CHAPTER ONE
THE JESUIT HERITAGE IN MAINE

The presence of the Jesuits in the Pine Tree State not only antedates their arrival in any of the remaining New England States but it precedes the establishment of the Diocese of Portland on 29 July 1853 by almost 250 years. In surveying the Jesuit connection with the State of Maine before and after the Diocese of Portland came into existence, it will be helpful to study the early period of the seventeenth and eighteenth centuries when the Jesuits served the Indians of Maine, the modern period of the nineteenth century when the Jesuits strengthened the foundations of the Catholic Church in Maine, and the contemporary period of the twentieth century when the Jesuits continue their service to the people of Maine.

I

The coming of the Jesuits to Maine began when Father Pierre Biard, a French Jesuit, traveled the rivers of the St. John, St. Croix, Penobscot and Kennebec in the summer and fall of 1611. As far back as 1604, Samuel de Champlain, a friend of the Jesuits in later years at Quebec, had explored the coast of Maine and helped to establish the first European colony on St. Croix Island. Father Biard’s journey led him not only to this French settlement but to Bangor, where he hoped to establish a mission; to Castine, where he cared for a sick warrior of the Etchemins; and to islands, like Matinicunis and Monhegan, where he helped to plant the Holy Cross, the Christian symbol that he used to instruct the Indians. His ministry to the Indians of Maine was historic because he offered the first recorded Mass in New England on an island, presumably Swan Island, near the entrance of the Kennebec River on November 1st. That he was cordially received by Betsabés, the powerful chief of the Penobscots, augured well for the future work of the Jesuits in Maine.
Clearly, then, by the time that Father Biard returned to Port Royal later that year, he had proved himself the pioneering pastor of the Catholic Church in Maine. His letters in the following years refer even to the Indians of the Saco River in the southern part of Maine. Thus, having been formally assigned with Father Enemond Masse, S.J., in 1608 to care for the Indians of Acadia, an area that included the Pine Tree State, Father Biard was prepared to lead his Jesuit brethren in a grand enterprise for the greater glory of God.

Because of Father Pierre Coton, S.J., who was appointed royal confessor in 1603, the Jesuits had won the support of Antoinette de Pons, Marquise de Guercheville, a lady-in-waiting to Marie de' Medici, for their work in New France. Madame la Marquise had partially subsidized that original undertaking which led Father Biard to explore the State of Maine. She became more deeply involved in founding a mission at the juncture of the Kenduskeag and Penobscot rivers in Bangor by obtaining a royal grant that covered practically all of North America. Queen Marie de'Medici, regent for King Louis XIII, herself gave 500 crowns, provisions, military stores and tents for temporary shelter for the new enterprise. In addition to Father Masse, two more Jesuits, Jacques Quentin, a priest, and Gilbert Du Thet, a brother, accompanied Father Biard as he set out once more for the Pine Tree State in the spring of 1613.

Sailing into Frenchman Bay on what Francis Parkman, the Brahmin historian, called the "Mayflower of the Jesuits," it appears that the French anchored the ship, the Jonas, at either Cromwell Cove or Compass Harbor near the present town of Bar Harbor. Soon after they landed at Mount Desert Island, the company celebrated Mass and named the area Saint Sauveur before a delegation of Indians asked Father Biard to minister to an ill Chief Asticou at Manchester Point in Northeast Harbor. But the summons proved to be a pretext used by the Indians to persuade the Jesuits to abandon their initial plan for a mission at the juncture of the Kenduskeag and Penobscot rivers and to establish it on Mount Desert Island. The monument outside St. Ignatius Church in Northeast Harbor, then, records the first landing of the Jesuits before they moved across to Southwest Harbor to establish the first Jesuit colony in New England.
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Fernald Point.

The mission, unfortunately, had hardly a chance to blossom forth when Captain Samuel Argall of Virginia swept down on the Jesuit colony and destroyed it in the late summer of 1613. Brother Du Thet, who was killed in the attack, was interred at the foot of the cross marking the mission. While it is clear that he became the first Jesuit buried on New England soil, it seems that two novices, one from Dieppe and the other from Beauvais, were also victims of Argall’s destruction of Saint Sauveur. Even though one can locate Jesuit Field and Jesuit Spring opposite Northeast Harbor on Somes Sound, the fertile area of the Jesuit colony, the exact location of the graves in Southwest Harbor remains unknown.

Captain Argall’s attack on Saint Sauveur was the beginning of the long struggle between France and England for the control of North America. Although it marked a defeat for France and a setback for the Jesuits, the memory of the first Jesuit mission remains on Mount Desert Island. For nearby St. Sauveur Mountain, on whose summit Mrs. Winthrop Sargent of Boston had hoped to set up a cross of granite before her death prevented it earlier in this century, and two churches in Bar Harbor, one Catholic (Holy Redeemer) and the other Episcopal (St. Savior’s), bear testimony to the work of the Jesuits there.

Following the destruction of Saint Sauveur, the Jesuits did not return to Maine until after they had accepted the invitation of the Cardinal-Duke of Richelieu, chief minister of King Louis XIII, to assume sole responsibility for the missions of New France in 1632, once the Capuchins had declined the opportunity. Under the leadership of Father Paul Le Jeune, S.J., who traveled through the forests of northern Maine with the Indians during the winter of 1633-34, the Jesuits founded a mission at St. Joseph’s in the Sillery near Quebec in 1636. It was to this mission that Father Massé came when he had accompanied Champlain to Canada in 1633. Until his death in 1646, the veteran missionary saw those whom he had inspired at the Royal College of La Flèche take up the cause of the Canadian missions.

After the Kennebec Indians pleaded for a missionary, the Jesuits responded by sending Father Gabriel Druillettes, S.J., from St. Joseph’s to continue the work that started when the
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early Jesuits landed in Maine. Departing from Quebec with his Indian guide, Claude, on 29 August 1646, Father Druillettes journeyed by way of the Chaudière and down the Kennebec River. He visited the Capuchins at Pentagoët (Castine) where they had established a mission in 1633 and where they warmly received the Jesuit.

The Capuchins, who dominated the missions of New France in the first half of the seventeenth century, encouraged Father Druillettes to remain in Maine. He returned to the Kennebec area and became a good friend of the Winslows, Edward and John, who were agents of the English trading company at Cushnoc Fort. They helped the Jesuit to construct a church at Gilley's Point not too far from Augusta. Dedicated to St. Mary's of the Assumption, the title of the older of two Catholic churches in Augusta today, the mission became the second Jesuit foundation in Maine.

During his years in Maine, Father Druillettes carried on a number of activities. He hunted with his neophytes as far as the St. John River and carried on diplomatic negotiations with both Massachusetts and Connecticut as he cared for the Abnakis of the Assumption Mission. Not only was he the first white man to travel the route later popularized by General Benedict Arnold in his 1775 campaign against Quebec, but he was perhaps the first white man to see Maine's beautiful mountains, Katahdin and Kineo, the first priest to offer Mass at Madawaska, and the first Jesuit to labor among the Indians of the Saco River and to travel through southern Maine.

