benefactor, but a letter of Fr. George M. Murphy, a friend along with the late William L. Johnson of Mrs. Farrell, indicated the sources of the benefaction and his personal letter of gratitude to Mrs. Farrell. She was a sister-in-law of Fr. Joseph A. Farrell, who was the third member of the papal relief mission to Russia. She was also a benefactor in a variety of ways to Shadowbrook, which she often visited from Albany. She died at her summer home at Gloucester on August 14, 1944 and her funeral on the 16th was attended by Frs. Dolan, Gallagher, McLaughlin and McDermott from the Newbury Street residence.

The furnishings obtained through Mrs. Farrell's donation did not include the incipient library. In the July of 1938, Fr. Dolan commissioned a father to visit each of the houses of the province to request surplus books of a theological, ascetical and literary character. All the houses visited, except St. Mary's in the North End, were able to contribute. When Fr. F.X. Downey resided at Newbury Street in its early days and edited the Jesuit Seminary News, he obtained books for review by some of Ours. But he asked that the reviewers be willing to donate these reviewed books to the 300 Newbury Street library.

On August 2, 1938, the first of the new occupants arrived. Fr. John M. Maher of the Weston faculty was appointed as minister. The house initially had no separate superior since it had been established
as one dependent on Weston. Fr. Maher was joined by the three members of the curia who had been living at East Newton Street, Frs. Lynch, George Murphy, Brs. Howarth and Ahern. On August 9, the province books were moved from Boston College and Friday, August 12 was set as the official opening day. The official name of the house became the St. Andrew Bobola House in honor of the Jesuit Saint canonized that year, and whose relics had been brought from Russia to Rome amid excursions and alarms by Fr. Louis J. Gallagher. The first major ecclesiastical event in the main chapel, dedicated to the Sacred Heart, was the final vows of Br. Howarth on August 15th. The following day the residence was visited by the travelling American Assistant, Fr. Zacheus Maher. The first province consultors meeting was held there on September 15. On September 21, the superiors of the province met, and this day technically was considered the formal opening of the house. Prior to both of these meetings, Miss Rogers and some of her friends were invited to a tea at her home at 292 Newbury Street -- the later D house. Then they were shown the first floor changes in houses A, B, and C. The afternoon visit concluded with benediction celebrated by Fr. Provincial for her benefaction to the St. Andrew's House; the following November 3, Fr. Provincial said mass for her in the community chapel.

To give an idea of the first group of Jesuits who occupied the Newbury Street house when it was limited to three contiguous houses, this over-all summary is presented. In addition to the provincial, the socius, the coadjutor socius, province treasurer and mission procurator, the group included the minister, the archivist, the head of the mission band, the province buyer (a full time position for one year prior to this man's appointment as province treasurer), a writer, a house treasurer, 2 members of the mission band, 8 students and 4 coadjutor brothers, including the secretary of the Jesuit Seminary Guild. In these early days the fathers' recreation room was on the second floor front. The brothers' recreation room was in the parlor adjoining the porter's office; a reading room and library were located on the fourth floor. There were also several house chapels. Before the first year concluded, death struck suddenly. Fr. Thomas A. M. Shanahan, who had been one of the pioneer missioners to the Philippines and had only returned in 1938 due to poor health, died while vesting for mass in the third floor chapel on May 1, 1939. Fr. Ernest B. Foley anointed him. This Fr. Shanahan who spent so short a time within the New England Province is often confused in people's minds with Fr. Thomas J. Shanahan, a Waterbury native, who also spent many years in the Philippine Islands, in addition to teaching at Fairfield and Holy Cross. Those who in relaying the history of St. Andrew's House have the temerity to say that a Fr. Shanahan, formerly a Philippine missioner, died there toward the end of the first year, and was one of the first group buried at Weston within a month of the opening of its cemetery, are laughed to scorn. May this plain statement of the fact strengthen the cause of historical truth and give the lie to many who know so many things that are not so.
A death at the end of 1939 led to the joining of D house to the other parts of Bobola House. Miss Rogers died on December 31, 1939 and her funeral mass was at St. Cecelia's on January 2, 1940. She was buried in Calvary Cemetery in Waltham. Each priest was instructed to offer a mass for the repose of her soul. It was only on April 4, 1940 that the wall between C and D houses on the first floor was cut through allowing total passage through all houses on the first floor. As in B and C houses, the second and third floor of D house had two large and two small rooms. The first floor of each had one large room to the front but there was variation in the rooms to the back. In time the recreation room was moved to D house first floor which with time was much opened up.

