

Chapter Six

WESTON: IT'S EARLIEST PERSONNEL

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 Episcopal 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 reopened 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 Sohon, 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 scholasticates. 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. Reinhart 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 McEleney, 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 (McEleney) 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 Englander 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 infirmarian 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 Feeny, Joseph D. FitzGerald, Patrick Foley, T. Lawrence Foran, Francis Hart, Francis Horn, D. Augustine Keane, Leo McCarthy (later left), George McCullough (left later), Walter McGuinn, 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 pre-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.



Weston, Theologian's Wing Constructed