CHAPTER NINE
THE JESUIT HERITAGE IN CONNECTICUT

The only Jesuit foundation in Connecticut today is at Fairfield where the Jesuits run not only a preparatory school but also a college and a university. Yet the story of the Jesuits in the Nutmeg State, where the Catholic population numbers some 1,350,000, is much more than the work of the Society of Jesus at Fairfield. For it goes back to the early period of the seventeenth and eighteenth centuries when Jesuits were rare visitors to the state, develops in the modern period of the nineteenth century when Jesuits contributed substantially to the growth of Catholicism throughout the state, and continues in the contemporary period of the twentieth century when Jesuits are still serving the people of Connecticut who now number some 3,100,000.

I

The story of the Jesuits in Connecticut begins with John Winthrop, Jr., who was elected Governor of Connecticut in 1657. The son of the Governor of Massachusetts Bay, the younger Winthrop had settled Saybrook at the mouth of the Connecticut River in 1635 and became such a recognized leader of the colony that the Jesuit Father Gabriel Druillettes, S.J., representing Louis d'Ailleboust de Coulouge, Governor of New France, sought his help in his diplomatic mission to New England between 1 September 1650 and 24 April 1651.

Since the Mohawks were attacking the French around Quebec and their allies, the Abnakis of the Kennebec River, Father Druillettes sought to gain a military alliance of the New England colonies (Massachusetts Bay, Plymouth, Connecticut, and New Haven) against the Iroquois. John Winthrop, Sr., who had already manifested an interest in a commercial alliance with the French as far back as 1647, had died in 1649. The
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Jesuit appealed to his son in a Latin letter addressed from the Agamenticus River in Maine to the younger Winthrop at the Pequott (Thames) River, which became a settlement for New London in 1658. In his letter of 1651, Father Druillettes not only indicated that the French knew how effectively the citizens of Connecticut had helped to check the Narragansetts in favor of the Mohegans after the Pequot War in 1637, but was aware that New Englanders traded with the Abnakis. The Jesuit asked Winthrop to do all he could to advance his case at the upcoming June meeting at Hartford.

During that same June of 1651, Father Druillettes, who had returned to Quebec, set off once more to complete his negotiations in New England. Accompanied by Jean Guerin, a Jesuit donné, Noel Negabamat (Tekwerimat), Indian Chief at the Sillery, Sieur Jean de Godefroy, a member of the Quebec Council, and a contingent of Abnaki and Saco Indians, the Jesuit went as far as Quinnipiac (New Haven) even though he had received discouraging news from Connecticut. Arriving at New Haven, which had been founded by John Davenport and others in 1638 and which had legislated membership in its antipapal church as qualification for voting as far back as 19 May 1643, Father Druillettes took his case before the New England Council in the first part of September of 1651. “He must have been,” wrote Gideon H. Hollister who published his two-volume History of Connecticut in 1855, “the fruitful theme of conversation at New Haven for many days.” At that time, Theophilus Eaton was Governor of New Haven and Edward Hopkins was Governor of Connecticut.

Although Father Druillettes, who had placed his hope for success in the influence of the younger Winthrop, was disappointed, his mission was important since it was most likely the first time that Mass was offered in Connecticut. Judging from both his genuine religious commitment to the Indians and the practice of missionaries in offering Mass on journeys with their neophytes, it is unlikely that Father Druillettes would have let the opportunity pass. It is clear that he was conscientious about his religious exercises when he visited Boston and it is doubtful that he was less concerned in this visit to New Haven when so much was at stake.
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The history of the Nutmeg State from 1659 to 1676 is not devoid of interest for Jesuits since John Winthrop, Jr., was then Governor of Connecticut. From the report of Bishop François de Montmorency Laval on 27 October 1663, it is clear that there were about 800 Indian families at the Connecticut River (Sokouêki). This information was perhaps derived from the Jesuits to whom Laval had entrusted the missions to the Indians after these Fathers had supported him as a successful candidate for first Bishop of Quebec in 1658. If Father Druillettes was able to go as far as the Connecticut River in 1651, one wonders if some other Jesuit might not have ventured there in Winthrop's years as Governor. A few years later, in 1674, the Jesuit Jean Pierron, who supposedly preached to the Indians of Connecticut, passed through New England on his way from Acadia to Maryland. If it is doubtful that he actually proselytized among the Connecticut Indians, his presence in New England so soon after Laval's report indicates that the Jesuits were in a position to gather such information.

In any case, by King Philip's War, the Mohegans (perhaps a branch of the Mahicans whom the Great Mohawk Kryn had driven from the valley of the Hudson River in 1669) were on the east side of the Connecticut River in the Nutmeg State when hostilities broke out. The Mohegans, who had not forgotten how Connecticut had defended them against the Narragansetts almost forty years previously, remained loyal to the English settlers during the trouble with King Philip after whom a mountain is named in Hartford County. It was to the east side of the Hudson River that refugees from Connecticut came among the Schakkooks. And these survivors perhaps were the Catholic Indians whom Lord Bellomont addressed in his anti-Jesuit campaign at the end of the century.

Even before Bellomont's campaign against the Jesuits, the anti-Jesuit bias was evident in Connecticut. The colonial charter, which Governor Winthrop obtained in London in 1662, required anti-Jesuit oaths of supremacy and allegiance as was demanded of royal officials. Seven years later, a clause demanding the renunciation of the Pope, to whom the Jesuits owe a special allegiance, was directed against all Catholics. All this appeared quite paradoxical in a colony where Thomas Harvey, an English
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Jesuit who was a chaplain for Governor Thomas Dongan of New York, was allowed to cross through on his way from Nantasket in Massachusetts to New York in 1683.

Although Sir Edmund Andros, Governor of the New England Colonies from 1687 to 1689, was not a Catholic, he was implementing the policies of the Catholic King James II who had Jesuit advisors. In failing to convince Connecticut to surrender the charter liberally conferred by King Charles II in 1662, Governor Andros came into the colony armed on 31 October 1687. When he met the officials of Connecticut at Hartford, the charter was presented but the candles were extinguished before Andros had it safely in his possession. When the meeting place was once more illuminated, the important document had disappeared. Joseph Wadsworth concealed it inside the oak tree on Samuel Wyllys’ property, and the “Charter Oak” won a permanent place in Connecticut’s history. With the deposition of James II in the following year, Governor Andros himself was soon out of office. In 1689 the general court of the colony was encouraging Jacob Leister, the revolutionary who had seized power in New York and from whose anti-Jesuit clutches Father Harvey had escaped, to keep Roman Catholics out of the government.