If this search for a separate provincial residence was finally realized, the curia proper was soon to have itself surrounded with more and more province auxiliary establishments and their increasing Jesuit staffs. These groups and the initial student group were soon to crowd the house with residents and offices. Hence a new move had to be contemplated. This leads to the later story of the acquisition of Loyola House at 297 Commonwealth Avenue as a place for basic curia members and their office space, a space usually located in their living quarters. Even Loyola House was not the final story. There is now 393 Commonwealth Avenue with its business offices and staffs and the use of Campbell House at 418 Beacon Street for personal residence of much of the provincial curia. Is the task, herein accounted, one similar to that of Sisyphus? Who can say?
Chapter Sixteen

SPECIAL STUDIES (1926-1945)

Special studies in the New England Province from 1927 to the present have gone through many phases. Since this chapter is part of the formative years of the province, it limits itself to the period from 1926 to 1945. No one dividing date can be categorically set for the end of all formative years. 1945 appears to be such a date for special studies although earlier years such as 1939 and particularly 1942 would be the starting points of expansion for new school ventures. Dates on special studies can handily and uniformly be obtained for years beginning with 1941-2, since the March issue of the Jesuit Educational Quarterly under Fr. Edward B. Rooney and his assistants, contained this data on numbers of students, types of degrees and subject matter. Prior to that date, a detailed study of the province catalogue has been necessary. For this period (1926-1945), two phases are indicated. One ran from 1926 to 1935 when Fr. General's Instructio on education could become effective. Hence, the period from 1935 tends to be more productive than the earlier one. War, and its concomitant war-time needs, led to some diminution in the programs. But with the war over by 1945 and with a different provincial government, a new and much expanded program was possible and actualized.

Since the Instructio with its consequent bearing both on school curricula and personnel involved is of capital importance in the change from the first to the second phase, a few words on its origin and content are helpful. In 1930, Fr. General informed each American provincial (then six) that each province was to designate a man who would meet and deliberate under the immediate auspices of the General. The fields of examination would be the educational life of all our schools, their possibly greater coordination, and the careful preparation of teachers and administrators. Fr. Edward P. Tivnan was designated the representative of the New England Province. In October, 1932, he and his colleagues were summoned to Rome for deliberations. From these deliberations came the document, only 15 pages in length, known as the Instructio. Among its requirements was the establishment of a general prefect of studies in each province, and initially, the appointment of Fr. Daniel O'Connell as executive secretary with commissariate powers.

In addition to stimulating special studies, Fr. O'Connell had the task of introducing some more standard core requirements in the U.S. Jesuit Colleges, and to make provision for more degree sequences than the usual A.B. and B.S. degrees. Thus, there came about the gradual rise of such degrees as A.B. Greek (meaning the study of Greek as well as Latin); A.B. Latin (meaning the substitution of math-
ematics for Greek), as well as the arrangement that there would be honors as well as ordinary programs in both of these sequences, of which Latin would be a prescribed part. Another consequence of Fr. O'Connell's work was the plethora of B.S. degrees beyond majors in the physical and biological sciences. There was a B.S. in History, one in Social Science, one in Business Administration and one in Mathematics. Not all of Fr. O'Connell's proposed sequences and their contents were given unanimous approval, but with modifications, the chief lines did remain.

Prior to 1934, when the General's document was received, it had been the practice for the Socius to the Provincial to serve as the province prefect. This meant chiefly a sampling of classes when the annual provincial visitation was made in colleges and high schools. In the late autumn of 1934, Fr. William J. Murphy, then a professor of English in the Boston College Graduate School, was appointed the first full-time prefect. But with his appointment as Socius in May, 1937, he served in a dual capacity. With his appointment as rector at Boston College on August 15, 1939, Fr. Arthur J. Sheehan of the Weston Theological faculty was appointed prefect. Due to his Weston commitments, he could only give full-time to the work beginning in June, 1939.