After Father Druillettes' initial visit to Maine in 1646, the Capuchins, fearing a conflict of jurisdiction, did not strongly favor the work of the Jesuits. But, realizing the need for the Jesuits after Father Druillettes had returned to Quebec in June of 1647, Cosmas de Mantes, a new Capuchin superior, journeyed to the Sillery in the following year and asked the Jesuits to return. Father Druillettes returned once more in the autumn of 1650 and a third time in the fall of 1651. By these subsequent visits, the Jesuit not only improved his knowledge of the Abnaki language but he was better prepared to instruct the Indians in the elements of Christianity and to turn them away from their pagan practices.
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From the departure of Father Druillettes in the early 1650s and the establishment of the Jesuit missions in Maine during the later decades of the seventeenth century, other members of the Society of Jesus, like Father André Richard, cared for the Indians of Maine. That a report by the Bishop of Quebec, François Xavier de Montmorency Laval de Montigny, for 1663 pointed to more than 200 baptized at the Assumption Mission since 1660 is an indication that the work of the Jesuits among the 200 families there was productive. Bishop Laval was not only a pupil of the Jesuits at La Flèche but he had entrusted the missions to the Indians to the Society of Jesus after its members had favored him for the see at Quebec.

The Indians of the Kennebec ran into troubled times as the seventeenth century advanced. The Mohawks, who were hostile to the French, attacked the Abnakis along the Kennebec in the period from 1661 to 1663 and provoked complaints from Massachusetts, which was bent on annexing Maine, for attacks on English outposts. By the sale of the patent to the land titles of the Kennebec area to John Winslow on 27 October 1661, the English had a title to the area. Although the Indians protested against the disposal of their lands down to the time of Father Sébastien Râle, S.J., it should be noted that the Jesuits attempted to persuade the Indians to withdraw to Canada. This fact is often overlooked by those who emphasize that the Jesuits worked closely with the French in supporting the Indian claim to what became disputed territory in Maine between the Kennebec and the St. Croix rivers.

Furthermore, the Indians of Maine did not prosper during King Philip's War and its aftermath. The chapel at Gilley's Point was destroyed, and the war, which ended with the death of King Philip (the English name for Metacomet, son of Osamequin, chief of the Wampanoags) in August of 1676, drove some of the Abnakis and Sokokis of the Pine Tree State to seek refuge at the Jesuit missions in Canada. With the defeat of the Abnakis by the English on 3 December 1697, even more fled to the Sillery and to the Chaudière, to which river the Jesuits had expanded. And by the 1680s, two Jesuits, the brothers Jacques and Vincent Bigot of a French family of Viscounts, formed the link between these Indians and their relatives and
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friends in Maine.

The international aspects of the struggle between France and England emerged once more when Jean Vincent, Baron de St. Castin, recaptured the site of the old Capuchin mission at Pentagoët in 1676. Interestingly enough, Father Jacques Bigot, S.J., was authorized in 1684 to join the Baron and the daughter of Madockwando in wedlock at Panawamske (the site later of a flourishing Jesuit mission on the Penobscot near Old Town, where Father Vincent Bigot, S.J., established in 1688 a Catholic cemetery). A friend of the French Jesuits, the Baron came into direct conflict with Governor Thomas Dongan, the English representative and a friend of the English Jesuits, when the English sought to regain Pentagoët and the territory of the Penobscot for James, Duke of York, who had been converted by a Jesuit. Even when the Duke became King James II of England from 1685 to 1688 (a period when Father John Warner, Jesuit provincial, served as the royal confessor) neither Dongan nor his successor, Sir Edmund Andros, could unseat the Baron who resided at Pentagoët until he returned to France.

Unfortunately, the work of the Bigot brothers in Maine has often been neglected. After the Jesuits came to the Penobscot area in the last quarter of the seventeenth century, they established another mission at Narakamig. The exact location remains a mystery except to say that it was located between Castine and Old Town on the Penobscot River by 1698. It was a place which Father Vincent Bigot found suitable for teaching agriculture before the Jesuits assumed regular responsibility for the mission at Pentagoët and the other at Indian Island near Old Town in 1704.

Moreover, the Bigots were associated with missions located in Western Maine at Narantsouak (on the Kennebec River near Norridgewock), Amesoukanti (on the Sandy River near Farmington Falls), Rocameca (on the Androscoggin River near Canton Point), and Pequawket (at the headwaters of the Saco River near Fryeburg). In all these places, where there were Indian chapels, there presumably were schools in which the Indians were taught the elements of agriculture as well as the truths of religion. All these missions, which go back to the period before the end of the seventeenth century, were still in existence when
Father Joseph Aubery, S.J., drew his map of 1715. After the annexation of Maine by Massachusetts in 1669, the anti-Jesuit law of 1647 was automatically extended to the Pine Tree State. The presence of the Jesuits in Maine was a constant source of irritation to the English authorities who wished to drive these priests out of New England. Father Jean Pierron, S.J., who visited the old Capuchin mission at Pentagoët in 1673, managed to pass through Maine unmolested. While Richard Coote, Earl of Bellomont and a successor to Dongan and Andros as the representative of the English crown, blamed the French missionaries in 1699 for the boldness of the 200 Indians at Casco Bay (the Indians had inquired whether the English governor was to get rid of their lands without consulting them), there is no evidence that the authorities enforced the law against the Jesuits.

Writing to George Turfrey, the commandant of the English fort at Saco, on 24 September 1700, Father Vincent Bigot revealed that he had learned of Bellomont's hatred of the Jesuits. Although this Jesuit did not endear himself to the English by his presence at the fall of the English fort at Pemaquid in 1696, Father Vincent had helped to save the lives of many Englishmen. Governor Bellomont himself, despite his effectiveness in having Massachusetts pass another law against the Jesuits in 1700, displayed his duplicity during the previous year when he sought Father Vincent Bigot's help in trying to capture two of Captain Kidd's companions who had fled to the Indians for safety. After Lieutenant Governor William Stoughton warned Father Vincent, in a letter of 10 April 1701, to leave Maine, there is evidence that the Jesuit remained to help the Indians.

One aspect of the story about Father Vincent Bigot merits special attention because it concerns the town of Wells and its most prominent Catholic, Esther Wheelwright. She was the daughter of Colonel Nathaniel Wheelwright and the great-granddaughter of Reverend John Wheelwright who founded that town in 1643 and established there its first Congregational church. Captured in the raid on Wells by the French and Indians during 1703, she was taken to the mission at the Kennebec River where she was converted to Catholicism (of some
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forty-three natives of Wells captured during the French and Indian Wars, nine became Catholics) and was ransomed from the Indians by Father Vincent Bigot. The latter was instrumental in placing her in the Ursuline Convent School in Montreal around 1708. A few years later, Esther entered the Ursulines, a group close to the Jesuits in their spirituality. Catholics of Wells will be pleased to learn that she was elected Superior of the Ursulines in 1760 and that her portrait was recently acquired by the Massachusetts Historical Society in Boston.

Casco Bay (Kaskebé as it was known to the French), like Wells, cannot be excluded from the early history of the Jesuits in Maine. Although Father Druillettes was perhaps the first Jesuit to visit this area, it was important during the struggle between the English and the French for Fort Loyall, which stood at the foot of what is now India Street, and for peace conferences between the Indians and the authorities in Massachusetts. Attacked in May of 1690 by the French under Robineau de Portneuf from Quebec and the Indians from the Jesuit missions on the Chaudière and the Kennebec rivers, the English suffered not only the loss of Fort Royall but the burning of the town where Portland is now located. At the various negotiations that were carried on at Casco Bay, there is evidence of Jesuits like Father Vincent Bigot being present not only in June of 1701 but also in June of 1703 when Father Sébastien Râle, S.J. was also an advisor for the Indians.