From July to September 1690, Fitz John Winthrop, Major General of Connecticut, joined the Albany expedition under Captain Johannes Schuyler against Canada. It is clear from the map in Winthrop’s journal that he was not only familiar with the lake which Father Isaac Jogues, S.J., had named in honor of the Blessed Sacrament (now Lake George), but also with the French stronghold on Isle La Motte. Before Winthrop headed back to Albany, it was decided to attack La Prairie de la Magdeleine. This was a village opposite Montreal and on the south bank of the St. Lawrence River. It was an outgrowth of the influx of Christians at the mission of St.-Francois-Xavier-des-Pres founded by the Jesuits in 1669.

Despite Bellomont’s policy that resulted in an anti-Jesuit law in Massachusetts in 1700, Father Jacques Bruyas, S.J., was able to pass through Connecticut unmolested that year because he was part of an embassy (the colony had voted money in May of that year for the reception of this embassy). If Winthrop was
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able to pass from Hartford to Albany in seven days ten years previously, it could not have taken the Jesuit much longer to go from Milford to Albany. Father Bruyas was no stranger to New England since he had served in diplomatic missions between the English and French as well as between the French and the Iroquois.

The attack on Deerfield, Massachusetts, stirred up their neighbors in Connecticut where Fitz John Winthrop was governor from 1698 to 1707. After his death there was found an account of the destruction of Deerfield by the French and the Indians from the Jesuit missions in February of 1704. Although the force from the Nutmeg State arrived too late to do any good, Connecticut’s action is an illustration of the alarm that was caused by the French and the Indians throughout New England.

Captain Josue de Beaucours, who led an expedition of 800 (all save about 120 were Indians from the mission), wanted to destroy the English settlements on the Connecticut River starting with Hatfield in Massachusetts. This was in the November following the attack on Deerfield and the de Beaucours expedition included Jesuits as chaplains. “This army,” declared John Williams, the minister captured at Deerfield earlier in the year and held a captive at a Jesuit mission, “went away in such a boasting, triumphant manner that I had great hopes God would discover and disappoint their designs.” His wish came true when a soldier deserted to the English a day’s journey outside of Montreal and the expedition turned back.

Like other colonies in New England, Connecticut contributed to various campaigns to check the attacks by the French and the Indians. Since the Jesuits were associated with both, it is doubtful that the traditional hatred of these priests, so evident in the literature of the mother country, was lacking in any of these enterprises. In 1710, Connecticut contributed some 300 men to the successful expedition against Port Royal. In 1745, once Major General Roger Wolcott of Connecticut was appointed second in command, the colony supplied 516 men and officers for the campaign against Louisbourg. The following year Connecticut supplied 1000 men to conquer Canada and was ready to give 6000 more if the French attacked Boston.
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The Puritan suspicions of Jesuit activities among the Indians extended to Connecticut. On the upper waters of the Housatonic River, the Moravians were laboring among the Indians in 1740 and it was rumored that they were Jesuits in disguise stirring up the Indians. Consequently, a law was passed three years later authorizing local officials to arrest them. When this was done, it took the intervention of the Governor of Connecticut to release the prisoners who were in fact Moravian missionaries. Although Jesuits were not at all active in Connecticut, the case illustrates that there was still a strong bias against these Catholic missionaries in this colony.

The Jesuit relationship was not foreign to another enterprise that started in Connecticut. At Columbia in 1755, Eleazar Wheelock founded Moor's Indian Charity School. The Wheelock House, located on Route 14, was the site of the school started with the help of Joshua Moor who donated the land for it. Although it moved to Hanover, New Hampshire, where it became Dartmouth College, the founding of this school was partially motivated by a desire to curb the influence of the Jesuits among the Indians by devoting itself to the free education of Indians.

At Simsbury on 2 October 1756, Daniel Barber, the great grandson of Thomas Barber, one of the town's original proprietors, was born. After the Battle of Bunker Hill in 1775, Daniel joined the colonial forces. Later he married Chloe Case, a native of Simsbury, the daughter of a judge, and the widow of John Case. Their son, Virgil H. Barber, was born in Simsbury on 9 May 1783, and entered Cheshire Academy. Ordained a deacon at Christ Church in Middletown by Episcopal Bishop Samuel Seabury, Daniel carried on his ministry outside of Connecticut before he was converted to Catholicism and pronounced his vows as a Jesuit on 15 August 1832.

Before the suppression of the Jesuits in 1773, Connecticut manifested an ambivalent attitude towards the Society of Jesus. As far back as 9 September 1708, the Saybrook Conference of Faith had attacked such vows as those taken by the Jesuits. In 1768, New London demonstrated its tolerance by abolishing the celebration of Pope's Day, an event that slandered the Jesuits by presenting them as conspirators. And in his almanac for 1772
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Joseph Perry showed how intolerance was still alive by printing a scurrilous piece about the Jesuits' "Doublefaced Creed."

There was a slight relationship between the Jesuits and Connecticut during the American Revolution. Although different French officers like Comte de Rochambeau, whose presence is recalled by markers at Hartford, Lebanon, Marion and Wethersfield, studied under the Jesuits, there was the link between the army of General Benedict Arnold and Father Pierre René Floquet, S.J. Arnold, a native of Norwich, had a regiment under Colonel Moses Herzen and the Jesuit ministered to these soldiers during Easter Week of 1776 when they were in Montreal.

The appointment of John Carroll, a member of the suppressed Society of Jesus, as the first Catholic bishop in 1789, gave him jurisdiction over Connecticut until 1808. On 16 June 1791, he paid his first visit to Connecticut by going to New London on his way back from Boston and before sailing for New York four days later. Earlier, on 11 April 1791, Ezra Stiles, president of Yale from 1775 to 1795, recorded his low opinion of John Thayer, a Yale graduate who became a convert to Catholicism, a friend of ex-Jesuits and a priest. He had been sent to Connecticut by Bishop Carroll, who also visited Connecticut again in 1793, and offered the first Mass at West Hartford in the home of Noah Webster on 10 April 1791:

II

Bishop John Carroll exercised jurisdiction in Connecticut until 1808 when the state came under the newly-established Diocese of Boston with Jean Lefebvre de Cheverus as its head. Bishop Cheverus was the one who ordained Virgil H. Barber, a native of Simsbury, on 3 December 1822, a few years after the latter's conversion to Catholicism. That was less than ten years after the Society of Jesus, which had been suppressed since 1773, was restored by Pope Pius VII in his proclamation of 7 August 1814, Sollicitudo Omnium Ecclesiarum.