A study can now be made of special students beginning in 1926. In that first year of the independent province, two priests destined for scholasticate work were in the second and final year of study abroad: Fr. John W. Moran was at the Gregorian, and Fr. Carol L. Bernhardt was at Cambridge in English Literature. Fr. Joseph J. Sullivan was in the second year of a three year doctorate in chemistry at John Hopkins, and Mr. Thomas D. Barry was studying mathematics for the first of two years at Georgetown with Fr. Fred Sohon. Thus there were, for a start, four in special studies, three as degree candidates. In the following year, only Fr. Sullivan and Mr. Barry were in this category. In 1928, when Fr. William J. McGarry, later Dean of philosophy and house dean at Weston, president of Boston College, and pioneer editor of Theological Studies, entered on a two-year program at the Biblical, he was the province's only special student. 1929 brought an addition of two priests -- Fr. Louis Sullivan and Fr. Robert A. Dyson to Roman studies, while Fr. McGarry continued. Mr. A.C. Carroll began a one year Master's program in chemistry at Holy Cross under Fr. George A. Strohaver. Arthur Whall, a priest who was later laicized, began literary studies at Cambridge University.

From 1930-1932, the numbers doubled from an earlier five to ten. Mr. Landrey in 1930, began a two-year degree sequence in chemistry at Holy Cross. Mr. Lloyd Smith studied privately at St. Joseph College in Philadelphia in biology. Frs. Sullivan and Dyson were joined in Rome by Frs. John J. Crowley and Robert A. Hewitt. To Fr. Whall's special studies in Europe were added private studies for Fr. William J. Murphy in literature, Fr. George Smith in history at Paris, and Fr.
Joseph P. Kelly, the province's perennial young man, in philosophy at Paris. Seven of these ten were in degree sequences.

In 1931-32, in addition to seven continuing students, there were added Fr. Forrest Donahue at Rome; Fr. George A. O'Donnell in geophysics at St. Louis, working toward a Ph.D. degree; Mr. Hugh H. Blake in private study of history with Fr. Robert A. Swickerath; and Mr. Albert McGuinn working towards a doctoral degree in chemistry at Fordham. In 1932, in Fr. Kilroy's last status, two more joined the biennium in Rome: Fr. Joseph McManus and Fr. John A. O'Brien. Fr. Stephen A. Mulcahy was a private student in classics at Oxford. Two more began work in science -- Mr. W.L. Keleher in a one-year degree course in chemistry at Holy Cross and Fr. Thomas H. Quigley in an extended doctoral program in physics at John Hopkins. That year Fr. Walter W. McGuinn began the pioneering in Social Work at Fordham and prepared for the establishment and first deanship of the Boston College School of Social Work in 1936. The total number of students had reached ten, up from four in 1926.

The year 1933-34, showed essentially the same picture. There were three new candidates in Rome (John J. Collins, Henry A. Martin, James J. Mohan). Then there arose the problem of whether, under new papal legislation, those previously in a biennium could now finish in one year as was true of both Fr. Martin and Fr. Mohan. Fr. General did not seem pleased and the two years were clearly re-instated or declared already required. Fr. William A. Carey was a special student at Oxford; Fr. Thomas D. Barry, now a priest, returned to private studies at Georgetown and seemed destined for astronomy. One notable difference from past assignments was that of Fr. William E. FitzGerald, who after four years of theology at Lyons, matriculated for a degree in the classics at the Sorbonne. One might note that it was to the old world of Europe that the province turned for most advanced training. Harvard, Yale and Chicago were still in a future world. The transitional year (1934-35) between the promulgation of the Instructio and its enfleshment saw a continuation of five students. In addition, Fr. Coleran joined Fr. Collins at the Biblical. In science, Fr. Tom Barry transferred from Georgetown to M.I.T. in astronomy. Mr. Gerald Hennessy began 2 years of biology study in Fordham, founding himself for years of service in 5th and 6th form work at St. George's in Kingston, Jamaica. Fr. Anthony (Tony) MacCormack was a special student in biology at Holy Cross. With the arrival of the Baghdad mission, two regents (William J. Casey and Joseph P. Connell) studied Arabic in Beirut. Fr. Patrick F. Higgins was granted a one-year leave of absence from Holy Cross to fill the residence requirements for his history doctorate, after which he worked part time in summer sessions.