An associate of the Bigot brothers, Father Râle came to the Kennebec for a couple of years after his arrival in Quebec in 1689 and returned in 1693 to spend the rest of his life among the Abnakis at Norridgewock. In light of later developments between him and the English, it should not be forgotten that this Jesuit sought to establish peace between the English and the Indians by sending a delegation under Chief Bombazine (after whom an island in Sagadahoc County is named) to the English at Pemaquid. Unfortunately, the English chose to slaughter most of the envoys on the way to Boston in 1695. Bombazine, who survived until he himself was killed many years later for his defense of Father Râle, could not forget the treachery. And so it is not surprising that the Indians did not heed Father
Rale’s exhortation for moderation at the destruction of Pemaquid in 1696.

Yet Father Râle was an effective force among the Indians of the Pine Tree State. At one important conference when they were dealing with Governor Joseph Dudley of Massachusetts at Casco Bay in June of 1703, the Indians refused to let the Jesuit go unprotected while the English representatives were present. Although the French authorities urged him to defend the claims of the Indians to the territory in dispute between Quebec and Boston, Father Râle did not fail to help his neophytes move to lands free from English attacks. This was particularly evident when he founded the new mission of St. Francis Xavier on the banks of the Bécancour River after the Indians of Amesoukanti (perhaps originally established by Mahicans who took refuge here from parts of New England and New York shortly before the end of the seventeenth century) went there at the invitation of the Governor of Canada in 1704.

Caught up in the war between the French and the English, the mission at Norridgewock was raided periodically. When Colonel Winthrop Hilton descended upon the Indian village in the winter of 1705 and destroyed it, Father Râle sustained an injury to his leg that left him lame for the rest of his life. Five years later, an Indian chief was killed in another raid against the Abnaki settlement. In 1714, Massachusetts turned down an Indian request for funds to rebuild the church at Father Râle’s mission.

Though Massachusetts had learned from Râle himself that the Jesuit desired peace and had agreed with the priest in fighting the sale of rum to the Indians, still it wanted the Abnakis to dismiss the priest. Father Râle’s defense of his neophytes, as, for instance, in the negotiations leading to the Treaty of Georgetown in 1717 and with Governor Samuel Shute in 1721, provoked the authorities in Massachusetts to further reprisals. For the Bay State placed a price of 100 pounds on Râle’s head in 1720 and increased the reward to 1000 pounds in 1721. Subsequently, Captain Thomas Westbrook, after whom the town outside of Portland is named, descended upon Norridgewock and destroyed the mission church of St. Francis in the winter of 1721-22, and, while Father Râle and his Indians...
escaped into the forest, seized the priest's Abnaki dictionary, strong box and papers before moving north where he destroyed the chapels at Old Town and Passadumkeag.

After Governor Shute declared war on Father Râle, on 22 July 1722, it was only a question of time before the English officials in the Bay State achieved their objective. Negotiations at Albany and at Boston did not succeed in enlisting the support of the Iroquois against the Jesuit and his neophytes. Before some of the Maine Indians moved to Quebec in the fall of 1722, they burned Brunswick in June and Georgetown in September in retaliation for the raids which continued throughout the war. Eventually, on the 23rd of August 1724, Father Râle was killed by a lieutenant named Jacques (Richard or Stephen) as the Jesuit defended the mission. Father Râle’s scalp (along with that of his loyal friend Chief Bombazine) was taken to Boston where the tragedy was celebrated with a holiday. More than two hundred years later, Dennis Cardinal Dougherty of Philadelphia submitted Father Râle’s name to the Sacred Congregation of Rites as one of the candidates that should be considered for sainthood.

The death of Father Râle demoralized the Indians from the Penobscot to the Saco rivers. The village of the Pequawkets at the headwaters of the Saco River, famous as the home of Chief Nescambior, who was decorated by King Louis XIV in 1705, was destroyed in May of 1725, and the chapels at Penobscot Falls and elsewhere suffered during the attacks on the Indian settlements in the following year. Consequently, the Abnakis of Panawamáské signed a peace in 1726 that was ratified by those at St. François-du-Lac in Canada, a mission, like the one on the Béncancour, which served as a place of refuge for the Indians who fled from Maine during the war years. And the Androscoggins and the Pequawkets ratified a treaty of peace with Boston in 1727 that lasted until 1744.

A close associate of Father Râle during those turbulent years was Father Pierre de la Chasse, S.J. This Jesuit had replaced Father Vincent Bigot, S.J., at Amesoukanti in 1701 and was assigned to Pentagoët two years later. Solidly committed to the French cause, he had led a force of Abnakis from New England to Quebec in 1711 when this city was in danger of attack.
by the English. As the situation declined between the English who settled on the banks of the Kennebec and the Abnakis who wanted to hold on to their lands, Father de la Chasse proposed that the French government negotiate an understanding along the lines worked out in the Treaty of Ryswick (1697) allowing for fixed boundaries between New France and New England. Father Râlé favored the idea and joined Father de la Chasse, who had become Superior of the Jesuits in 1718, in attending a proposed peace conference on the subject at Arrowsick with the Governor of Massachusetts in July of 1721. When the English authorities failed to show up at the conference, he prepared the letter of 28 July 1721, signed by the Abnakis of the Jesuit missions in Maine and protesting the violation of the rights of the Indians. His own account of Father Râlé's death was written in a letter from Quebec on 29 October 1724.

The Jesuits labored at the Kennebec at least until 1754. Father Jacques de Syresme, S.J., who was appointed to Norridgewock in 1730, constructed a chapel there and served the Indians until about the time of his death in 1747. Although not much is known about this Jesuit, it is noteworthy that he did not hesitate to stand up to Jonathan Belcher, the Governor of Massachusetts from 1730 to 1741, in the clash between the Penobschts and Samuel Waldo. From 1751 to 1754, he was succeeded by Father Pierre Audran, S.J., of whom Governor William Shirley spoke on 28 March 1754 when he informed the Massachusetts Council that a missionary at the Kennebec River was stirring up the Indians against further settlements by the English.

Perhaps the Jesuit who served longest among the Abnakis of New France was Father Joseph Aubery. While he was in charge of the mission at St. François-du-Lac in Canada starting in 1709, he served the Indians of Maine before and after that year. Having founded the mission at Meductic on the St. John River in 1701, he accompanied the St. John Indians in the raids on the towns from Saco to Wells in August of 1703 during a phase of the French and Indian Wars when the English placed a price on his head. While his map of New France shows the location of the Jesuit missions in Maine, Father Aubery was very anxious to convince the Governor of New France of the
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weakness of the Treaty of Utrecht in 1713. Seven years later he pointed out how his predictions about the consequences of that treaty had come to pass because there were no fixed boundaries for the territories in dispute between New France and New England. Cognizant of the questions at issue, Father Aubery proved effective in negotiations between the English and the Indians, as, for instance, when he helped to win peace for his neophytes in the stronger treaty ironed out at Casco Bay on 22 June 1727 than the one offered a year earlier. Judging from his map for 1715, the chapels at Passadumkeag, Mattawamkeag, and Passamaquoddy came into existence after that year, but before the Jesuits left Maine later in that century.

The work of Father Etienne Lauverjat, S.J., was important in the early history of the Jesuits in Maine. Arriving at Old Town about 1703, he served the Indians of the Penobscot River until 1738. By 1718, when Father Lauverjat was in charge of both Panawamské and Pentagoët, he did not hesitate to defend his neophytes in an exchange of letters that summer with Governor Shute of Massachusetts. Understandably, he joined Father Râle and Father de la Chasse in advising the Indians at the Grand Council held at Norridgewock in 1721, and he accompanied the Penobscots when they raided Fort St. George early in 1723 to retaliate for the attacks of the English.