Before his entrance into the Society of Jesus, Virgil H. Barber had been resident pastor at St. John's Episcopal Church in Waterbury from 1807 to 1814. He had taught at Cheshire Academy before he went to St. John's as a curate in 1805. The
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original church over which the Reverend Barber had charge was built in 1795 on the site of the Soldiers’ Monument before it was enlarged in 1839 and sold to the Catholics in 1847. It was moved to East Main Street where it became St. Peter’s, the first Catholic Church in Waterbury and a predecessor of St. Patrick’s before it was demolished in 1888 to clear the site for a new church.

Waterbury’s link with the Jesuits is an enduring one that began with the Barber family. It was during the Waterbury years that Reverend Barber married Jerusha Booth who was born at Newtown on 20 July 1789. Following their marriage in 1807, four of their children were born in Waterbury, including their son Samuel on 19 March 1814. Although his father wanted to call him Francis Xavier in honor of the Jesuit saint, his mother objected to this attraction to Catholicism. Thus, it was clear that Waterbury marked the stage in Reverend Barber’s career that would lead not only him but also Samuel to the Jesuits.

One of Reverend Barber’s earliest links with Roman Catholicism was the Jesuit Benedict Joseph Fenwick who became Bishop of Boston in 1825. It was Father Fenwick, while vicar general of New York and living at St. Peter’s on Barclay Street in that city, who led Reverend Barber into the Catholic church in 1816, and it was Bishop Fenwick, while leader of the Catholics of Connecticut, who sent Father Barber to Hartford where he offered Mass in the home of the Taylors, the first Catholic chapel in that city, at 204 Main Street in April of 1826.

But Father Barber’s visit to Connecticut came between that of Father John Thayer, the first missionary sent by Bishop Carroll in 1791, and Father Bernard O’Cavanagh, the first resident priest sent by Bishop Fenwick in 1829. From his residence in the adjoining state of Rhode Island, the future Jesuit, Robert D. Woodley, was sent by Bishop Fenwick on a missionary journey into the Nutmeg State during April of 1828. Between Father Barber and Father Woodley, most of the children of Solomon Taylor, a Congregationalist who came from Massachusetts and established himself as a successful building contractor at Hartford before his death in 1813, were received into the Catholic church. And between the visits of Father Barber and Father Woodley the ubiquitous Father Fitton had visited Hart-
When, therefore, Bishop Fenwick came to Hartford in 1829, he helped to develop it into the center of Catholicism for the state. Not only did he preach in the State House, but he met with the Episcopal bishop and decided to purchase the old church of the Episcopalians on Church and Main streets. It was moved to the corner of Main and Talcott streets and dedicated by him as Holy Trinity Church on 17 June 1830. Known as the "cradle church of the Connecticut Valley," it was the site of the first Catholic school for boys which opened in the basement of the church on 2 November 1830. Joseph Brigden, who had taught for the Jesuits at Georgetown and for Father Fitton at Mount St. James, ran the school while Father O'Cavanagh took care of the church until he was succeeded by Father Fitton in October of the following year. The historic building, which Bishop Fenwick had obtained with the help of the Taylors, remained standing until it was purchased by the G. Fox and Company and razed to the ground in the 1920s.

On the corner of York Street and Davenport Avenue in New Haven where the Yale-New Haven Hospital now stands, Bishop Fenwick was dedicating one of the most beautiful Gothic churches in New England on 8 May 1834 when tragedy struck. Bishop Fenwick barely escaped being killed as the gallery of the new Christ's Church came crashing down on the people below and took the lives of two converts, a person named Hardyear and his grandson, Abraham Lloyd Bryan, and injured others. Bishop Fenwick delayed his departure to console the victims of the disaster that was caused by the failure of the carpenter to include the two columns of the original plan to support the gallery. On May 11th, the Sunday following the disaster of Ascension Thursday, Bishop Fenwick gave the church its name. Misfortune continued to plague the church for it was destroyed by fire on 11 June 1848. While most papers were sympathetic to what the Catholics had suffered at the time of the dedication, bigoted remarks by New Haven's Religious Intelligencer evoked a rebuke from The Jesuit in its issue for 21 May 1834.

Bridgeport was the third Connecticut city to have a Catholic church. Located on the corner of Arch Street and
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Washington Avenue it was the first brick church for Catholics in the Nutmeg State. It was of ample size for its 250 communicants and it was dedicated on 24 July 1842 under the patronage of St. James. This church was replaced by the present cathedral that opened for public worship in 1868 under the title of St. Augustine's.


On 18 September 1843, the Diocese of Hartford was established and William Tyler, whose mother was the aunt of Father Virgil H. Barber, S.J., was the choice of Bishop Fenwick for that new see. Converted to Catholicism at the age of fifteen, he had attended the school at St. Mary's in Claremont, New Hampshire, before he went to Boston in 1826 to study theology under Bishop Fenwick. Ordained a priest by his mentor on 3 June 1829, he served as vicar general for the Diocese of Boston until he yielded to the advice of his spiritual father, Father Francis Dzieronzinski, S.J., and reluctantly accepted the appointment as first Bishop of Hartford. Bishop Fenwick ordained Father Tyler a bishop on 17 March 1844 and installed him at Hartford's Holy Trinity Church on April 12th. Bishop Tyler's four sisters later joined the Sisters of Charity at Emmitsburg, Maryland.

The new bishop was responsible for both Connecticut and Rhode Island. Catholics numbered 5,180 in Rhode Island, compared to 4,817 in Connecticut, and Bishop Tyler decided to...
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make Providence the center of his new diocèse. Although the Jesuits were able to help Bishop Tyler, who labored strenuously for the church until his death in 1849, by tending such towns in the eastern part of the state as Putnam, Norwich and New London from their center at Holy Cross College in Worcester, Massachusetts, the towns in the southwestern part of the state had to look to St. John’s College at Fordham in New York which the Jesuits took over at the invitation of Bishop John Hughes in 1846.