Thus it can be said that prior to the implementation of the Instructio on special students, these studies were Roman studies essential for Weston; private studies; master's and a few doctorate's in science, and little more. The notable exceptions were the extended
classics course at the Sorbonne, and Fr. Walter McGuinn's social work
degree. It might be noted that man power was not in short supply
during these years. The total number of special students from 1926
to 1934-35 increased from 4 to 11, and of this 11, 8 were in degree
programs. The total number, however, in the province, had increased
from 492 in 1926-27 to 758 in 1934-35, and this latter number was an
increase of 33 over the preceding year. The number of staff members
of the three schools had increased between 1926 and 1934. Holy
Cross had gone from 36 to 65, and Boston College from 34 to 67; Boston
College High School and the Immaculate had a modest growth from 33 to
39. College philosophy classes had decreased notably in size. At
Boston College, two teachers after 1931 taught senior ethics, and
two (not one), taught natural theology and psychology. At Holy Cross
each of these subjects had three teachers. After 1931, there were
also regent repetitors in these fields.

Junior philosophy teachers at Holy Cross (to cite one instance),
had increased from three to five. At Boston College, special teachers
taught only in the graduate school rather than at upper-division lev­
els and graduate work, thus necessitating more teachers needlessly.
Beginning in 1927, the college deanship was divided by the creation
of a freshman dean, and in 1932, by a sophomore dean. History classes
were cut from their 1928-29 high, but possible, numbers of 300 in one
group to 30 to 40 in sections. This arrangement required the gradual
hiring of more lay professors and employing Jesuits who might have
had one year at a minimum of special studies. So great was the sur­
plus of regents that in 1930, the regency was cut by stages (as pre­
viously seen) from three to two years, and to less in special cases.
Thus, it is concluded, that from a manpower point of view, much more
in relation to special studies for the schools could have been done
from 1926 through 1934-35. The Instructio was a blessing for New
England Province schools.

The year 1935-36 was comparatively a banner, path-breaking year.
Five scholastics, nearly half the total of students in the pre­
ceeding and best year, were assigned to master's programs at St. Louis
University. The following year, eight others replaced them. In 1937,
five scholastics and two priests began master's programs there. Then
the numbers were reduced to one a year from 1939 to 1941, but for a
good reason. In addition to the contingent of five at St. Louis in
1935-36, several other scholastics were assigned elsewhere. These
included two for chemistry at Worcester, one in economics at Boston
College, two in Arabic at Beirut, two in archeology at the University
of Chicago, one in the private study of biology at Philadelphia, and
two at Catholic University --- one in economics and one in a doctoral
program in anthropology. There was a total of 15 scholastics. As
for priest students, Fr. Collins and Coleran continued at the Bibli­
cal and two more were assigned to Rome including Fr. Edward L.
Murphy for the newer discipline of missiology. At United States
universities, Fr. T. Laurence Foran began classical studies at John
Hopkins, Fr. William L. Johnson in English at Yale and Fr. Tom Smith
was in private study of physics at Georgetown. Totals came to 23, more than doubling the previous high of 11. Of these 23, 18 were newly assigned.

In some of these early assignments, as was also later true, not all were able to finish successfully. The general method of training in the Society, with its many excellencies, was not always versatile enough to meet a differing type of requirement set by graduate schools. They insisted on term papers, essentially unknown in Society training prior to the mid 1930's. Wide and prompt readings of collateral matter were rated higher for class and examinations beyond the repetition of class lectures. As one Jesuit wag put it, Jesuits could analyze legs off chairs, but their synthetic powers for thesis and dissertation were much less cultivated. The gradual introduction of seminars, the writing of term papers, and the casting of dissertations in technical form and according to accepted style sheets, greatly improved the academic outcomes for industrious students. Later generations may find it difficult to understand what capable and hard-working men experienced in defeat or only partial success, yet many of these pioneers did spoil the Egyptians as Cardinal O'Connell trusted they would. There may perhaps have been a few where the Egyptians spoiled the Jesuits who became too enamored of university prestige and of specious false ideals.

In an earlier chapter on tertianship, details were given on the priests who began special studies in 1936, and a few paragraphs that back the numbers of scholastics at St. Louis were given. Without detailing all the numbers, names and subjects from 1935-1944 when the emergencies of war contracted many problems, certain lines of development can be seen. Social sciences were more in evidence due to the circumstances of depression and the influence of the 28th Congregation of 1938. In economics, there were studies by Fr. Ernest B. Foley, Mr. William Seavey, Joyce and Raymond Cahill. Sociology was studied by Fr. Paul Facey, Fr. David Twomey, Fr. Hubert Callaghan and Fr. John C. O'Connell. Fr. O'Connell studied at Harvard while still teaching a full schedule of ethics classes at Boston College, from 1935-38. Fordham began to draw students -- Fr. Edward H. Finnegan in history; Fr. William F. Finneran and Fr. John Hinchey in philosophy; Fr. Facey in sociology; Mr. Charles F. Donovan and Mr. Daniel N. Dwyer in English; Mr. R.J. McEwen in economics; and Mr. John Flavin in biology.