However, Father Lauverjat had to endure a number of disappointments in his service to the Penobscots. The church that he had built on the Penobscot was burned by the English in March of 1723. Although he had strongly disavowed by a letter of 25 January 1726 the treaty submitted to the Penobscots by Boston, the Indians agreed to a peace in the following year with Governor William Dummer without regard to what the Jesuit had advised. And, writing on 8 July 1728, Father Lauverjat was caustic in his complaints about the sons of Baron de St. Castin who could not compare with their father (he had gone back to France in 1701) in loyalty to the Jesuits and their missionary work.

Father Lauverjat’s work, which had spread from the Penobscot to the St. John River, was carried on by other members of the Society of Jesus before the land policy of Massachusetts
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combined with other causes to drive the Jesuits from Maine. Father Lawrence Thomas Corthier, S.J., was responsible for the Penobscot mission from at least 1742 to 1750, and Father Simon-Pierre Gounon, S.J., succeeded him from 1750 until 1755 when he accompanied the Penobscots to Meductic. To his credit, he pursued a strongly independent course in the difficulties between the Indians and Massachusetts. And this helped to preserve the peace worked out at Casco Bay in October of 1749.

With the victory of the English over the French in 1759, the center of Jesuit activity shifted farther north to old Fort Meductic and to Aukpague (Kingsclear) on the St. John River. In 1708, Father Jean-Baptiste Loyard, S.J., replaced Father Aubery, whose pioneering work has already been mentioned. Father Loyard, who built a chapel at Meductic about 1717, remained at the mission until 1731. His successor was Father Jean-Pierre Daniélou, S.J., who established his headquarters further up the river at what is now Kingsclear. And before the village of Meductic was altogether abandoned in 1767, the care of the Indians at the St. John River was entrusted to Father Charles Germain, S.J., in 1739, and to Father Jean-Baptiste de La Brosse, S.J., in 1756, who was active among the Abnakis until 1782.

Although the Treaty of Paris in 1763 and the suppression of the Jesuits in 1773 left no hope of these priests returning to the Pine Tree State, still the image of the Jesuits continued to exercise an influential force in the history of Maine. For, mindful of the long service of the Jesuits, the Penobscots insisted on a Catholic priest in the diplomatic negotiations ending the war between France and England. When they brought up the subject once more in 1772, the Governor of Massachusetts, sensitive to the anti-Jesuit legislation of the Bay State, replied that it would be illegal to grant the Indian request for a Jesuit. And, as a condition for the support by the Penobscots of the American cause in 1776, the exemplary Chief Joseph Orono, whose Catholic ancestors had been baptized by the Jesuits and after whom the town above Bangor is named, insisted on a blackrobe for his people.

The success of the American cause brought Father John Carroll, a member of the suppressed Society of Jesus, to the
leadership of the Catholic Church in America. With the support of Benjamin Franklin, he was placed in charge of American missions in 1784 and, on 17 September 1789, was appointed the first Catholic bishop of the United States with jurisdiction over Maine. For a few months following the suppression of the Jesuits, Father Carroll had served as chaplain for the family of Lord Arundell of Wardour Castle. It was the first Baron of Wardour, Thomas Arundell, who financed the English voyage in the summer of 1605 that ended on the coast of Maine in the Sagadahoc area. Unfortunately, the Gunpowder Plot of November 5th of that year, which implicated the Jesuits, deprived the Catholic Baron of the charter that might have opened up an English settlement for Catholics in Maine.

After the Indians of Maine requested Bishop Carroll in 1791 to send them a priest, the former Jesuit did his best to help them. Obviously, he could not fail to be impressed by the Abnakis who had sent a special delegation with the cross of Father Râle. Presenting it to Bishop Carroll, their spokesman exclaimed: “If I give it to thee today, Father, it is a pledge and promise that thou will send us a priest.” Protestant Massachusetts had financed the visits of an Augustinian, a Capuchin and a Recollect in response to Chief Orono’s request; Bishop Carroll would do at least as much. Of the priests that he sent at different times over the next eight years, the most famous was Father Jean Lefebvre de Cheverus who labored among the Maine Indians from 1797 to 1799. Bishop Carroll was so concerned with the welfare of these Indians that he sought help from President George Washington as early as 20 March 1792. Unfortunately, by the end of the eighteenth century, treaties with the Penobscots and the Passamaquoddiies had deprived these Indians of even more land and restricted them to fixed reservations.

II

One of the unexpected developments during the time of Bishop John Carroll was the growth of Catholicism at Damariscotta Mills and Newcastle. At Damariscotta Mills, James Kavanagh, a wealthy merchant who had contributed materials for the first Catholic church in Boston, converted a store into a wooden chapel that Father Cheverus used during his visit in
1799. The bond between Bishop Carroll and the Catholics of this part of Maine was so treasured that he himself visited St. Mary’s of the Mills in the summer of 1803 with Fathers Jean Cheverus and François Antoine Matignon. Due to the generosity of another prosperous merchant, Matthew Cottrill, as well as to that of James Kavanagh and others, the present brick church at Newcastle was constructed. With the approval of Bishop Carroll, Father Cheverus dedicated it under the title of St. Patrick on 17 July 1808 as the center of the parish established in 1801. Today it is the oldest Catholic church in New England.

In accordance with the wishes of Bishop Carroll, Pope Pius VII created the Diocese of Boston in 1808 and appointed Father Cheverus as its first bishop. The new ecclesiastical structure brought Maine under the jurisdiction of Bishop Cheverus whose experience as a priest prepared him to cope with the problems of the church in this area. Although the Society of Jesus was restored on 7 August 1814, no Jesuit returned to Maine until Bishop Cheverus’ good friend, Father Benedict Joseph Fenwick, S.J., was appointed to succeed him as the new Bishop of Boston in 1825.

Within a year of his ordination as Bishop of Boston, Bishop Fenwick turned his attention to the Indians by sending Father Virgil H. Barber, S.J., to the Passamaquoddies in July and to the Penobscots in October of 1826. Visiting Portland the following year, he placed before Governor Enoch Lincoln his plan for schools and better churches for the Indians. To begin his new policy, Bishop Fenwick submitted his proposals to the Maine Legislature on 23 January 1828. Once the legislators acted with respect to Old Town, Bishop Fenwick sent Father Barber the following May as the resident priest for the Penobscots.

Old Town, which was a center for the Penobscots as far back as 1669, had been a focal point of Jesuit activity in the eighteenth century and Father Barber lost no time in reviving that tradition. He opened a new school for his neophytes in 1828 and a new church for them in the following year. Though his lobbying activities with the state government were frustrated because of the opposition of Maine’s Agent for the
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Penobscots, Father Barber's tireless efforts to help the Indians were not quickly forgotten. Recalled by his Jesuit superior in the summer of 1830, Father Barber later returned for a brief visit when he baptized a son born to Thomas Cooney and his wife on 6 April 1832 (the Cooney boy was the first white child baptized on the Penobscot River). Even though Old Town had been his responsibility between 1828 and 1830, Father Barber was also instrumental in that period in helping to terminate the proselytizing efforts of Mr. Elijah Kellogg among the Passamaquoddiess of Pleasant Point.

Bishop Fenwick's concern for the Catholics of Maine was evident in his first episcopal visitation to the Pine Tree State during the summer of 1827. Not only did he visit the churches constructed among the Indians at Pleasant Point and Old Town as well as among the Irish immigrants at Newcastle and North Whitefield (the only four Catholic churches in Maine), but his visits to Eastport, where he preached in the Congregational Church, to Portland, where Catholics rented a room in a building in Market Square for Mass, and to Saco, where he offered Mass in the home of Dr. Henry B.C. Greene, a convert, convinced Bishop Fenwick that churches should be constructed in these areas. Although no church developed at Saco, Bishop Fenwick did have the satisfaction of dedicating St. Joseph's in Eastport in July of 1835 and St. Dominic's in Portland on August 11th of that year. He appointed Father James Power, who had served as the Jesuit minister and prefect of discipline at Holy Cross College in Worcester, pastor of the latter church from 1844 to 1846.

