

**Brother Alan (James) McNeil, CSC:**

***his Life of Humility and Service***

**by**

**Br. Lawrence Stewart, CSC**

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## **Brother Alan McNeil, CSC: a life of humility and service**

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The 'lesser-known' Holy Cross religious I have selected for the theme of this year's Holy Cross History Conference is Brother Alan (James) McNeil, who entered the Congregation in the early 1900s.

He served the Congregation for over 40 years in two different ministries. These were ministries that he did not particularly enjoy. In fact, he even begged his provincial to be assigned to other work, yet he continued to faithfully and humbly serve his community all those years until his death in 1959 at the age of 81.

All provinces now produce an annual "*Residence Directory and Community List*" with every member identified by rank, profession dates, location and ministry. But such was not always the case in our history. An annual "*List of Religious of the Congregation of Holy Cross*" was published beginning in 1897. The "*List*" identified each priest and brother by name (but NEVER included the brother's surname, which has frustrated many researchers). The "*List*" also did not provide the person's ministry or residence.

Beginning in the 1930s, the brothers held an annual education conference and published a volume called the "*Bulletin of the Educational Conference of the Brothers of Holy Cross*." The "*Bulletin*" contained presentations and also listed the Brothers who were teaching at each of the community schools. However there never was a list of assignments for those brothers (the coadjutors) who were not teachers but who performed other ministries. It appeared that the coadjutors were, for some reason, forgotten within the publication.

It wasn't until 1946 that the names of all the coadjutor brothers were finally included in the "*Residence Directory and Community List*," along with their ministry.

When I entered the community, we were destined to become either a "teaching Brother" or a "working Brother." This was an anomaly for me, because it seemed to imply that teaching was not 'real' work.

The "working" or coadjutor brothers have ministered in many different ways:

- (b) {
  - they have served in kitchens demonstrating their culinary skills;
  - performed a variety of jobs as talented maintenance men;
  - raised livestock and crops as farmers;
- (c) {
  - worked as Federal employees at the Notre Dame Post Office;
  - cared for the sick and infirm within the community infirmaries
- (d) {
  - served in offices as treasurers, secretaries and businessmen;
  - supervised young men in schools or other institutions;
  - or served as canvassers or workers at the Ave Maria Press..

Brother Alan McNeil was one of those "working" or coadjutor Brothers who served Holy Cross for many years.

(e) James Michael McNeil, (who was given the name of Brother Alan when he joined), was born on March 5<sup>th</sup>, 1878, in a little fishing village of Arisaig, in Antigonish County of northeastern Nova Scotia. Antigonish is famous as the Canada Post Office's National Philatelic Center which provides services for enthusiastic stamp collectors worldwide, such as Father Chris Kuhn.

Alan's parents, (Michael McNeil and Mary MacDonald) were of Scottish descent. Very little could be found about the McNeil family. Alan did have brothers, because in 1925 he asked to visit them in Los Angeles. The McNeil family must have moved to Sydney, Nova Scotia (on Cape Breton Island) since Alan wrote in 1928, that he had lived there in 1893.

When Alan joined Holy Cross in 1909, he was 31 years old. Nothing could be found about Alan's life and experiences prior to 1909. When he filled out his "*Membership Data Sheet*" in joining the Brothers, he wrote that he had work experience in fishing and mining. Fishing would have certainly been an occupation when the family lived in Arisaig and in Sydney, Nova Scotia, which were on the Atlantic. The area around Sydney was also once a major coal-producing region, thus Alan's fishing and mining experiences could have occurred there.

It is not known when Alan left Nova Scotia and came to the United States ... or who may



f have influenced him in his vocation to join the Holy Cross Brothers. He came to Notre Dame and entered the postulancy program on June 30, 1909. He received the habit as a Brother on December 8<sup>th</sup> of that year and began the two-year novitiate program at Notre Dame.

g Alan's novitiate training also included some unusual work responsibilities. In 1910 and part of 1911, he served as a prefect of the Minims who lived at St. Edward's Hall. The Minims were Father Sorin's "princes," boys from 6 to 13 years of age who began their education at Notre Dame, with hopes of entering the collegiate program.

h In August 1911, while still a novice, Alan was assigned to be one of the prefects of university students at Brownson Hall, under the rector, Brother Alphonsus Sweet. Two other brothers, Casimir Levandowski and Hugh Clark, were also prefects at Brownson, indicating there must have been enough work to occupy all four of them. On December 8<sup>th</sup>, 1911, Alan completed his novitiate training and pronounced his first vows. He made his final vows the very next year, on December 8, 1912.

i Brownson Hall was the east wing of the Main Building, adjacent to Washington Hall. The prefecting work involved monitoring the Notre Dame students who lived in the hall. They were supervised at meals, within the study hall (where the prefect sat at a raised desk called "the throne"), and especially within the dormitory, where the Brothers lived in adjacent rooms. Alan was a prefect at Brownson Hall for 15 years, from 1911 to 1926. During the 1923/1924 school year he was temporarily assigned to Holy Cross College in New Orleans as the Prefect of Discipline.

During the summer months from 1912 to 1921, Alan was in charge of the Minim kids who would spend a few weeks at Notre Dame Camp, located at Bankson Lake in southern Michigan. After a full academic year of tending to college students, his responsibilities changed to look after the youngsters during summers. It must have been trying work because Alan wrote to his provincial, Father O'Donnell, in 1920,

*"You promised that I'd be relieved from prefecting the Minims here at the Lake after summer school; some of them think I am too strict.*

*They do keep you busy on the job all the time."* [10]

Alan was a handsome, physically fit individual. He looked for ways to keep the Brownson Hall residents active and out of trouble. Because of his athletic appearance, he was put in charge of student activities and was a very successful director of athletics for their inter-hall sports programs. In those years there were six residence halls on campus: Brownson, Badin, Carroll, Corby, Sorin, and Walsh.

