

## 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. Creeden 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 Boynes' 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 Boynes 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 or, 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 Mistery 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-

signment 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 easterly 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. Strohaber 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. Strohaber 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 scholasticates 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 misters 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.