Certainly, Father William Logan, S.J., was the important Jesuit missionary to Connecticut during Bishop Tyler’s time. At the request of the bishop, he tended Norwich and New London from 1848 and offered the first Mass at Moosup (in the home of Michael Smith, Sr., in 1848) and at Putnam (in the home of Nicholas Cosgrove in 1840). At Norwich he cared for St. Mary’s, which one of its later pastors, Father George J. Donahue, described as “Mother and Mistress of all Catholic Churches in Eastern Connecticut.” Father Fitton had decided to build this church in 1843 when Bishop Fenwick still had jurisdiction over the state, and it was dedicated by Bishop Tyler on 17 March 1845. Allowed to lapse into oblivion, it was resuscitated before the end of the nineteenth century and continued until a new St. Mary’s was dedicated on 10 December 1922 with Jesuits (John X. Pyne and George L. Coyle) from Holy Cross College present (Old St. Mary’s was sold and converted into what is now Savage Hardware on North Main Street).

As for New London, where Father Fitton had built a wooden church on Jay Street in 1843 (Bishop Bernard J. Fitzpatrick of Boston dedicated it on 13 May 1850), Father Logan worked tirelessly and died there of the smallpox at the age of forty on 30 May 1850. He was succeeded at both Norwich and New London by Father Peter J. Blenkinsop, S.J., who administered to the Catholics of these churches until 1851.

With respect to the southwestern part of Connecticut, priests from Fordham had a tradition of caring for Catholics from their neighboring missions in New York. This was the practice when Father Augustus J. Thébaud, S.J., the Jesuit President at Fordham, had an exchange of letters with Bishop Tyler during the summer of 1846 after Catholics of Stamford
indicated that they would like the services of a priest. Father Charles Hippolyte de Luynes, S.J., went to Stamford to work out an arrangement that would be acceptable to both the people and the priest responsible for that area. Although no Jesuit was sent because the demands were unreasonable, it seems likely that the Catholics of the southwestern part of the state may have had the services of the missionaries who came to Port Chester in nearby New York.

Related to Father Thébaud and Fordham was Father Francesco de Vico's visit to the United States in 1848. Exiled from Italy during the civil disturbances of that year, the distinguished Jesuit astronomer who was the director of the astronomical observatory at the Roman College and was responsible for finding forty-six comets, set out from Fordham with its president to visit Yale and Harvard. A Yale Professor, Benjamin Silliman, who founded the *American Journal of Science* in 1818 and held that the findings of science supported Christianity, gave both Jesuits a tour of the campus. When Father de Vico continued his journey to Boston, where he was the guest of Bishop Fitzpatrick, he visited Harvard where President Edward Everett entertained the bishop and the two Jesuits. Father Thébaud found that Yale was modeled on Harvard and that both schools, while truly distinguished, were not really universities. The scientific work of Father de Vico, who died in London on November 15th of that year, continues today at the Vatican Observatory where Father Martin F. McCarthy, a New England Jesuit, has held a prominent position for many years.

In 1850, Bishop Bernard O'Reilly succeeded Bishop Tyler as Bishop of Hartford. Father John McElroy, S.J., who preached at his episcopal ordination on November 10th, was Bishop O'Reilly's theological adviser at the First Plenary Council of Baltimore in 1852. Interestingly enough, a Father Bernard O'Reilly, S.J., of Fordham preached at the dedication of St. John's in Middletown on 5 September 1852. Following Bishop O'Reilly's mysterious disappearance after his ship, *Pacific*, with 186 passengers, left Liverpool, England, on 23 January 1856, and sank, Father McElroy served as the archdeacon at the solemn obsequies for the bishop on the following June 17th.

Anti-Catholicism was very much alive during Bishop
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O'Reilly's time. Alessandro Gavazzi, an ex-priest and a virulent anti-Jesuit, was capturing headlines in the *New Haven Palladium* for April of 1853. Although Gavazzi had fulminated against the Pope's personal representative, Archbishop Gaetano Bedini, during his lecture tour, the latter was able to visit New Haven and preside at the dedication of St. Patrick's in October of that year. Two years later, the Know-Nothings elected William T. Minor as Governor of Connecticut, a member of a party whose anti-Jesuit prejudice was evident a year before when the secret ritual of this organization was exposed at New Haven. And in 1856 a Hartford delegate charged that John C. Frémont, presidential candidate, was a Catholic. Elsewhere others went so far as to declare that he was a Jesuit.

Bishop O'Reilly's successor as Bishop of Hartford from 1858 to 1874 was Francis Patrick McFarland. A native of Franklin, Pennsylvania, he came under the influence of James Clark of Waynesboro, Pennsylvania, who was a seminarian at Mount Saint Mary's College in Emmitsburg and also a professor at the time McFarland was there. When Clark became President of Holy Cross College, Bishop McFarland visited the Jesuit college and joined in the celebration of the grant of its charter on 27 April 1865. In addition to his connection with Father Clark, Bishop McFarland had taught at Fordham at the time the Jesuits were taking over that institution and he made frequent missionary journeys to Connecticut. His love for the Society of Jesus was further manifested when he dedicated St. Francis Xavier's in New Milford in October 1860 and St. Aloysius' in New Canaan three years later.

Of interest in McFarland's time is the relationship of Mark Twain, then a resident of Hartford, to Father Joseph B. O'Hagan who became the Jesuit President of Holy Cross College in 1873. The noted American author had been introduced to the Jesuit because of Reverend Joseph Hopkins Twichell of Asylum Hill Congregational Church in Hartford. Both the Reverend Twichell and Father O'Hagan were friends since their days as chaplains during the Civil War. Mark Twain, who spoke in jest of the Jesuits in a letter of 1 February 1875, regarded his friend, Father O'Hagan, as "a most jolly and delightful Jesuit priest." Many years later, on 12 January 1928, the daughter of Samuel
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L. Clemens visited Holy Cross and lectured on her father's work on Joan of Arc.

The next Bishop of Hartford was an Augustinian friar named Thomas Galberry. He was ordained fourth Bishop of Hartford on 19 March 1876 and continued in that office until his death on 10 October 1878. Father H. Glackmeyer, S.J., who was one of the rare Jesuits to visit the state, celebrated the Mass on 13 December 1875 following the dedication of St. Peter's in Danbury, and he preached at the blessing of St. Patrick's Cemetery in Falls Village in Litchfield County on 17 July 1876. There was further evidence of the link between the Nutmeg State and Fordham when, on November 19th of that year, Father F.W. Gockeln, S.J., of St. John's College, had a conspicuous role at the dedication of St. Patrick's in Hartford.