Alan was the popular coach of the baseball and track teams, and assisted in coaching the hall's football and basketball teams. The 1919 Notre Dame yearbook praised Alan for his leadership and the success of the undefeated inter-hall football team. In 1920, Alan's athletes swept the inter-hall championships in every sport (football, track, baseball, and basketball). In 1923 and 1924, Alan's teams were again champions in football, basketball, track, and were undefeated in baseball. The 1924 "Dome" yearbook stated:

*"Brother Alan's fame for coaching and managing interhall teams is still echoed in old Brownson Hall. For many years he has uncovered ability which has been used to strengthen varsity teams at Notre Dame. Six members of his 1923 baseball squad are now playing varsity ball. A recreation room filled with banners and loving cup trophies is evidence of what Brother Alan has done for athletics at Notre Dame."* [22]

Alan was also involved with boxing at Notre Dame. It was an inter-hall sport. In 1920, he served on an organizing committee with fourteen others (including Knute Rockne and Father Bernard Lange) for the Inter-Hall Boxing and Wrestling Tournament in the Notre Dame Gymnasium. Twenty-nine boxers competed from the resident halls, seven of them from Br. Alan's Hall.

A xerox copy of a flyer composed by an unknown person was found in Alan's drop file in the Midwest Province Archives, and is the source of confusion and mis-information. The flyer shows a picture of Alan standing with a group of Brownson Hall students with a large poster advertizing a "Boxing Exhibition." A typed caption on an index card below the photo states, "Brother Alan started 'Bengal Bouts' at Notre Dame." The photo was supposedly from an issue of *The Bengalese* magazine. The flyer claims the event occurred in 1920 and was the "First Bengal Bouts" with Alan as the alleged 'funder' of the Bouts. This claim has now been found to be erroneous.



(r) When I searched for the issue of *The Bengalese*, to make a better reproduction of the dark photo, I discovered that the photo was contained in an article entitled "Ben Gall, Sr., Takes Up Boxing" in the magazine dated May 1922, and **not** May 1920. [16]

(s) In enlarging the poster, one can read: Two Burlesque Bouts at the Boxing Exhibition in the Notre Dame Gym; Benefit: Bengal Missions. Tuesday, March 14<sup>th</sup>.

Research also found an article within the *Scholastic*, of March 18, 1922, concerning this boxing event. It was entitled, "The Bouts" and included the following:

(t) " ... *two prominent bantamweights in the country furnished the 'fire works' on **Tuesday** night in a fine boxing bill at the gymnasium arranged by Brother Alan to aid the Bengal Mission Fund.*" [15]

To verify that this event took place in 1922 and not in 1920, I used the "Ancestor Search" website [13] on the internet to find the day of the week for any date in history. As the chart on the screen shows, March 14<sup>th</sup> occurred on a Tuesday in 1922 and **not** in 1920, thus proving the error in the "alleged information" within the mysterious flyer.

There is even more mis-information caused by that flyer. Even though the poster announcing the 'Boxing Exhibition' stated the event was to "Benefit: the Bengal Missions", the concluding paragraph of the 1922 article in *The Bengalese* states:

(u) "*Brother Alan and the Committee on Arrangements have decided that the proceeds of these first Mission Bouts (\$286) will be sent as the first installment for the "Brownson Hall Room" in the new Seminary at Detroit.*" [16]

So what was billed as a Boxing Exhibition was just a pantomime burlesque show and the proceeds, although **allegedly** to Benefit the Bengal Missions, did **NOT** go there, but went to a seminary in Detroit!

The 1922 *Bengalese* article and the erroneous flyer, recently led to confusion over whether Brother Alan's efforts in boxing truly were the forerunners of the annual Bengal Bouts at Notre Dame and whether he deserved to be recognized as a 'founder of the Bengal Bouts.' This confusion was discovered in Brother Alan's drop file from recent correspondence with editors of several publications at the University of Notre Dame.

[See References 1 to 4, 14 ]. Confusion was even found in a children's book (*"The Maid of Corinaldo, St. Maria Goretti"*) written by Brother Sabinus Herbert in 1953 for the 'Brother Ernest series.' It was dedicated to *"Brother Alan McNeil, whose inspiration and guidance originated the Bengal Bouts of the University of Notre Dame."* [9]

Knute Rockne instituted a plan in 1923 which resulted in Notre Dame's first boxing team, as a training program for his football players. A master's thesis on the History of Recreational Sports, reported that Rockne's enthusiasm made boxing a varsity sport which competed against other colleges and universities for five years until 1930.

✓ In actuality, the Student Activities Council sponsored what is regarded as **the first bouts** to be **truly** christened **"Bengal Bouts"** in 1930. The *Scholastic* magazine assumed sponsorship of the Bengal Bouts in 1932. An article in it said:

"The March 3, 1932 event drew 1300 fans *"for the fine card of bouts and the sum of \$144.23 was realized for the Bengal Mission fund."* [17]

It should be emphasized, that amount of money is just **one-half** of the sum that Brother Alan's 'Boxing Exhibition' earned exactly 10 years earlier, supposedly "for the Bengal Missions." [ Note: At this time, in 1930-1932, Brother Alan was NOT at Notre Dame, but, as we'll see, he was canvassing for the Ave Maria magazine on the east coast. ]

In July 1923, Alan received an obedience from his provincial, Father Charles O'Donnell, to go to Holy Cross College in New Orleans as the prefect of discipline. He wrote to the provincial four months later (October 1923) after finding problems among brothers who were supposed to be prefecting the boys. Alan wrote,

*"I am a poor prefect myself, I never did like it and never will like it but I am trying to do as well as I can."* [10]

In June 1924, Alan wrote to Father O'Donnell,

*"I want to ask you if you can possibly get me out of prefecting, especially being the prefect of discipline."*

A month later, his obedience was to return to Notre Dame to again be a prefect at Brownson Hall and resume the duties for the 1924/1925 school year.