A number of other parishes were established in Maine during Bishop Fenwick's time. These include Holy Name in Machias (1828), where the first church was built in 1845; St. John's in Bangor (1832), where Bishop Fenwick dedicated the first church under the title of St. Michael's on 10 November 1839; St. Mary's in Augusta (1834), where Bethlehem Unitarian Church served Catholics until the new Catholic church on State Street was dedicated in 1846; St. Mary's in Houlton (1839), where the first church was ready for Christmas of 1840; and St. Denis's in Fort Fairfield (1842), where Bishop Fenwick had established a mission. Other churches like St. Bruno's in Van
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Buren (1838) and St. Luce's in Upper Frenchville (1843) date their establishment from Bishop Fenwick's time, but, since the boundary line between the United States and Canada was not clearly defined until the Webster-Ashburton Treaty of 1842, the area was cared for by the Canadians. It should not be forgotten that the present church at North Whitefield was dedicated to St. Denis by Bishop Fenwick on 10 August 1838 and that the old Catholic cemetery in that parish contains the historic tombstone of Martin Esmond, the first Catholic of Gardiner, where Bishop Fenwick had hoped to build a church.

Perhaps his plans for a Catholic colony at Benedicta, west of the Penobscot River, proved to be Bishop Fenwick's greatest disappointment in Maine. In 1834, he purchased the land that opened the way for the Irish settlement and he established St. Benedict's as the parish for the area. Not only did he start a church, which was ready by 1838, but, in 1839, he began the construction of a college at Benedicta. Bishop Fenwick invited the Jesuits, who had shown an interest in his plans as early as 1835, to operate the institution, but they turned it down because it was just too far away. When Bishop Fenwick invited the Jesuits to open a college in Worcester, Massachusetts, in 1843, they accepted, and Benedicta ceased to be so important to his plans for the church in his diocese.

During his first visit to Maine Bishop Fenwick met Joshua Moody Young, the first native of the Pine Tree State to be ordained a Catholic bishop. This man, who was a descendant of William Moody of Ipswich, Massachusetts, and a relative of Joshua Moody, the noted minister of Portsmouth, New Hampshire, was the son of Mehitable Moody and Jonathan Young. Converted to Catholicism in 1828, he changed his name to Josue Maria Young and became Bishop of Erie in 1854. He was the great-great-grandnephew of Sir William Pepperrell who led the assault against the French fortress at Louisbourg, Nova Scotia, in 1745, and a relative of Parson Samuel Moody of York who had vowed that same year to destroy "all the images in the Jesuits' church at Louisbourg." While it would be difficult to prove that such a church existed there, still the expedition had been partially motivated by religious hatred of the Jesuits in Maine. That the Bishop's brother, Edmund J. Young (1822-
1892), who taught United States Senator Stephen M. White at Santa Clara in California, and a nephew, Louis A. Young (1876-1932), who was chaplain at Boston City Hospital, both born at the Young farmhouse in Acton, went on to become Jesuits illustrates one of the ironies of history. The association of this family with the Jesuits continues in persons like John Young, who operated the farm for the Jesuits at Weston College and to whom the Jesuits deeded part of their property for his service, and the Young family that occupies the Hancock House at Boston College.

One of Bishop Fenwick's special interests was to consecrate the memory of his brother Jesuit, Sébastien Râle, in Maine. With the help of his friend and adviser, Edward Kavanagh, who in 1830 became the first New England Catholic elected to Congress, the Bishop obtained at Old Point in Norridgewock, the site of the martyrdom, land for a monument. Though it was originally dedicated in 1833, Bishop Fenwick had to re-dedicate it in 1838 because bigots had destroyed it. Despite these difficulties, Bishop Fenwick could always rely on the support of Mr. Kavanagh who became Governor of Maine in 1843, the first Catholic to hold such a position in New England.

With the death of Bishop Fenwick in 1846, John Bernard Fitzpatrick became Bishop of Boston. Anxious to bring the Jesuits back to Maine, Bishop Fitzpatrick met with the Jesuit provincial, Father Ignatius Brocard, on 9 June 1848, at Holy Cross College in Worcester, Massachusetts, and arranged for the Jesuits to assume, as they had before the suppression of the Society of Jesus, responsibility for the Indian missions of Maine and other churches. Under the leadership of Father John Bapst, S.J., who was banished from Switzerland in 1848, the Jesuits strengthened the foundations of the church in Maine at a very crucial time in its development by taking care of eight churches and thirty-three mission stations. Among his Jesuit companions who assisted Father Bapst as he visited these stations six times a year were Fathers John Bixio, Anthony F. Ciampi, Hippolyte de Neckere, John Force, K. Augustine Kennedy, James C. Moore, Basil Pacciarini, Eugene Vetromile, and Livy Vigilante.

Arriving at Old Town on 11 August 1848, Father Bapst lived there and devoted his efforts to improving the condition of
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the Indians at the old mission. Not only did he labor to win for the Penobscots, with the Governor of Maine's support, a priest and a school but he was caught up in the futile efforts to arrange a peace between opposing factions of the Penobscots. His efforts were so fruitless that he decided that it was better to leave Old Town after spending more than two years there.

Subsequently, Father Bapst went to the Eastport mission where he was responsible for Catholics of Irish and Canadian background and the Indians at Pleasant Point. Among the Passamaquoddies, he proved more successful in helping them solve their tribal quarrels by a peace signed on 28 February 1852 than he was at Old Town. At Eastport itself, where the Irish more than the Canadians predominated, there was a church and a rectory from which the Jesuits covered the vast territory over which they had charge.

By the spring of 1852, the eight chapels, which were under construction in 1848 when the Jesuits came to Maine, had been completed and more were in the process of being constructed. Father Bapst himself, before he was appointed superior at Bangor in 1854, achieved a good record as a builder of churches. Not only was he effective in building St. John's on the plains in Waterville, which he opened in 1851, but, in 1853 alone, he opened a mission center at Ellsworth, founded a mission at Trescott and completed St. Gabriel's at Winterport. It was to this last church that he donated a copy of Raphael's painting, Madonna of the Chair, which he obtained in a visit to Rome towards the end of his work in Maine.

Obviously, what Catholics remember most about Father Bapst is what the people of Ellsworth wish to forget. Although Catholics converted a building into a church in this town as early as 1843, it was not until the arrival of Father Moore in 1848 that Ellsworth had a resident priest. When Father Bapst came as the resident priest in 1852, he took up residence in "Galway Green" and evoked the hostility of the Know-Nothing element in the following year for his objection to the reading of the Bible in school. The opposition to the Jesuit, which manifested itself in damaging both the church and the rectory, became so vehement that Bishop Fitzpatrick ordered Father Bapst to Bangor for his own safety. Returning to care for his
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flock on the night of 14 October 1854, he was seized by bigots who tared and feathered him in the driveway of the Ellsworth Machine Company and abandoned him on Tisdale's wharf after riding him through the town on a rail. William H. Chaney, editor of the Ellsworth Herald, who directed the earlier opposition to Father Bapst, and the members of Ellsworth School Committee were not without blame for what had happened.