Lawrence S. McMahon, who became fifth Bishop of Hartford, was in that office from 1879 to 1893. He started out as a student of the Jesuits at the College of the Holy Cross in 1851 until the fire of 1852 forced him to go elsewhere for his education. Before his ordination in 1860, he was studying for a doctorate under the Jesuits at the Gregorian University in Rome and, after an interruption for a few years during which he served his bishop, he received it in 1873. Bishop James A. Healy of Portland, a graduate of Holy Cross, preached at his episcopal ordination on 10 August 1879, and Bishop Thomas M. Beaven of Springfield, another graduate of that school, preached Bishop McMahon's eulogy on 26 August 1893.

The most significant development during Bishop McMahon's years, as far as the Jesuits were concerned, was the establishment of Manresa Institute of Keyser Island at South Norwalk. This property, which is now occupied by the Connecticut Light and Power Company since the purchase of it from the Jesuits in 1954, was owned by John H. Keyser from 1859 until its sale to the Jesuits for $32,000 in 1888. Keyser, a member of the Tweed Ring, which began in New York with the appointment of William M. Tweed as Street Commissioner in 1863, gave his name to the estate on one of the Norwalk Islands on the Sound. It was variously known as Keyser Island and Manresa Island when the Jesuits used it for retreats for their own members as well as for the clergy of the Diocese of Hartford.
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Equipped with separate buildings named after various Jesuit saints, it also served as a summer resort for Jesuits from the area of New York and Maryland as well as that of New England. Francis J. Spellman, who had studied under the Jesuits, stayed overnight at Manresa on 21 May 1939 before entering New York City as its new Archbishop on the following day.

The work of the Jesuits in Connecticut during the years of Bishop McMahon was evident in the popularity of their preachers. Father Bernard Maguire’s companions on the Mission Band were at Fairfield and New Haven in 1881. At St. Peter’s in Danbury, Jesuits were called upon to speak at the blessing of the church’s basement and the church’s chimes in 1889. That same year Father F.J. McCarthy, S.J., preached at the consecration of Sacred Heart Church in New Haven, Father Michael O’Kane, S.J., gave the sermon at the dedication of St. Joseph’s in Hartford in 1893. And it is quite likely that Father Edouard Hamon, S.J., who gave retreats in the French-speaking parishes of the other states of New England at that time, did not neglect Connecticut where the French-Canadians numbered ten percent of some 250,000 who constituted the Catholic population in 1890.

Bishop Michael Tierney was Bishop McMahon’s successor as Bishop of Hartford from 1894 to 1908. Although he was not educated by the Jesuits, he did establish St. Francis Xavier’s in Waterbury in 1895. Since its first pastor, Jeremiah J. Curtin, a graduate of the College of the Holy Cross in 1877, arrived on the feast of the Jesuit saint, December 3rd, to take up his duties, the former student of the Jesuits selected the name of the Jesuit missionary. During Bishop Tierney’s episcopacy, Father Wilhelm J. Reumper, S.J. preached at the blessing of St. Cecilia’s in Waterbury in 1894; Father William O’B. Pardow, S.J., preached at the golden jubilee of St. Mary’s in Derby in 1895; Father F.J. McCarthy, S.J. preached at the dedication of the convent at St. Peter’s in Danbury in 1896; and Father Thomas Campbell, President of Fordham, preached at the dedication of St. Patrick’s in East Hampton in 1897.

III

The contemporary period in the relationship of the Jesuits
to the Nutmeg State must begin with John J. Nilan who was Seventh Bishop of Hartford from 1910 to 1934. It was during his episcopate that the Polish Catholics of Waterbury incorporated a new parish dedicated to the Jesuit Saint Stanislaus Kostka on 30 January 1913. The major work of the Jesuits during his years was in the area of retreats since they gave two retreats for 270 priests in 1913, two retreats for 341 priests in 1922 and two for 420 priests in 1932. "The Jesuit Fathers," wrote Thomas S. Duggan in his book, *The Catholic Church in Connecticut*, published in 1930, "are always invited to conduct the spiritual exercises, and they have discharged that important task with perfect satisfaction and without provoking anything savoring of criticism, much less of dissatisfaction."

One Jesuit who returned to Yale for a reunion during Bishop Nilan's years was Thomas Ewing Sherman, son of General William Tecumseh Sherman of the Civil War fame. The grandson of Senator Thomas Ewing of Ohio (1789-1871) and the nephew of Senator John Sherman of Ohio (1823-1900), he never forgot the honor accorded his father on 24 May 1865 in Washington. Through his mother, who was a Catholic (his father was not a Catholic and did not become one), he was also related to James G. Blaine of Maine, a former secretary of state and presidential candidate towards the end of the nineteenth century. Having graduated from Yale in 1876, Thomas E. Sherman entered the Society of Jesus in the Missouri Province two years later. Ordained in 1889, he served as chaplain in the Spanish War and accepted President Theodore Roosevelt's invitation in 1906 to accompany West Point cadets retracing his father's march through the South. Subsequently plagued with psychological difficulties, he returned to New England from 1911 to 1912 when he was cared for at a sanatorium in Brookline, Massachusetts. He recovered sufficiently to attend the 1914 reunion at his alma mater. The mental illness plagued him for the rest of his life. He died on 29 April 1933 and was buried in the cemetery of the Jesuit novitiate at Grand Coteau in Louisiana. Three days later, Father John M. Salter, S.J., grandnephew of Alexander H. Stephens, Vice President of the Confederacy, died and was buried next to the son of the Union General.

In 1912 William O. Black transformed the bogus "Jesuit
Oath” into the bogus “Fourth Degree Knights of Columbus Oath.” This organization, which was founded by Father Michael J. McGivney and incorporated at New Haven in March of 1882, has councils in New England that have restored Jesuit historic sites and its national organization has supported Jesuit causes. Its supreme office is located at Columbus Plaza in New Haven. Justice John E. Swift, a graduate of Boston College in 1899, and John W. McDevitt, a 1928 graduate of the same Jesuit school, have served as Supreme Knight.

On 7 December 1920, a priest of the Diocese of Hartford entered the Society of Jesus. He was Peter J. Dolin who was born in Hartford on 10 March 1885 and had been ordained a priest on 27 June 1912. Associate editor of The Catholic Transcript, he used to write weekly editorials and had a column of his own in the diocesan weekly. Before his death on 10 March 1957, Father Dolin served as spiritual father for the young Jesuits at Shadowbrook in Lenox, Massachusetts.