In July of 1925, he enjoyed his first vacation to visit family and went to Los Angeles to see his brothers, one of whom was a fallen away Catholic. Alan resumed his prefecting role at Brownson Hall for the 1925/1926 school year, after spending four weeks of the summer prefecting Notre Dame's "Spanish students" at Bankson Lake.

(w) On August 4<sup>th</sup>, 1926 – Alan received a new obedience to now become the Rector of Carroll Hall, in charge of the entire facility – which led to surprising changes in his life. The information on Alan's "Membership Form" shows that a year later, in 1927, he was a canvasser for the *Ave Maria* magazine. The puzzle was, how or why did he go from the position of the Rector of Carroll Hall in September 1926, to become a canvasser for the *Ave Maria* in less than a year?

The Rector position at Carroll Hall must have been a major change from the role he had for 15 years as the popular prefect at Brownson Hall. Carroll Hall was the west wing of the Main Building, adjacent to Sacred Heart Church. Its students were noted for their very loose, free-spirited behavior. But what happened to cause Alan to leave Notre Dame?

A letter found in Alan's document box in the Midwest Province Archives, dated August 18<sup>th</sup>, 1929, to the provincial, Father James Burns, increased the mystery of what may have happened. Alan wrote in the letter:

*"Where should I go for the annual retreat? .... other than Notre Dame?  
I am so ashamed of myself that I can't forgive myself for my awful offense.  
Please dear Father, do not send me to Notre Dame."* **[10]**

(X) The discovery of other correspondence in the Indiana Province Archives that Alan had with his provincials (Father George Finnigan and Father James Burns) shed light and clarified what happened to cause Alan to leave the Rector position at Notre Dame.

The 1926/1927 school year started in middle August. The beginning of a school year can bring assorted problems, particularly for the rector in a residence hall.

A letter from Alan to Father Joseph Burke, CSC, (the president of St. Edward's University



in Austin) on October 9<sup>th</sup> 1926, explained his disappearance from Notre Dame:

*"I ran away from dear Notre Dame last Wednesday (October 6<sup>th</sup>, 1926); the Rectorship of Carroll Hall drove me nutty and I thought I could get in the Monastery here in Gethsemane and get away from prefecting, Could you help me out of this terrible misfortune? You know I could not face the folks at Notre Dame after this cowardly act of mine."* [10]

Father Joseph Burke was formerly the Prefect of Discipline at Notre Dame and a good friend of Alan's, who had worked with him on disciplinary problems in the Hall. In a conversation they once had, Father Burke told Alan that he could use him at St. Edward's University and he would not have to prefect.

Alan also wrote to his provincial, Father Finnigan the same day (October 9<sup>th</sup>) and told him that he wanted to join the Trappists, but the Abbot said he would have to get permission from his community superior. Alan wrote:

*"Will you allow me to go to Texas or would you dispense me from Poverty and Obedience and allow me to hold on to Chastity? I could not face the people at Notre Dame."*

Alan was staying with a farmer near the Gethsemane monastery and mail was sent to Alan at the farmer's address.

Father Joseph Burke wrote to Father Finnigan on October 19<sup>th</sup>, 1926:

*"This good man and I have been friends for a long time. He always has shown a lack of confidence in himself. It was this difficulty that brought him under my direction when I was Prefect of Discipline. I always found him docile, obedient and willing to do his very best. He has always been very devout. In fact, I have often thought that he was as near to being a Saint as any man I have met. ... I want him here because I believe that I will be able to help him. ... Please send Bro. Alan to Texas. He will never have his own way under me and you can give him a good penance to perform. He is worth saving to the community."*

Father Finnigan wrote to Alan on October 14<sup>th</sup>, 1926 and told him to go to St. Joseph

Farm at Notre Dame and wait for him to return. Alan obeyed, took the train back to South Bend and arrived at St. Joseph Farm on October 19<sup>th</sup>, just 13 days after he had run away from Notre Dame. Alan wrote to Father Finnigan on October 27<sup>th</sup> describing that he was very, very sorry for his action in leaving Notre Dame.

*"I was scarcely away from N.D. when remorse took hold of me. It happened just on the spur of a moment and I know I do not deserve any consideration. But our Dear Lord knows and sees everything and he will direct you in whatever way he seems fit to punish me if I am to remain in Holy Cross. But please Father, do let me see you as soon as you come home."*

Alan and Father Finnigan met at the end of October and Alan was forgiven. On November 8<sup>th</sup>, 1926, Alan was told that everything was arranged for him to go to St. Edward's University. When Alan arrived in Austin, he worked on maintenance jobs and lived with the community.

Alan continued working the following year, until he received a letter on July 8<sup>th</sup>, 1927 from Father James Burns, the new provincial. Father Burns wanted to assign Alan to a new obedience, that of canvassing for the *Ave Maria* magazine. Father Burns wrote:

*"I shall appoint you for a year. You could try it out and if you like it, continue at it. If at the end of a year or so, you should not like it, I would readily change you back to Texas."*

Alan responded that he was very happy in his work at St. Edward's. He was engaged in painting all the windows in the Main Building and wanted to finish the job. Father Burns told Alan he had no intention of ever asking him to be a prefect again. He was told to resume his work till the end of summer and then come to Notre Dame to get acquainted with the new job of being a canvasser.

4 Thus began the second ministry for Alan in the Fall of 1927. The life of a canvasser was a marked change from the normal community life Alan was used to for the 18 years at Notre Dame. Life adjustments had to be made. No longer would he have the conveniences of living and working with a large community as he had at Notre Dame. For many years he lived in an assigned room and followed a daily schedule which was regulated by a bell, for prayers, the Mass, meals, religious exercises, and ministry



responsibilities. Now he would have to design his own daily schedule, find his own accommodations and meals, and travel to his working areas.