"The Ellsworth Outrage," as the Eastern Argus, in its edition of 19 October 1854 called the treatment accorded Father Bapst, spurred the citizens of Bangor to repair the damage done by Ellsworth to the reputation of Maine. When the Jesuit returned from his ordeal at Ellsworth a few days later, they honored him with a gold watch and $500.00. The anti-Catholicism at Ellsworth manifested itself once more when, on 27 April 1856, a hostile mob burned the church that had been built by the Jesuits. In 1872, Mary Agnes Tincker, one of Father Bapst's converts at Ellsworth, told the whole story of the Jesuit at Ellsworth in her novel, The House of Yorke.

Perhaps Father Bapst's real contribution to the cultural history of Maine is St. John's in Bangor. This historic landmark was constructed during his pastorate from 1854 to 1859. The cornerstone of this church, blessed by Bishop Fitzpatrick on 8 December 1854, incorporated a bottle with a relic of the tarring and feathering at Ellsworth. With the help of Irish immigrants, who stood watch at night to preserve the progress of the day's construction against the attacks of the Know-Nothings, the church was completed and dedicated on 12 October 1856. It stands as a tribute to the determination of the Catholics of Bangor as well as to the leadership of the Jesuit whose name is not forgotten in the city, since John Bapst High School honors his memory.

Catholics tend to associate circuit riding with Protestant ministers but Father Bapst and his companions had to be adept at circuit riding to cover the extensive area of Maine under their care. This was true, whether they journeyed from Bangor to serve at Bucksport, Belfast and Rockland, or went eastward from Ellsworth to Cherryfield, Machias, Eastport and the reservations of the Passamaquoddies at Pleasant Point, Peter Dana Point and Schoodic Lake. It was no less true when Father Bapst himself
journeyed towards the Kennebec to take care of Catholics at Waterville and Skowhegan, towns which he cherished most as a Jesuit missionary. Certainly, the efforts of these Jesuits were lightened by the generosity of such benefactors as William S. Brannagan, who provided the first Catholic church in Belfast on Primrose Street in 1851, and by Cornelius Hanrahan, who helped to build the first Catholic church in Rockland by 1857.

When David W. Bacon was installed at St. Dominic’s on 31 May 1855 as the First Bishop of Portland, it was recognized that the Jesuits had contributed immensely to the foundations of the new diocese. Not only had one of them, Father Anthony F. Ciampi, who was in his first term as President of the College of the Holy Cross from 1851 to 1854, been considered as a candidate for the new episcopal see, but two of the six priests in the procession for the installation of Bishop Bacon were the Jesuits John Bapst and Basil Pacciarini. That Bishop Bacon had delegated Father Bapst to install Father Jean B. Nycolin that year as the first resident priest at Waterville indicated the bond of cooperation between the first bishop of the new diocese and the Society of Jesus.

Unfortunately, when Bishop Bacon refused to continue to allow the Jesuits to be in charge of St. John’s in Bangor as the center of their apostolic activities, they were recalled from Maine in 1859. The decision must have been unpleasant for both sides when one recalls that Bishop Bacon’s association with the Jesuits went back to old St. Peter’s on Barclay Street in New York City. It was here that Bishop Fenwick, as a young priest, had officiated at the wedding of Bishop Bacon’s parents and it was in this same church that Bishop Bacon was baptized and confirmed. In his see city, on the corner of Congress and Sheridan streets in 1864, Bishop Bacon manifested his own affection for the Society of Jesus by setting up a school and a chapel in honor of the Jesuit Saint Aloysius.

In that same year that the Jesuits left Maine, Bishop Bacon accepted for the diocese one of Father Bapst’s companions, Father Eugene Vetromile. A native of Italy, Father Vetromile had served as a missionary in Maine from 1854 to 1858 before he began his service of more than twenty years immediately following the departure of his Jesuit colleagues. As pastor of
St. Mary’s in Biddeford from 1860 to 1867, he published a book on the Abnakis, a work based on his experience among the two principal tribes, the Penobscots at Old Town and the Passamaquoddy at Pleasant Point, which he had served as a missionary. His work reached not only the Catholics in the towns around Biddeford but also those around Calais (1865-70), Bangor (1868-69), Eastport (1869-87), and Machias (1878-81), centers from which he could continue to give special attention to the Indians. The street on which the original St. Mary’s stood in Biddeford from the late 1850s to the early 1920s was named Vetromile Street to honor his memory.

Bishop Bacon died in 1874 and James Augustine Healy, who graduated from the College of the Holy Cross in 1849, succeeded him in the following year. The brother of the Jesuit President of Georgetown University, Patrick F. Healy, he was the first black man to be ordained an American Catholic bishop.

The growth of the French-speaking population increased during Bishop Healy’s time so that they numbered about 43,000 in a total population of 171,000 Roman Catholics. As far back as 1870, Rome had finally placed the Madawaskans south of the St. John River under the jurisdiction of the Diocese of Portland. Early in 1880, Bishop Healy, hoping to provide for them, invited the Jesuits to open a college in Van Buren. Although the Jesuit Father Edouard Hamon visited the French-speaking areas of Maine to give these Catholics missions and retreats (for example, he founded the League of the Sacred Heart with 400 members at St. Joseph’s in Biddeford in 1885), the Jesuits just did not have the manpower to accept the invitation. Consequently, Bishop Healy turned to Marist Fathers in 1882 and they opened St. Mary’s College there in 1886.

Yet the Jesuit connection with Maine was still evident during the Healy years. Father Patrick Healy, S.J., helped his brother by celebrating the Mass at the dedication of St. Hyacinth’s in Westbrook in 1880 and by blessing the cornerstone for St. Dominic’s in Portland in 1888. John Joseph A’Becket, a native of Portland and a convert who became a literary figure in later years, was teaching as a Jesuit scholastic at Holy Cross College in the late 1870s before he chose a different career. And a Jesuit observer, writing in the Woodstock Letters in
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1884, boldly declared that: “There is far more drinking going on in Portland than in any city of its size in the Union.”

Also, a number of persons significant in the general history of Maine had a relationship to the Jesuits. James G. Blaine, the Republican candidate for the presidency who lost the votes of Catholics in 1884 because of a supporter’s remark about “rum, Romanism and rebellion,” was related to Thomas Ewing Sherman, a Jesuit. Augustus Allen Hayes, the author who wrote a romance about Mount Desert Island in 1887, *The Jesuit Ring*, revived the memory of the early Jesuits. And Louis F. Sockalexis, the Penobscot Indian after whom the Cleveland Indians are named, with the encouragement of Bishop Healy studied under the Jesuits of Holy Cross College from 1894 to 1897 before he entered professional baseball.

Until his death on 5 August 1900, Bishop Healy remained a true friend of the Society of Jesus. He preached at the jubilee celebrations at St. Mary’s in Boston in 1897 and at Holy Cross College in Worcester in 1899. His defense of the Jesuits during the controversies over Americanism near the end of the nineteenth century emphasized a loyalty that was evident even in his death as his hands clasped, according to his wish, the crucifix that he had taken with him as a young graduate from the College of the Holy Cross.

III

The contemporary period in the story of the Jesuit heritage in the Pine Tree State began with William H. O’Connell who became Bishop of Portland in 1901. A member of the Class of 1881 from Boston College, a school founded by the Society of Jesus, he was perhaps the most distinguished of the Jesuit-educated prelates to hold that position. Of the seven who became Bishops of Portland, he was the only one elevated to the College of Cardinals.