Another native of Connecticut was Gerald Groveland Walsh, the Dante scholar. Born at South Norwalk, he entered the Jesuits in 1910 in England and became a member of the New York Province. Ordained in 1926, he studied under Cesare Foligno, the expert in Dante, at Oxford. Equipped with a master’s from that center of learning and a S.T.D. from the Gregorian University in Rome, he taught ecclesiastical history at Woodstock College from 1929 to 1934. Moving on to Fordham University, he became editor of Thought in 1940 and editor of the series on The Fathers of the Church starting in 1946. Not only did he give the Lowell Lectures in Boston in 1945, but he produced a book on it, Dante Alighieri (New York, 1946). By the time of his death on 17 December 1951, he had published a number of books and articles on medieval studies and Christian culture.

Under Maurice Francis McAuliffe, who was Bishop of Hartford from 1934 to 1944, the Jesuits came to Connecticut with their first educational foundation. Ever since the formation of the New England Province, the Society of Jesus had been interested in establishing another foundation in the Nutmeg State in addition to that at South Norwalk. Father Francis X. Downey, S.J., a native of Hartford, wanted to open a retreat
house in Newtown while Father James T. McCormick, S.J., Provincial of New England from 1932 to 1937, was interested in the Hartford and the New Haven areas. Both wanted to move away from the inbreeding that threatened the New England Province from the several foundations that existed in Massachusetts. And so Father McCormick opened the tertianship in 1935 at Pomfret, a town where Mrs. Clara Thompson, a convert whom Father Anthony F. Ciampi, S.J., had directed, had been the benefactor of Catholicism in the last century.

However, St. Robert's Hall was for the training of Jesuits and not for the faithful of the diocese even though its priests assisted in the parishes in the state. Since the Jesuits wanted to move into Connecticut with a high school, they accepted the invitation of Bishop McAuliffe in 1941 and opened up Fairfield Preparatory in the following year under the leadership of Father John J. McEleney, S.J., who was ably assisted by Mr. James V. Joy, a banker and insurance broker. The attraction of the Nutmeg State was evident two years later when the Jesuits of Holy Cross College explored the possibility of a summer residence on an estate at Southport. Before Bishop McAuliffe died, the Jesuits were laying the foundations for their broadening educational endeavors at Fairfield by obtaining the 200 acres of the Jennings and Lasher estates enclosed by North Benson, Barlow, and Round Hill Roads. St. Ignatius Church, which Bishop McAuliffe established at Rogers in 1940, stands as a reminder that the Jesuits were the first missionaries in the nearby towns of Danielson, Moosup, and Wauregan.

The work begun under Bishop McAuliffe continued under his successor, Henry J. O'Brien who was Bishop of Hartford from 1945 to 1953. The Jesuits opened Loyola Hall at the former mansion in Seaside Park in Bridgeport to accommodate 145 freshmen in the fall of 1945. That same year, Governor Raymond E. Baldwin signed the charter incorporating the Fairfield University of St. Robert Bellarmine that was founded under the leadership of Father James H. Dolan, S.J., who was closely assisted by Mr. Gerald P. Phelan, the architect, in the design of the new campus. At the commencement of the first graduating class, the new Jesuit school conferred an honorary degree upon Bishop O'Brien.
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The rising prestige of Catholicism was evident during the O'Brien years when Father John Courtney Murray, S.J., was invited to lecture at Yale for the 1951-52 academic year. On 12 December 1960, he made the cover of *Time* because of his views on church and state as expressed in his book, *We Hold These Truths*. Yale University Press published his St. Thomas More Lectures four years later as *The Problem of God, Yesterday and Today*. A distinguished expert at the Second Vatican Council for Francis Cardinal Spellman of New York, he was honored by Harvard University with a doctoral degree in 1954 and by a number of Jesuit universities before his death in 1967.

Because of their connection with Jesuit institutions, one can mention three political figures who were prominent during the decade of the 1940s. Robert A. Hurley, who was Governor of Connecticut when the Fairfield foundation began and the first Catholic to hold that office, was given an honorary degree by Holy Cross College in 1942 for achieving an harmonious understanding between management and labor during World War II. Vincent A. Scully, who was Mayor of Waterbury at the time of his death in 1943, had graduated from Holy Cross College in 1919. And James O'Brien (Brien) McMahon, who was United States Senator from Connecticut from 1945 to his death in 1952, had graduated from Fordham University in 1926.

Once the Jesuits were established at Fairfield, attempts were made to have them open another high school in Connecticut. Not many years after World War II ended, Father George V. McCabe, S.J., explored this project when a group of laymen led by Mr. Francis McDonald of Waterbury, a real estate agent, offered land in Watertown for the Jesuits to build a high school in the Waterbury area. Since the Jesuits had been interested in having a juniorate in Connecticut as far back as the early 1920s when Father Patrick F. O'Gorman was vice provincial, it is not surprising that the Society of Jesus became interested in the proposal. The Watertown offer of the late 1940s did not get far because the Jesuits could not decide favorably on the school within the stipulated six-month period. The idea was revived by a generous benefactor, Mr. John A. Largay of Middlebury, during the drive for the Shadowbrook Fund so that by February of 1958 the Jesuits were willing to build a faculty
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residence if the laymen provided the high school in the Waterbury area. A third attempt was made in 1961 when Mr. and Mrs. Fred Robinson of Wooster Heights in Danbury, who had previously been turned down by the Jesuits of the New York Province, generously offered the New England Jesuits their property, Lee Farms, for a Jesuit high school. Perhaps it was a blessing in disguise that nothing came of these attempts because, as in the Diocese of Springfield where plans for a school never materialized, the Jesuits would have been forced to abandon the operation today because of a lack of resources.

Unquestionably, Waterbury is an important city in the Nutmeg State as far as the history of the Jesuits in Connecticut is concerned. On 29 April 1956, The Waterbury Sunday Republican ran an extensive centerfold entitled “Waterburians in Black Robes,” a story by Cornelius F. Maloney about some twenty Jesuits from the city. It listed the Hutchinson brothers (John and Gerald), the Phalen brothers (Robert and William), and others like Joseph F. Donahue, Richard J. Dowling, Bernard J. Finnegan, Edward F. Howard, Harry L. Huss, Joseph L. LeRoy, Andrew H. McFadden, James W. Ring, Lawrence R. Skelly, John R. Sullivan and Edmond J. Wolff who were born in the city. Others like Albert A. Beckwith, James F. Halpin, John W. Kelley, John R. Post and Thomas A. Shanahan who were not natives of the city but grew up there were also included. Although it singled out Father William W. Kennedy, S.J., who taught classics at Shadowbrook and fourth year at Fairfield Prep, as the first Waterburian to join the Jesuits, the distinction really belongs to Samuel Barber who joined the Society of Jesus in 1830.