Canvassers usually lived and worked alone. They had to find suitable lodging and meals. They could not afford hotel accommodations nor eat in fine restaurants. They lived on a monthly budget, usually less than \$60. Their spiritual life of daily Mass and prayers had to be planned. Canvassers traveled by themselves, either via train, trolley, bicycle, or walking. In the late 1920s, cars were provided for some. There was the stress of making door-to-door calls each day, always at the mercy of the weather. The work of selling subscriptions was tedious and challenging. The attire for the Brothers was a black suit and a Roman collar with a black string in the middle of the collar. Sometimes canvassers were mistaken for peddlers or phony priests. **[5]** The saying was, you had not been initiated into the job as a canvasser, until you were arrested.

Canvassers worked from late August to early June on the road and spent the summer months at the Community House (Columba Hall) at Notre Dame. There were 39 Brother canvassers between 1909 and 1945.

In the 1920s, the cost for an annual subscription to the 30-page weekly *Ave Maria* magazine was just \$2.50. **[12]** Canvassers learned tricks in making sales. When the woman of the house would open the door, he would say, "Is your mother at home?" The woman would be surprised to be mistaken for her daughter and would say, "Oh, I'm the mother of the family. Won't you please come in?" Canvassers would sometimes experience rebuffs. One canvasser inquired when the woman answered the door, "Are you Catholic?" She snapped, "No, thank God!" and slammed the door in his face. **[8]**

Often though, the canvassers were received with courtesy and politeness. Some home owners were happy to have a visitor to whom they could tell their troubles. Some people provided their homes for the Brothers to stay while they were canvassing within a parish. They often were welcome confidants for people who discussed family or social problems with them.

Alan's first assignment after the training at Notre Dame, was to the southwest and



southern states – Oklahoma, Texas, Louisiana, Alabama, Tennessee, and Kentucky — a very large region for a novice canvasser.

The next year, he was rewarded with a smaller region consisting of Maryland, Washington D.C., New York City, Pennsylvania and Ohio. He was one of the 'ace canvassers' who served in the 1930s. In 1935, the annual subscription was increased from \$2.50 to \$3.00. Financial records in the Ave Maria Press office for the annual number of subscriptions and proceeds in the years 1931 to 1936 showed that Alan ranked first (among the 13 canvassers) for four of the years, was second one year, and fourth the other.

Alan corresponded often with Father Burns displaying meekness and humility in many letters. The canvasser would usually spend Christmas and Easter celebrations with Holy Cross houses in the vicinity where he worked. Alan would often ask his provincial:

— *"I have a few weeks of work here in New Orleans, may I stay here at Holy Cross College for Christmas?"* (December 15, 1927)

— *"Would you object if I go to Watertown with Br Nicholas to make my retreat? It would be much cooler than Washington."* (June 6, 1930).

— *"Where do you wish me to go spend Christmas? Conditions are very poor in New York."* (December 6, 1931)

It wasn't only requests for where to spend Christmas or Easter, but Alan humbly asked permission for visits and side trips on his canvassing journeys:

— *"After we finish our retreat can I take a Potomac River trip from Washington to Norfolk and take Br Constantine with me?"* (July 18, 1929)

— *"Can I visit one of my former Brownson Hall students in Springfield, Ohio?"* (August 6, 1929)

— *"May I attend the Notre Dame and Pennsylvania football game on November 8<sup>th</sup>?"* (October 12, 1930)

— *"On my way to Notre Dame, may I visit my niece in Detroit and stay overnight there?"* (May 25, 1935)

Alan's spirit of humility and poverty were shown:

— *"I need clothes real bad. I wanted an extra pair of trousers. I can get a*

*suit in Baltimore for \$17.50 ... traveling is very hard on clothes."* (June 11, 1928)

— *"I have neglected asking for permissions. I want to give you a list of things for which I paid too much money: a hat (\$9), shoes (\$8) that I got 3 years ago, overcoat (\$25) that I got 2 years ago. I want to confess with shame for doing this without your permission."* (July 10, 1930)

— *"I didn't ask permission and I was given \$12 and gave \$10 to Father McBride for Masses and bought some postage stamps for my niece who is in nursing school."* (August 16, 1930)

— *"Are you opposed to us going to a movie once in a while if it's a nice clean play?"* (September 6, 1930)

— *"My suit is getting rather shabby. I got it at Notre Dame in July 1931. I can get a good suit for \$18, may I get it?"* (February 5, 1933)

Alan never forgot the comment that Father Burns made in July 1927, when he wanted Alan to try the obedience of canvassing and if he didn't like it, he would be sent back to Texas.

— Alan wrote in May 1930:

*"I'd love to be back in Texas, the work of canvassing is hard and tiring. I know I could be of use in Texas, but I want to do what you wish."*

Father Burns replied:

*"At present you are necessary for the Ave Maria with the distressful financial conditions in the country, it would be more imprudent to weaken the staff of canvassers."*

— Alan wrote in October 1933:

*"When you gave me this obedience in 1927, you said if I did not like it you would gladly change me back to Texas. The people in Texas have asked me to write to you if you could send me back. Canvassing is very hard."*

There was no response from Father Burns to this letter.

In early January 1937, Br Alan had a bad accident with his car in White Plains, NY. He drove partly onto a trolley track so that a trolley car sandwiched his car into an elevated steel girder. Alan was not injured but the two-year old Chevrolet (purchased for \$525) was a total loss. Brother Casimir Stelzel, the Office Manager and Secretary of the Ave



wrote a letter to Father Steiner, the acting provincial, saying:

*"Brother Alan is one of our ace Canvassers. He is energetic, conscientious and is doing a fine job on renewal work for the Ave in New York City.*

*He really needs a car to do efficient work. A new 1937 Chevrolet coupe is \$562 and Alan could pick it up in Buffalo."*

The Provincial Council approved the purchase and Alan continued his canvassing work.

From 1926 to 1937, Alan carried on an active correspondence with his provincial, Father James Burns, with a total of 49 letters exchanged between them. Father Thomas Steiner succeeded Father Burns as Provincial. Surprisingly, even though Alan wrote so often to Father Burns, not one single letter of correspondence was found between Alan and Father Steiner in either the Midwest or the Indiana Province Archives. Alan continued his canvassing work for the next eight years, receiving obediences for the *Ave Maria* in 1937, 1940, and 1943.

bb

A major event occurred in Alan's life in 1942. He was born in Nova Scotia and had lived in the United States since the early 1900s, but on February 4<sup>th</sup>, 1942, Br Alan became an official citizen of the United States, at the age of 64.

