

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 consultants 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 Consultants (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 consultants 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 McEneaney, 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 consultants 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 Baldpate, 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 McLaughlin 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 Philomatheta 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 Beed, 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

hands,

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 manufacturer 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.