Certainly, a remarkable Waterburian was Father John Louis Bonn, S.J. Like most of his Jesuit brethren from Waterbury, he graduated from Crosby High School. He served as a Navy Chaplain in World War II and spent most of his teaching career as a professor of English at Boston College and Fairfield University. Before his death in 1975, he published a number of poetic and prose works. Of these, one can list So Falls the Elm Tree (1940), And Down the Days (1942), House on the Sands (1950), and The Gates of Dannemora (1951). So Falls the Elm Tree was about Mother Valencia, foundress of St. Francis

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On 6 August 1953, Bishop O’Brien became Archbishop of Hartford with the creation of two new suffragan sees, one at Norwich and the other at Bridgeport. Hartford was reduced to the counties of Hartford, Litchfield, and New Haven. It was at New Haven that the Jesuits chose to establish a house of studies at 682 Prospect Street in 1963 for Jesuits enrolled at Yale and to name it in honor of Virgil H. Barber, the first native of Connecticut to become a Jesuit. Conveniently located at 268 Park Street is the Catholic chapel for Yale students. Named after St. Thomas More, it contains, over the side altar at the right of the sanctuary, reproductions of *The Ark* and *The Dove*, the ships that carried the first Jesuits to Maryland back in 1634.

Yale, moreover, because of Father John Courtney Murray, S.J., was considered as a possible site by the Jesuits of Woodstock College in Maryland when they were discussing the transfer of the oldest Jesuit theological school in the United States from the Woodstock countryside to the city in the 1960s. Father Murray supported the proposal to move to New Haven where the Yale Divinity School would house the valuable holdings of the Woodstock College Library. However, the Woodstock faculty turned down the proposal, much to Father Murray’s disappointment, and moved to New York City in 1969 where the Jesuits saw a larger ecumenical environment and a greater opportunity for field work than existed in New Haven.

The high regard of Archbishop O’Brien for the Jesuits can be measured by the four parishes which go back to his time and honor Jesuit saints. At Windsor Locks, where Father Woodley had visited in his missionary journey to Connecticut from November of 1828 to July of the following year, he established St. Robert Bellarmine in 1960. At Plantsville, where the nearest Catholic church was in Southington, he established St. Aloysius’ in 1961. At East Hartford, where it had been a mission of St. Rose’s, he established St. Isaac Jogues in 1965. And at West Hartford, where the church was dedicated by his successor on 3 May 1970, he established St. Peter Claver in 1966. No bishop in the history of New England has established as many parishes in honor of saints of the Society of Jesus as did the late Archbishop O’Brien.
With the resignation of Archbishop O’Brien in 1968, John F. Whealon became head of the Archdiocese of Hartford. Although he did not study as an undergraduate of the Jesuits, he did higher studies under them in Rome at the Pontifical Biblical Institute, where he received his S.S.L. in 1950, and at John Carroll University in Cleveland, where he received his M.A. in 1957. One of his auxiliaries, Bishop Joseph F. Donnelly, who was ordained a bishop in 1965, received an L.L.D. degree from Fairfield University in 1952. Under Archbishop Whealon St. Stanislaus Kostka’s, a parish organized in 1919, opened a new church in Bristol on 27 April 1969. And on 20 June 1976 the Archbishop rededicated to the same Jesuit saint the church founded in Waterbury in 1913.

Perhaps the most significant development in the relationship of the Jesuits to the Archdiocese of Hartford is the diversification of apostolic works. Jesuits have participated in degree programs at Trinity College in Hartford (Christopher Grant LaFarge designed the Morgan Building and Williams Memorial here) since the opening of the Second Vatican Council. But a look at the activities of the Jesuits in Archbishop Whealon’s jurisdiction indicates that one is ministering to the sick at Yale-New Haven Hospital, another is directing renewal at Regina Laudis Monastery, and a third is representing the United States Department of Housing and Urban Development.

Turning to the Diocese of Norwich, which was organized in 1953, Bernard J. Flanagan, a graduate of Holy Cross College in 1928, was its first bishop from 1953 to 1959. It comprises the Connecticut counties of Middlesex, New London, Tolland, and Windham. The major Jesuit foundation in the new diocese was St. Robert’s Hall in Pomfret Center. From here the Jesuits would move to various parishes in New England to do pastoral work during their final year of formation.

When Bishop Flanagan became second Bishop of Worcester in 1959, Vincent J. Hines succeeded him as Bishop of Norwich until 1975. Since the tertianship at St. Robert’s Hall had ceased in the spring of 1968, the Jesuits had to decide on its future. The decline in vocations to the Society of Jesus and the changes wrought not only in the Catholic Church by the Second Vatican Council but also in the Society of Jesus itself by both its Thirty-
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First and Thirty-Second General Congregations left many facilities obsolescent. Thus, the Jesuits closed down St. Robert’s Hall in 1973 and sold the property.

Yet, before Bishop Daniel P. Reilly took over as Bishop of Norwich following Bishop Hines’ resignation in 1975, the Jesuits had not completely vanished from the Diocese of Norwich. Not only did the diocese have a church named after the founder of the Jesuits (St. Ignatius in Rogers), but it had a school named after the greatest of the Jesuit missionaries (Xavier High School in Middletown). And, while Jesuits had enrolled in degree programs at Wesleyan University, an institution named for the Methodist founder, John Wesley, during Bishop Hines’ years, a Jesuit was teaching theology there and another Jesuit was teaching physics at the University of Connecticut during the first year of Bishop Reilly’s episcopate. Although a few Jesuits had served on the faculty of Annhurst College in South Woodstock during the 1960s and 1970s, the movement into different apostolates symbolized the opening to the world beyond the walls of Catholicism.

But it was at Fairfield that the Jesuits were to solidify their position in Connecticut, especially after the creation of the new diocese embracing Fairfield County in 1953. Lawrence J. Shehan became the first Bishop of Bridgeport and served in that office until he was elevated to Archbishop of Baltimore in 1961. The cooperation between the new bishop and the Jesuits at Fairfield, who had awarded him an honorary degree in 1954, was evident when the Society of Jesus made available the chapel of Loyola Hall on the Fairfield campus to the newly-established parish of St. Pius X during the mid-1950s before the construction of a new church.