The work of being a canvasser was hard, tiring, frustrating on occasion, but also rewarding in many ways. Alan made many lifetime friends among the people he visited. On two occasions he received special donations on behalf of the Congregation. In September 1930, a subscriber he often visited sent for him and gave him \$1175 worth of stock she had, which he accepted in the name of the Holy Cross Congregation. In December 1949, a woman in Massachusetts whom Alan had also visited many times died. She had promised him that he would be mentioned in her will. In January 1950, the Community received one-third of the woman's estate, amounting to a gift of \$2200 because of Alan's kindness towards her.

Alan retired in 1944 (at the age of 66) as an active canvasser for the *Ave Maria* magazine. His next obedience, on July 28<sup>th</sup>, 1944, was to be the Porter at Corby Hall. Alan's humble attitude of service followed the example of Brother Andre' Bessette who also served in that same role in Montreal.



cc

The following year, 1945, Alan was assigned to work in the Mailing Department of the Ave Maria Press, while residing at Columba Hall. His tasks in the Mailing Room varied and he worked there for nine years until 1954. He spent a total of 27 years of devoted service working for the Ave Maria Press. His work was handled with characteristic neatness, proficiency and grace. People often made him their confidant and advisor, and never forgot his good nature, white hair and ready smile.

dd

In late 1954 his health situation changed and Alan was admitted to the Community Infirmary. He passed on to his eternal reward on October 4, 1959. Father John Reedy, the editor of the Ave Maria magazine wrote, a few weeks after Alan's death:

*"Brother Alan was devoted to Our Lady and that is why he spent so much time and energy canvassing and working for the magazine. Even 15 years after Brother Alan retired from canvassing, I still receive comments and letters from priests, religious, and lay people around the country for the wonderful impression made by Brother Alan's gentleness and thoughtfulness in the homes and rectories that he visited for 27 years."* [11]

Such was the life of this admirable and little known, non-teacher, coadjutor, or 'working' Brother of Holy Cross.

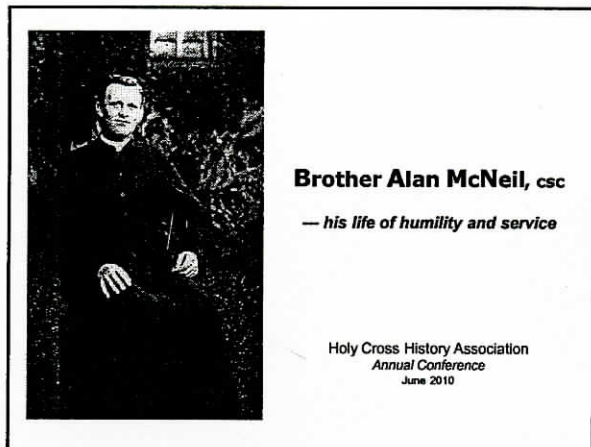
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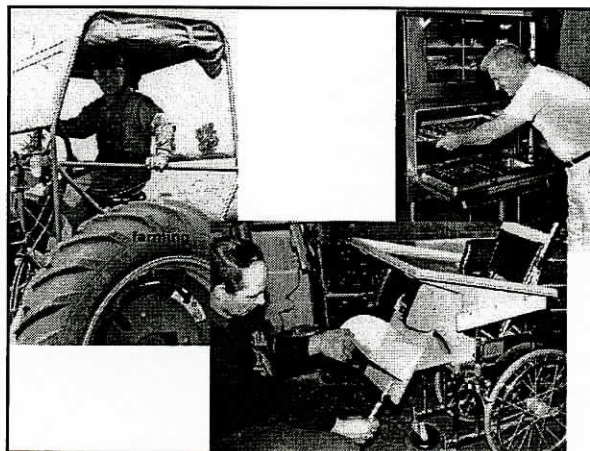
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- [21] Author Unknown. "The Dome, 1921: University of Notre Dame Yearbook, photo of The 1920 Inter-Hall Season, Brownson's Champions, pg. 248, 1921.
- [22] Author Unknown. "The Dome, 1922: University of Notre Dame Yearbook, photo of Inter-Hall Athletics, pgs. 288-291, 1922.
- [23] Author Unknown. "The Dome, 1924: University of Notre Dame Yearbook, photo of Interhall Baseball, pgs. 34-341, 1924.