The sudden drop in special students at St. Louis from 1939-1941 was not a turning aside from special studies. It was a change in locale that effected the drop in members at St. Louis. In 1939, in the house destined as the later rectory of the new St. Ignatius, a study house was established. There a group of ten students for a period of three years studied at Boston College for a masters degree under Fr. William E. FitzGerald as superior. In the first year there were the following students: Robert I. Burke, history; William A. Carroll, Latin; William J. Van Etten Casey, English; John F. Caulfield...
in Mathematics; Paul A. Curtin, English; Merrill Greene in Physics; Thomas M. Lannon, Latin; Joseph M. Manning, Latin; John P. Murray, Mathematics; Thomas W. O'Connor in Latin. That following year (1940-1941), the students were: Stanley Bezuszka, Physics; Francis J. Donoghue, History; George R. Fuir, Latin; Thomas J. Grace, English; Richard V. Lawlor, English; Thomas B. Mulvehill, History; John V. O'Connor, Latin; and John P. Murray, Mathematics. Two priests, students at Harvard, were also in residence.

In the final year of the St. Ignatius House of Studies were: Stanley Bezuszka, Physics; Francis C. Buck, Chemistry; Francis X. Carty, Latin; John P. Donnelly, English; Daniel I. Foley, Greek; William J. Read, English; John P. Rock, Latin; Francis A. Small, History; John J. Walsh, Greek; and Maurice B. Walsh, Latin. With the coming of World War II, when regents were in demand for war-time courses or as replacements for chaplains, and with the appointment of Fr. FitzGerald to Portland, the study house was closed.

One totally new form of special studies began in 1939 and continued to 1943. This was the biennium in sacred eloquence at Weston under the supervision of Fr. Raymond J. McInnis to 1941 when he became tertian instructor, and under Fr. Edward L. Murphy from 1941 to 1943 when it was discontinued. The program, while chiefly for New Englanders, also had Jesuits from other provinces. Among the New Englanders who concluded a two year program were: Frs. Paul F. Barry, Joseph F. MacFarlane, Leo A. Reilly, Paul J. Murphy, John St. John, John P. Evanson, Francis X. Gleason, John H. Kelly, and Charles J. Reardon. In the course for a year were: Frs. William F. Dwyer, James B. Healy, and one who had finished but one year when the program was discontinued -- Fred Bailey. A sequence in theology was conducted by the theology staff from 1941-1944, when access to a Roman University was precluded by war-time, and when Catholic University theology studies were not encouraged. Among the New England Province in the program were: Frs. Fred Harkins, Edmund Hogan, Daniel Saunders, Francis X. Lawlor, Edward H. Nowlan. There were also men from other provinces. In 1942-43, a group of Iraq missioners, Frs. William J. Casey, Joseph P. Connell, Thomas McDermott and James P. Shea studied Arabic at Columbia.

Even before the end of this era of special studies had ended, and as priests who had obtained a master's degree earlier were ready for continued studies, a problem or dilemma arose and was the subject matter of provincial consultors concern. Should a man, who had acquired a master's degree particularly in the classics or English, be constrained to follow these subjects further, or be free for assignments especially for philosophy, theology and school management? Frequently, these men were the very ones naturally suited in talent and temperment for these studies, different from their original major. And while the scholasticates always had continuing need for teachers in philosophy and theology and their allied subjects, the colleges also had need for trained theology teachers, and especially philoso-
phy teachers, since this subject was much more the required staple at that time in all manners of undergraduate schools. Experience also showed that the initial year of a serious master's program broadened one's horizons and cultivated wider and critical reading. This method of first training future philosophers and theologians in advanced work in classics, history and literature, appeared to be the way in which distinguished European Jesuit scholars were cultivated. It may be said that this initial year of study in another field at the master's level enriched, rather than handicapped the future teachers of philosophy, theology and of educational philosophy and administration.