Bishop Shehan, who was appointed Archbishop of Baltimore and later a Cardinal, was succeeded by Bishop Walter W. Curtis, Auxiliary Bishop of Newark, in 1961. A native of Jersey City, New Jersey, the second Bishop of Bridgeport had studied under the Jesuits at St. Peter’s Prep in that city, at Fordham University in the Bronx and at the Gregorian University in Rome. Perhaps his attitude towards the Society of Jesus can be measured by his opening in 1963 of Sacred Heart University in Bridgeport, a diocesan university not far from the Jesuit one at...
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Fairfield, and by his selection of Father James E. Risk, S.J., who has served him for ten years, as Chief Judge of the Matrimonial Tribunal of the Diocese of Bridgeport. Another Jesuit, John Joseph Walsh, who was working at St. John’s in Stamford, was honored on 20 May 1976 by an ecumenical group in that area as “Clergyman of the Year.”

One of the new houses established during Bishop Curtis’ time was Manresa Retreat House in Ridgefield. This opened on the property where the Cortland P. Dixon family had Mamanasco Lake Lodge, a resort inn for Jewish people. Father George V. McCabe, S.J., who had been asked by the Jesuit provincial to be alert to a possible site for a retreat house in Connecticut during his efforts for the drive to rebuild Shadowbrook, hoped that the Jesuits would take advantage of a large estate at Stamford. However, when it was learned that the resort inn was available for less than $100,000, the Jesuits (Father James E. Coleran who was then Jesuit provincial was interested in establishing retreat houses) purchased it and Manresa opened in 1961. Located on 209 Taskora Trail, the retreat house is noteworthy for the white marble altar donated to the Jesuits by Captain W. Sergeant Bouvier, late uncle of Jacqueline Bouvier Kennedy Onassis, when the Jesuits had their foundation at Keyser Island. The Captain had become acquainted with the Jesuits when he was a patient in the tubercular sanitarium in South Norwalk and in his will gave them the marble altar (after they left Keyser Island, the Jesuits stored the altar at Fairfield). His sister, Mrs. Maude Davis, who lived in Ridgefield during the summers, became a generous friend of the new retreat house. Although the Danbury News-Times, on 28 December 1972, announced that a prospective buyer hoped to convert the Jesuit foundation into a hotel-inn for adults, this did not happen and it remains the property of the Society of Jesus.

Certainly the most unusual story of a Jesuit during Bishop Curtis’ time concerns that of the peace activist Daniel J. Berrigan, no stranger to New England since he had studied theology at Weston College, who was imprisoned at the Federal Penitentiary at Danbury in 1970 for his methods of protesting against the war in Indochina (he and his brother, Philip, were featured on the cover of Time on 25 January 1971). Subse-
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Quently, Father Arrupe, S.J., who had in 1966 became the first General of the Jesuits to visit New England, took advantage of a second journey to the United States to call on Father Berrigan at Danbury. *Time*, which recalled the visit to the penitentiary in its cover story about the Society of Jesus on 23 April 1973, viewed the action of Father Arrupe as one way that the Jesuit General was coping with the members of the Jesuit Order today.

While some Jesuits are working in parishes on a regular basis in the Diocese of Bridgeport in contrast to the part-time work on weekends so customary in areas where the Society of Jesus had established itself in the past, the major undertakings of these priests are in the field of education at Fairfield. Here one can find one of the four Jesuit secondary schools and one of the four Jesuit centers of higher education in New England. The preparatory school, which has an enrollment of more than 750 students, is one that attracted the sons of such celebrities as ABC television commentators Harry Reasoner and Jim McKay (the latter studied under the Jesuits at St. Joseph's Prep in Philadelphia and at Loyola College in Baltimore where he graduated in 1943). The college and university, which together service more than 2,500 students, have a campus that is one of the most attractive in New England (one of the buildings, Gonzaga Hall, houses a painting by the artist Bernard Riley, "Gonzaga Mural," that goes back to 1958).

As for the position of Fairfield University itself, it is recognized today not only as a leading force in the State of Connecticut but an important institution in the educational life of the nation. Under the leadership of its former president, Father William C. McInnes, S.J. (now President of the University of San Francisco), it gained national recognition when it was one of the four colleges to win the suit challenging federal grants to denominational institutions for construction purposes under the Educational Facilities Act of 1963. In *Tilden V. Richardson*, a case in which Mr. Howard V. Owens, Sr., a loyal counsel and friend of the Jesuits, played a crucial role, the United States Supreme Court, on 29 June 1971, ruled in favor of Fairfield University and the other schools. Not only has the Jesuit institution benefited from the service of people like Father George S. Mahan, S.J., Executive Assistant to the President, Dr. John A.
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Barone, Provost, and others, but it has been blessed by non-Catholics of Swedish background who have contributed substantially to the Nyselius Library and the Bannow Science Center, the only buildings, among those constructed since the arrival of the Jesuits, named for persons other than Jesuit saints.

Perhaps the stature of Fairfield University can also be measured by the recipients of its honorary degrees. It honored United States Senator Raymond E. Baldwin, who had served as Governor of Connecticut from 1939 to 1940 and from 1943 to 1946, in 1953. In 1966 it honored both John Davis Lodge, who had served as Governor of Connecticut from 1951 to 1955, and John N. Dempsey, who held the same office from 1961 to 1971. In 1975 Judge John J. Sirica, a native of Waterbury and a graduate of Georgetown University, received an honorary degree after he had been selected by Time as "Man of the Year" for 1973. And, on the occasion of its 1976 commencement, Fairfield University gave a doctoral degree to former United States Secretary of State Dean Rusk.

The future of the Jesuit relationship to the State of Connecticut depends not only on the success of Fairfield Prep and Fairfield University but also upon the graduates of these schools whose numbers fill positions across the Nutmeg State. While it is not easy to arrive at exact numbers, it is clear that the graduates of these schools at least equal as many as the close to 2000 from Holy Cross College and the more than 2000 from Boston College. If one keeps in mind the many graduates who have gone to other Jesuit schools like Fordham (500 graduates of this school gathered at Stamford for a meeting in 1975) and Georgetown (Patrick B. O'Sullivan who was appointed Chief Justice of the Connecticut Supreme Court in 1957 attended this school in 1910), the number of those who have attended Jesuit schools and live in the Nutmeg State constitutes a strong force for the well-being of both church and state in Connecticut.*

*At the end of the 1975-76 academic year, Fordham University had 2480 alumni and alumnae in Connecticut (754 of which lived in the lower half of the state) compared to 3740 college and 2919 university (a number of the latter, perhaps one-fifth, has already been included in the college total) alumni and alumnae from Fairfield University. The College of the Holy Cross has 1827 and Boston College has approximately 2600 alumni and alumnae in Connecticut.