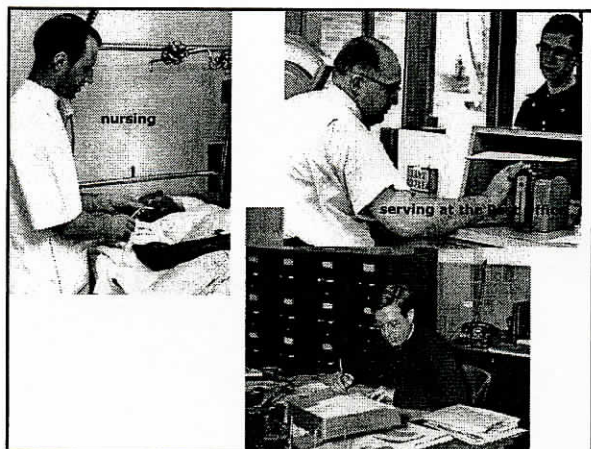
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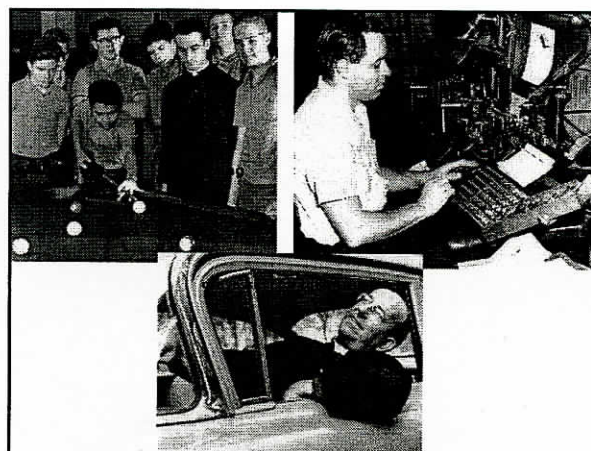
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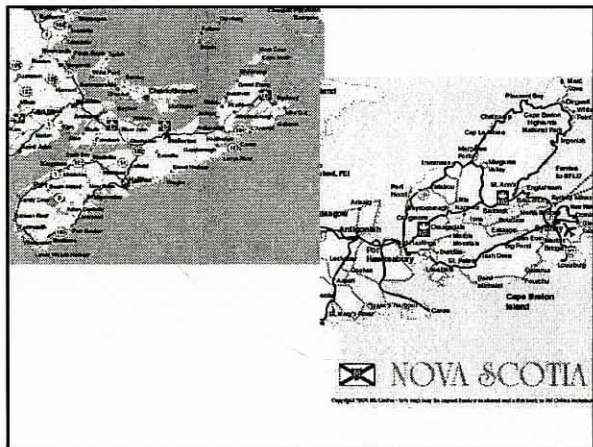
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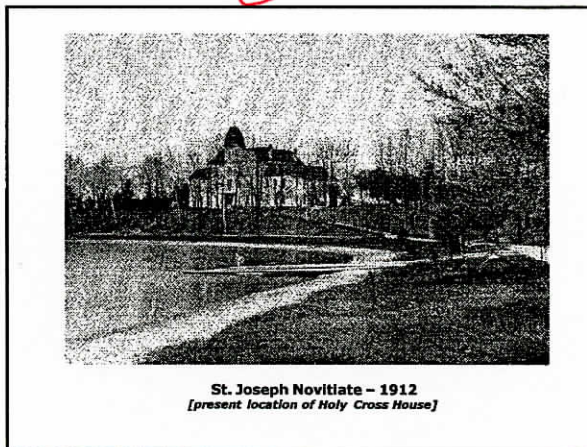
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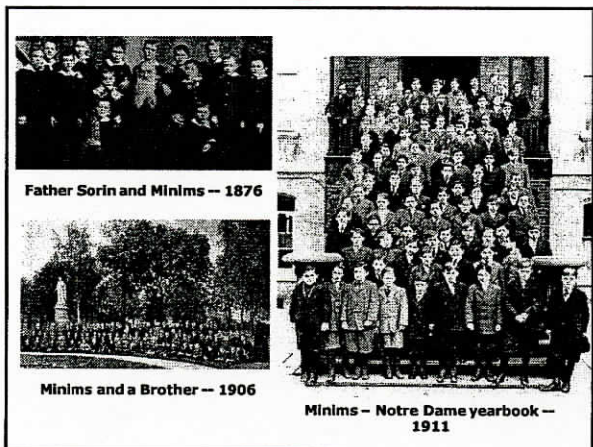
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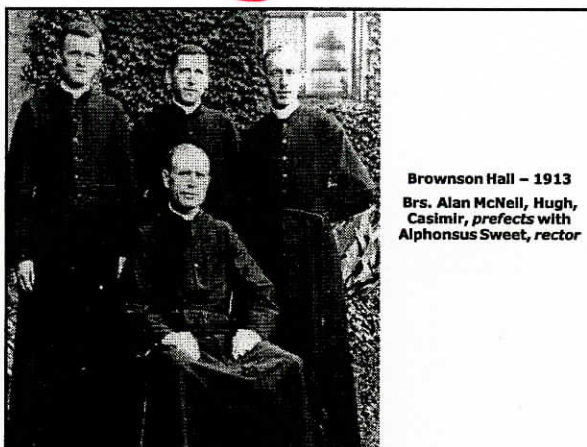
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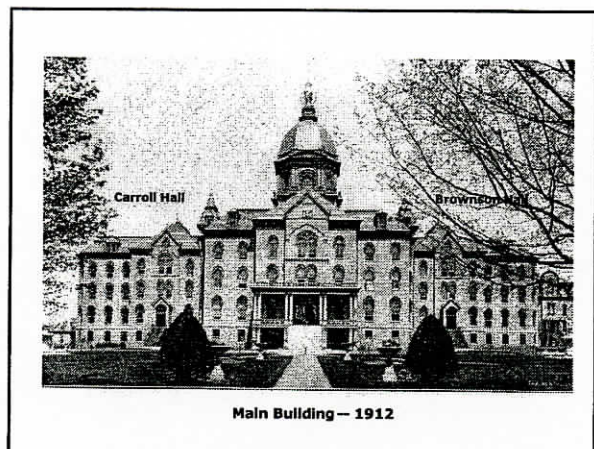


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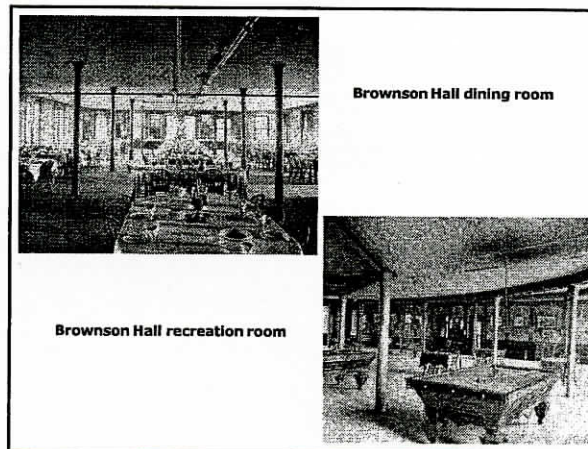