Perhaps the most important development in his five short years as Bishop of Portland was O’Connell’s mission to Japan in 1905. As the envoy of Pope Pius X, he took the opportunity to sound out the imperial government on the possibility of opening up a Jesuit school in Japan. When he spoke with Japanese officials about the subject, he emphasized the bond
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between the Japanese and Saint Francis Xavier. His conversations were so successful that he secured the cooperation of Prince Katsura, the Japanese Prime Minister, who was enthusiastic about the proposal. The Holy See, under St. Pius X, approved the plan for a Catholic university in Tokyo under the Jesuits. Although O'Connell was Archbishop of Boston when Sophia University opened its doors under the direction of the Jesuits in 1913, the new Japanese university owed its origins to his work when he was Bishop of Portland.

Louis Sebastian Walsh, who had attended Holy Cross College from 1876 to 1877, succeeded O'Connell as Bishop of Portland from 1906 to 1924. Mindful of Maine's rich Catholic history, he contributed to the expansion of the Catholic church in Maine by giving recognition to the work of the Jesuits.

Bishop Walsh gave special attention to the memory of Father Sébastian Râle, S.J. He dedicated a new church, St. Sebastian, in nearby Madison to honor the memory of the Jesuit’s patron saint and he rededicated the monument that Bishop Fenwick had set up there in the last century. Having purchased more of the land that Bishop Fenwick was unable to acquire at the site of Father Râle's historic mission, he invited the Jesuit historian, Father Thomas J. Campbell of Fordham University, to give the main address for these ceremonies in the Norridgewock area on 22 August 1907. At the bishop’s request, the Maine Historical Society, which is the custodian of a number of relics of Father Râle, placed them on display at the site of the monument that day. Before he died on 12 May 1924, Bishop Walsh was planning to celebrate later that year the bicentennial of the martyrdom of Father Râle.

Perhaps the most striking manifestation of Bishop Walsh's admiration for the Jesuits was the execution of his plans for the tercentenary of their mission at Mount Desert Island on 6 August 1913. Not only was he instrumental in having a chapel built at Northeast Harbor to honor the Jesuit Founder, St. Ignatius, but he dedicated on that day a newly-constructed granite church in honor of Our Holy Redeemer (an alternate form for Saint Sauveur, the name of the original Jesuit mission) in the presence of the Apostolic Delegate and most of the bishops of New England. "Am I not right, therefore," he joy-
fully declared, "in feeling and saying that the vision of 1613 in France and on this Island has been more than fulfilled in 1913, on this day?"

Moreover, there were other aspects of the Jesuit relationship to Maine during Bishop Walsh's years. Bishop Walsh showed his love for St. Francis Xavier by establishing a parish in the saint's honor at Winthrop in 1910 and by blessing a chapel under the Jesuit's patronage at Brownville Junction in 1916. Having heard Father Campbell of Fordham speak on more than one historic occasion for the Catholics of Maine, Bishop Walsh invited the Jesuit to preach at the dedication of Our Lady of Hope at Castine on 28 August 1920. And Bishop Walsh chose Jesuits to direct the clergy retreats conducted at the Poland Spring House where he himself was frequently an honored guest of the Ricker family that operated the resort (and at a time when a future Jesuit, William J. Healy, who became President of Holy Cross College from 1945 to 1948, was a young caddy there).

The Diocese of Portland benefited from the services of two distinguished priests during the first quarter of this century, and both were educated by the Jesuits. One was Charles W. Collins, who graduated from Holy Cross College in 1891 and served as chancellor for both Bishops Healy and O'Connell, and the other was Michael C. McDonough, who graduated from Holy Cross College in 1881 and was the only person that Bishop O'Connell knew in the whole of Maine when he became Bishop of Portland. Monsignor Collins, a native of Ellsworth, died in 1920, and Monsignor McDonough, who served as vicar general for Bishop Walsh, died in 1933. Many more graduates of Jesuit schools have continued their example of dedicated service as priests of the Diocese of Portland in subsequent years.

Bishop John G. Murray, who was Auxiliary Bishop of Hartford for five years, became Bishop of Portland in 1925. A graduate of the Class of 1897 from Holy Cross College, he served the Catholics of Maine until 1931 when he was appointed Archbishop of St. Paul. Although the work of the Jesuits in the Diocese of Portland continued to consist mainly of retreats to priests and nuns and missions to the laity, it was during Bishop Walsh's time that the Jesuits from Weston, Massa-
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chusetts, at the request of Father Michael J. Kenely, Pastor of St. Martha’s in Kennebunkport, began to help on weekends in a parish that cared for such towns as Kennebunk, Ogunquit and Wells. Lastly, it was Bishop Murray who gave further recognition to the Jesuits by elevating the missions of St. Ignatius in Northeast Harbor and of St. Francis Xavier in Brownville Junction to the level of parishes in 1929, (though they did not accept his offer to open a retreat house in Cape Elizabeth).

Joseph E. McCarthy, who succeeded Bishop Murray as Bishop of Portland in 1932, hoped to bring the Jesuits back to the Pine Tree State to operate a college and a high school. Like Bishop Murray, he was a native of Waterbury, Connecticut, and a graduate of Holy Cross College (1899). Plagued by the depression of the 1930s, he fashioned a plan to handle a debt of close to five million dollars on the Diocese of Portland. With the help of the late Judge Francis W. Sullivan, who had attended Holy Cross College, and others, Bishop McCarthy’s plan wiped out the debt by the early 1960s after a successful sale of bonds.

Yet, despite the financial stress on the Diocese of Portland, Bishop McCarthy remained optimistic. Lacking the personnel to staff his diocesan high school for boys in Portland, he turned to the Jesuits and invited them to take it over. Located on Free Street, it was founded as the Catholic Institute in 1917 before it was named for Bishop Cheverus. Arriving in 1942, the Jesuits took up residence in the old rectory of St. Dominic’s at 156 Danforth Street, where a neighboring house was joined to form one community, and began to operate Cheverus High School in the fall of that year.

The future of the Jesuits in the Diocese of Portland was intimately linked with the possibility of obtaining a new high school for Cheverus. The old school, which was on the site of the Jefferson Theater, was sold to Sears, Roebuck & Company in 1945 and demolished after Cheverus High School was moved to the old St. Aloysius School at 186 Cumberland Avenue in 1946. Though a controversy about the site of the new school had flared during the campaign for City Council in the previous year and had been resolved in favor of Cheverus, Bishop McCarthy and the Jesuits lacked the funds to build the projected high school on the site of the old Winslow estate on Ocean Avenue.
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Meanwhile, the Jesuit presence in Maine grew significantly during Bishop McCarthy’s years. Even before the Jesuits staffed Cheverus, Father Joseph R. N. Maxwell, S.J., President of Holy Cross College, preached at the dedication of Sacred Heart in Yarmouth on 5 October 1941 (he was present the previous day when Bishop McCarthy blessed the Holy Cross, a fishing trawler of the O’Hara Company, named for the Jesuit school). Father Laurence J. Lynch, S.J., of the Chicago Province, served as a chaplain with the rank of captain with the Air Base Squadron in Houlton in 1942 and at the Air Transport Command at Presque Isle in 1943. Father Richard J. Hegarty, S.J., started his summer chaplaincy work of more than thirty years at Peaks Island about this time. And in addition to preparing young men for college and a career, the Jesuits at Cheverus, from their arrival in Portland, began to help the priests of the Diocese of Portland in the city itself, on the islands of Casco Bay, at military installations and in such towns as Westbrook, Limerick and York Beach.

With the decline of Bishop McCarthy’s health, Daniel J. Feeney, who was a student at Holy Cross College from 1913 to 1915, was appointed Auxiliary Bishop of Portland in 1946 and, as Apostolic Administrator in 1948, he inherited the responsibilities of the Bishop of Portland. When he succeeded to that see on the death of Bishop McCarthy in 1955, Bishop Feeney became the first native of Portland to hold that office.