Here a pause might be made to notice that up until this time, outside of those few in a philosophy biennium in Rome, and two men in philosophy at Fordham, next to nothing was done to prepare philosophy teachers through special studies for the two existing colleges, and the one to be established within a very few years. As a result, lay associates with doctorates in philosophy began to be more and more numerous and influential in philosophy departments. Even as late as 1953, college deans discouraged a province director from encouraging advanced philosophy training, and, at the most, would recommend a one-year master's program -- then hard to find in a recognized philosophy department. In this regard the New England Province was well behind the New York Province which encouraged such studies for its colleges. Failure to act here was the chief blind spot of most officials, including the director of special studies from 1957-1968.

With these considerations of the two periods from 1926 to 1945, the formative years for the province program for special studies had ended. The fact that the once burdensome mortgage on Weston had been paid off, made funds available for other purposes. The province was in a better position in money and men to inaugurate numerous and varied doctoral degrees for the two expanding colleges, and the college soon to be established at Fairfield. It might be said on the analogy of the United States Constitutional development, that the era of Chief Justice John Jay, and of Chief Justice Oliver Ellsworth, was yielding a place to the judicial craftsmanship of Chief Justice John Marshall. This is how many see John McEleney, and his abiding contribution to special studies as his part in the years of province expansion.
Appendix

SOME EARLY WESTON SONGS

Old Bapst Hall

There are wonders and wonders at Fairview, at Fairview, at Fairview
We'll give to you of them a few, for instance O.B.H.
   For instance Old Bapst Hall "by the cow barn",
   For instance O.B.H. "on the Hill".
It may be said without exaggeration
It really was a liberal education
   Just to live in O.B.H.

The walls of O.B.H. "by the cow barn"
The walls of O.B.H. "on the hill"
Every wall is built as thick
   As a polished wood toothpick
The walls of O.B.H.

Very often those up high
Found the showers very dry
   The showers of O.B.H.

The Rec Hall right across the way
Which wreck was worse no one could say
   All Hail to O.B.H.

Often from the science rooms
Floated up those sweet fumes
   Beneath our O.B.H.

They took the walls under Barry's window
Then the curtains went "valde commendo"
   The showers of O.B.H.

They used to keep the water so hot
They nearly blew Old Bapst to pot
   The furnace of O.B.H.

There oft were aired philosophies
Old dried socks and BVDs
   On the fire-escape of O.B.H.

O every night they were out at ten
At two minutes past they were on again
   The lights of O.B.H.
Old Bapst Hall, Cont.

It was great fun to slam the door
And see the glass crash on the floor
The front porch of O.B.H.

They used to tend the boiler so well
Dum deede um dum, dum dum dum
The boiler of O.B.H.

To this list of cries we add one new
It cheated an eighteen carat Jew
In the wreck of O.B.H.

When the shadows fall, echoes of Bapst Hall
Crowd our memory
But that day is past, now we're living fast
In a long-stone Hostelry
Halls that are fit for a king,
This is the song that we sing
Welcome to our new Hallways
They're shined up for you always
Living like a king in our newest wing
Here in old New Eng - land always always
You will hear us rave always
Of the marcel wave in the hallways
The family elevators are for our educators
But all the small pertaters use the hallways.

Dreams have all come true at the new Fairview
Pioneering's over
In our rocking chairs we forget our cares
Life is quite the clover now that you live in our flats
Paste these few hints in your hats:
We take lots of pride in our hallways
Never never slide in our hallways
When you laugh or prate, sounds reverberate
So beware your fate, always in the hallways
Quarter after ten, always, is no time for honest men
In the hallways - and if you value your fair skin,
Keep it while you kin, don't smoke your Edgeworth in
The Hallways.

Things are not the same since the status came
To old Fairview
What's the matter with all our kin and kith
The boys look blue, you ask me the reason of it
Always, Cont.

I answer the province has split
We'll be living here always
To breathe New England air always
Never see New York, Father John O'Rourke
But eating beans and pork, always, always
We'll be at the Cross always
Or else be back in Bos-ton always
Never see the sights, miss the Broadway lights
Living at the Heights most always.

It All Depends On You

by

John C. Ford

I firmly believe in circles
Where logic is guaranteed
I'd never admit that circles
Are logic gone to seed
For circles need no explaining, no investigating
They're simply to give your training,
That's their raison d'etre.

I can distinguish, I can deny
If you'll rehearse it, I can reply
It all depends on you
I can explain it, I can define
or I can confirm it
Ruin your line
It all depends on you.

Set up a tough one, and prove it
Make it a rough one, then grove it
That is the system that trains the mind
Then watch me sparkle with logic
I'll be immense
Make an impression
Get the defense
It all depends on you.

About Christmas, 1931