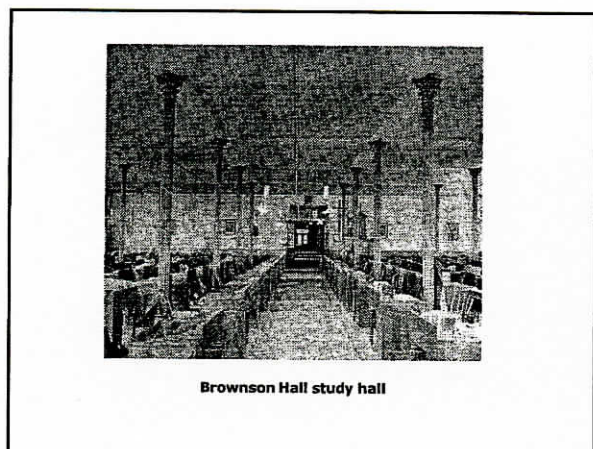
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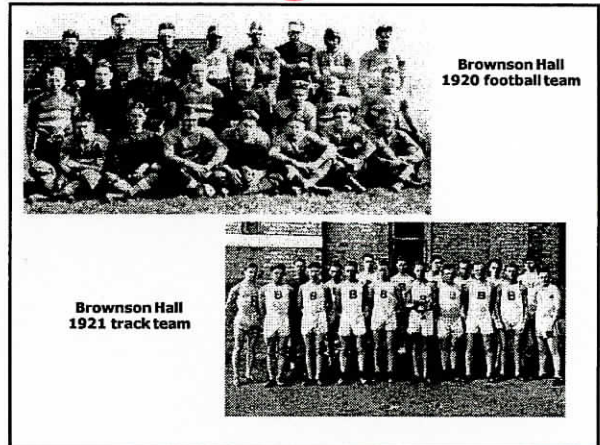




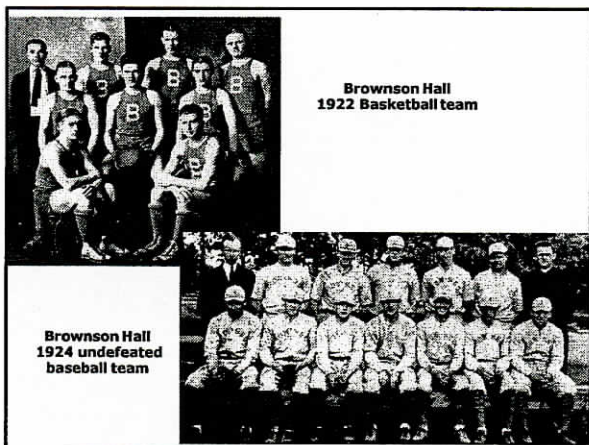
m



n



o



p

**UNIVERSITY OF NOTRE DAME**  
Inter-Hall  
**Boxing and Wrestling Tournament**  
Notre Dame Gymnasium  
Friday, November 6th, 1920

*Committee*

PADDY GRANTFIELD, Chairman	PAUL MILLER
EDVITS E. BOCKING	LESTER LOGAN
MAURICE STARNETT	JIM MURPHY
FATHER B. LAURE	GEORGE EDWARDS
JON DORAN	CT. KALIN
RED MCCARTHY	KID WROCK
BARRY HUSTON	BOB ALLEN
	WOP BERRA

from: "History of Culture and Recreation  
at the University of Notre Dame,"  
Master's thesis by D. Brown, 2008

**OFFICIALS**

*JUDGES*

FRANK CARPENTER    HENRY AMERSON  
MAURICE SMITH    GEORGE LEE

**ENTRIES**

*Boxing*

L. Loran, Jr.	Ed Grant, C.
Lee Logan, Jr.	Ed McTherese, C.
Mike Sullivan, Jr.	Ray Gervase, C.
Cy Sinden, Jr.	Jim Walsh, C.
J. L. Kelly, Jr.	Steve Curran, Jr.
Joe Holmes, Jr.	Ed Richard, Jr.
Ed Hall, Jr.	Ed Loran, Jr.
Young O'Donnell, Jr.	Ed Foley, Jr.
Ed Foley, Jr.	John Shannon, Jr.
Jack Shannon, Jr.	Frank Tierney, Jr.
Red McCannery, Jr.	Ray Longford, Jr.
Jim Cahill, Jr.	Lefty Gervase, Jr.
Frank Kelly, Jr.	Ed Long, Jr.
Jack Sullivan, Jr.	Ed Long, Jr.
Ed Shannon, Jr.	

*Wrestling*

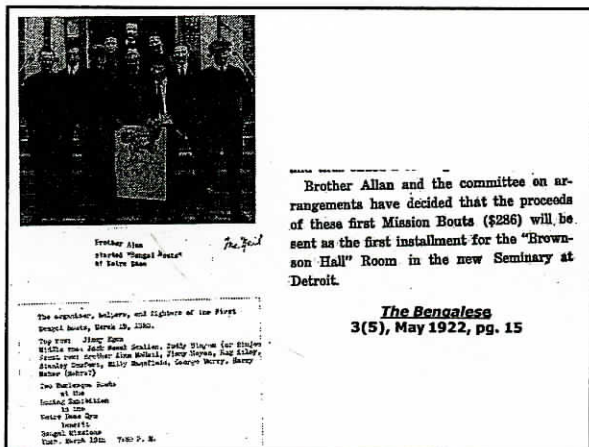
Dave Haganbush, W  
Mark Zimmer, W    Tom Zimmer, Jr.  
Ed Walsh, C.