Despite the debt that hung over the Diocese of Portland since the mid-1930’s, a new day dawned for the Jesuits when Father Edward F. Walsh, Pastor of Sacred Heart Church in Yarmouth, interested a friend in the educational work that the Jesuits, who ministered at his mission of the Jesuit Saint Isaac Jogues (predecessor of Holy Martyrs of North America in Falmouth), were carrying on at Cheverus. In December of 1950, it was announced that a new school would be built and that the Jesuits would remain to staff it. With the support of the donor, a newly constructed Cheverus High School was opened on 1 April 1952 on Ocean Avenue, which Bishop Feeney dedicated on the following June 9th. Fifteen years later, because of the generosity coming from the same source, the Jesuits had a new St. Ignatius Residence. It was quite appropriate, then, that the Jesuits manifested their gratitude by taking the unusual step of
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declaring the donors, who wished to remain anonymous, Founders of the New England Province of the Society of Jesus on 10 February 1967 (only the late Richard Cardinal Cushing of Boston has been so honored in the history of the New England Province).

During the subsequent years of its history, Cheverus has risen in stature among the secondary schools of the State. Even though some antedated the coming of the Jesuits, about 750 Cheverus men served in World War II. Charles J. Loring, Jr., who lost his life in the Korean War and after whom a highway in Portland and a military base at Limestone is named, was a Cheverus graduate. Joseph E. Brennan, Attorney General of Maine and the person most responsible for the landmark revision of the state’s criminal code in 1976, is also a graduate of the school. And there are many more who are making a contribution to the Pine Tree State.

Moreover, in addition to Cheverus, the work of the Jesuits received the attention of Bishop Feeney. At Skowhegan, on 17 August 1952, he dedicated Notre Dame de Lourdes a new church with stained glass windows honoring the Jesuits Pierre Biard, Gabriel Druillettes and Sébastien Râle. He opened up the diocesan archives to Father Albert S. Foley, S.J., who published in 1954 a biography of one of the bishop’s predecessor’s, Bishop Healy: Beloved Outcaste, and to Father William Leo Lucey, S.J., who finished in 1957 a history entitled The Catholic Church in Maine. In August of 1962, Bishop Feeney journeyed to Holy Cross College where he dedicated Healy Hall in honor of Bishop Healy. And later he contributed to the construction of Loyola Hall, the Jesuit residence that opened on that same campus in 1965.

Of more than passing interest during Bishop Feeney’s years was the status of two Jesuits who were not involved with Cheverus. One was Father James J. Shaw and the other was Father John J. Long. Father Shaw who had been a Jesuit of the New England Province before he became a Jesuit in Canada, joined the Diocese of Portland in the 1950s and served at Sacred Heart in Waterville until his death in 1968. Father Long, who had risen to the rank of lieutenant colonel in the Army because of his service in World War II, served as a chaplain at Loring Air
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Force Base from 1954 to 1956 before he became Dean of the College of the Holy Cross.

Also, Maine has not been lacking in vocations to the Jesuits. Henry A. Perry, a native of Benedicta who entered the Jesuits in 1928, lived an exemplary life as a religious brother before he perished in the fire that destroyed the Jesuit house of studies at Shadowbrook in Lenox, Massachusetts, in 1956. Lucien Campeau of Waterville, professor of history at the University of Montreal; James W. Skehan of Houlton, director of the Weston Seismological Observatory; and Edward J. Kilmartin of Portland, professor of theology at the Weston School of Theology, were ordained priests in the Jesuit Order during Bishop Feeney's time. And in this same period, Richard J. Clifford of Lewiston, nephew of Federal Judge John D. Clifford who graduated from Georgetown Law Center in 1913, entered the Jesuit Order.

Perhaps no vocation from Maine matches that of John R. Willis in its uniqueness. A descendant of the Indian princess Pocahontas and the Randolphs of Virginia, he was a professor of history at Bates College and the minister, from 1948 to 1953, of the Congregational Church of Gray. Following his conversion to Catholicism, he entered the Society of Jesus in 1955 and was ordained a priest in 1962. He is the editor of The Teachings of the Fathers, published in 1966, the author of A History of Christian Thought, appearing this year, and a professor of cultural history at Boston College, where he once served as Dean of the College of Arts and Sciences.

Even though Bishop Peter Gerety had no strong ties with the Jesuits before he assumed the responsibilities of Bishop of Portland in 1966, his years in that city cannot be overlooked. For, with his cooperation, the Jesuits were able to widen their participation in the apostolates of the diocese and go beyond their primary work of educating the young men at Cheverus. Thus, Father J. Vasmar Dalton was teaching history at St. Joseph's College, Father Joseph I. Holland was coordinator of pastoral service at the Bangor Counselling Center and Father Benedict J. Reilly was chaplain at the Maine State Prison.

Most noteworthy of the recent apostolates carried on by Jesuits is that of Father J. Stanley Bowe, S.J. In 1972 he became the first Jesuit in about 100 years to undertake the ap-
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pointment to St. Ann's, the Passamaquoddy Indian Reservation at Pleasant Point in Perry where Father K. Augustine Kennedy, the first Jesuit priest interred there, was buried in 1855. The link between the Jesuits and these Indians goes back to the seventeenth century when members of the Society of Jesus first brought the faith to the Abnakis known as the “People of the Dawn.” Father Bowe is following in the footsteps of those Jesuits who have struggled for justice for the Indians.

Other aspects of the Jesuit relationship to Maine date from Bishop Gerety’s time. Bishop Gerety established in 1967 a new parish in Falmouth that he later dedicated to the Holy Martyrs of North America, one of few churches in New England honoring these Jesuits. Father Neil A. Burke, Pastor of St. Patrick’s in Portland, during the same period, honored the Jesuit Fathers, who had helped in his parishes over the years, by installing a large stained glass window of the first Jesuits who landed in the Pine Tree State. And Armand A. Dufresne, Jr., a graduate of Boston College in 1935, brought honor to that Jesuit institution in 1970, when he became the first alumnus of a Jesuit school raised to Chief Justice of the Maine Supreme Court.

After Bishop Gerety was appointed Archbishop of Newark, Bishop Edward C. O’Leary became Bishop of Portland in 1974. A graduate of Holy Cross College in 1942, he was influenced by the Jesuits there, particularly Father Leo A. O’Connor, S.J., in his decision to study for the priesthood. Having served as chancellor to Bishop Feeney and auxiliary bishop under Bishop Gerety, he is very conscious of the work of the Jesuits in the Diocese of Portland. When the Diocese of Portland celebrated the 250th anniversary of the martyrdom of Father Râle, it was Bishop O’Leary who dedicated the new church of St. Sebastian in Madison. Quite recently, he joined in celebrating the golden jubilee of Father Edward J. Hogan, a Jesuit who has served the Diocese of Portland in Portland and in Waterville.

Finally, it is true that Henry Wadsworth Longfellow’s “Tales of a Wayside Inn,” which speaks of the Baron de St. Castin, and John Greenleaf Whittier’s “Mogg Megone,” which recalls Father Sébastien Râle, echo the Jesuit heritage in the Pine Tree State. But these are insignificant compared to the constructive part that some 2000 graduates of Cheverus High
School and some 1000 graduates of Jesuit colleges and universities are playing by their different professional careers in the life of Maine. In the Pine Tree State, where Catholics number more than one fourth of a population of almost one million and whose present Governor, James B. Longley, has two sons educated in Jesuit schools, the richness of the Jesuit heritage is remarkable.