All bouts 2-3 minute rounds  
Wrestling—1 fall

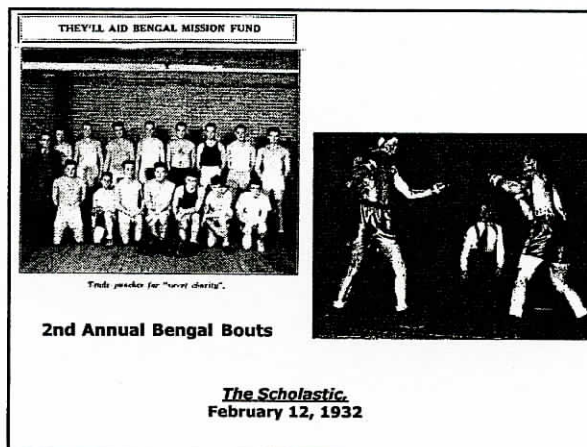




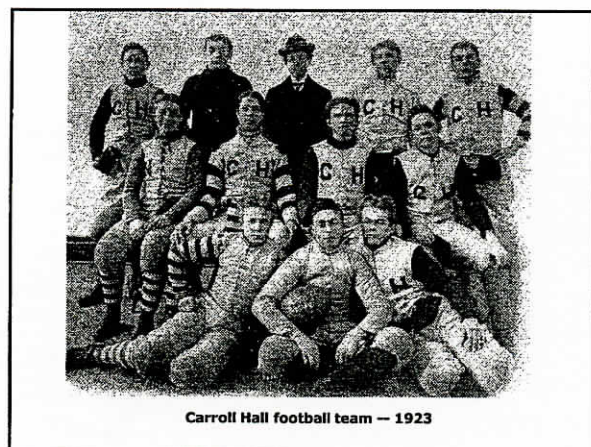
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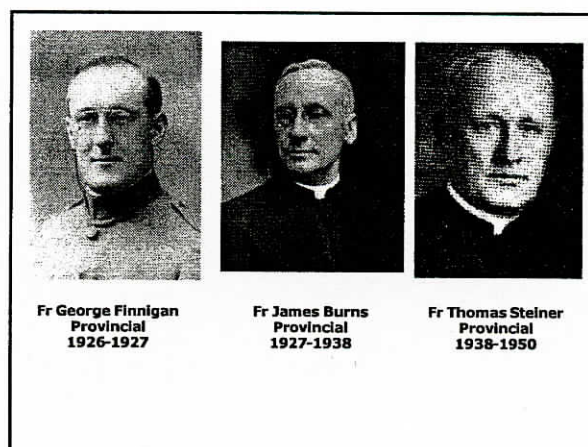
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③

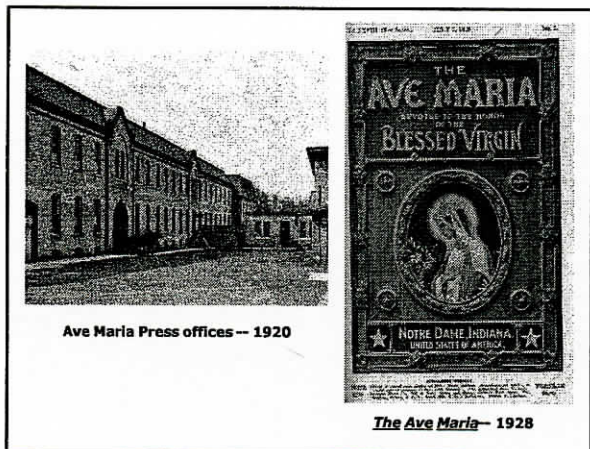


X

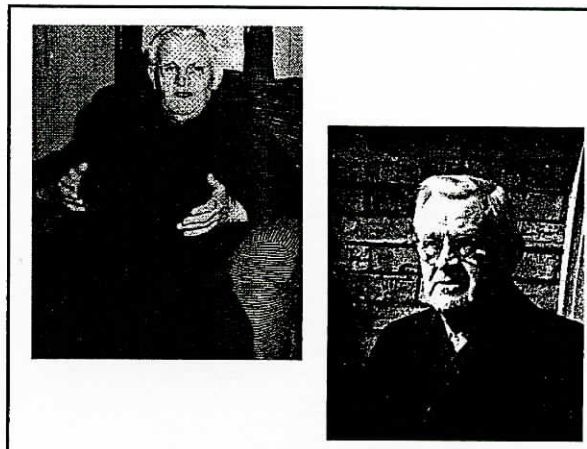




(y)



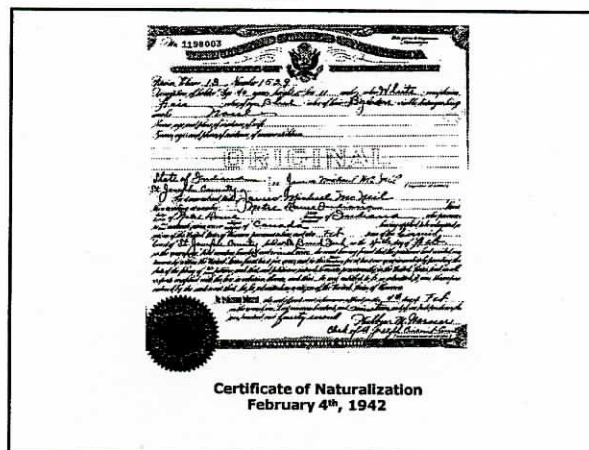
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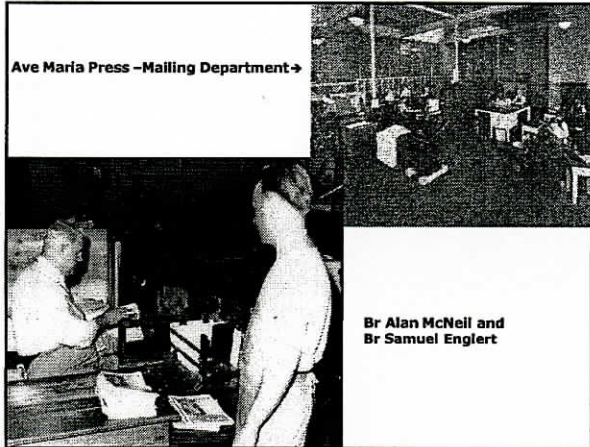
(aa)



(bb)



cc



dd

