CHAPTER TWO
THE JESUIT HERITAGE IN NEW HAMPSHIRE

The Society of Jesus has no establishment in the State of New Hampshire, but it has been associated with the Granite State since the colonial period. If one reviews this relationship, it will become evident that the Jesuits have an interesting connection that has perdured for more than 325 years. This survey will consider the early history of this relationship during the conflicts between New France and New England in the seventeenth and eighteenth centuries, the modern development of it in the nineteenth century when the Diocese of Manchester came into existence, and the contemporary evolution of it as it has manifested itself in the twentieth century.

I

From its initial settlement in 1623, New Hampshire was not a colony friendly to Catholics. Yet that did not prevent Father Gabriel Druillettes, the first Jesuit to visit the Granite State, from stopping at Piscataqua (Portsmouth) in January of 1651 on his return to Quebec after his mission to Massachusetts. According to Father Druillettes, at Piscataqua, he met a sailor named Pierre Tibaud who was from Saint Nazaire on the River Nantes. The sailor was not only an exemplary Catholic, but he knew four languages. The Jesuit promised him employment as a sailor with the French at Quebec, if Tibaud chose to leave the English.

Inspired perhaps by the anti-Jesuit legislation of Massachusetts as well as by the threats of attacks from Indians, New Hampshire passed a law in 1658 providing a penalty of forty shillings an hour for anyone caught harboring a Jesuit. While there is no direct evidence of any Jesuit in New Hampshire at that time, there is the 1663 report of Bishop Laval of Quebec which mentioned the nations controlled by Chief Passaconaway,
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the powerful sachem between the Merrimack and the Piscataqua rivers. That Bishop Laval spoke of 400 families in this mission area leads to the conclusion that his information might very well have come from the Jesuits upon whom he depended heavily at that time for the care of the Indians.

When King Philip’s War raged during 1675 and 1676, Chief Wannalancet, the son and successor of Chief Passaconaway as leader of the Pennacooks, maintained his father’s policy of peace with the English settlers. At the same time the English in New Hampshire regarded the Jesuits as responsible for inciting the Indians when King Philip of the Wampanoags and other Indians were resisting further settlement by the white man. While there was no evidence to justify such a view for the war years when the Pennacooks were friendly to the English, there was some justification for blaming the Jesuits for the later raids on the New Hampshire frontier.

After Major Richard Waldron of Cocheco (Dover) and Chief Wannalancet signed a treaty on 3 July 1676 pledging the loyalty of many Indians from the Merrimack to the Kennebec rivers, the Major, in September of that year, betrayed 200 Indians who had taken refuge among the Pennacooks following the death of King Philip. Although the English were careful not to harm Chief Wannalancet and his Pennacooks, these Indians became so frightened that a number of them fled to Canada where they took refuge at the Jesuit mission in the Sillery near Quebec. Later, in June of 1689, they returned to New Hampshire, raided Cocheco and slaughtered at least thirty of its inhabitants, including the Major, and took about the same number as captives, including Sarah Gerrish, Waldron’s granddaughter, and Christine Otis, a person also notable in the history of New England captives. Major Waldron’s action left such a traumatic impression upon the Indians that in 1704, when Parson John Williams of Deerfield was taken as a captive to St. François-du-Lac where some of the Pennacooks had settled, they recalled for the minister that treachery.

As the struggle between England and France for the control of North America increased, so did the charges aimed at the Jesuits. They were blamed not only for instigating the raids by Jean-Baptiste Hertel de Rouville on Salmon Falls in the 1690s,
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but one of them, Father Vincent Bigot, S.J., was accused of helping the Indians break the treaty that opened the door for the raid on Oyster River (Durham) in July of 1694. At this time, Lieutenant Sébastien de Villieu, accompanied by at least one Jesuit (presumably Father Vincent Bigot since he was more acquainted than his assistant Father Sébastien Râle with Chiefs Taxous of the Kennebecs, Madockawando of the Penobscots, and Chief Bombazeine of the Norridgewocks who were the Indian leaders in the expedition), led the raid that resulted in the capture or death of some 100 persons.

The raid on Oyster River, for which the historian Francis Parkman finds Father Vincent Bigot most responsible, was a significant event in the history of Catholicism in New Hampshire. For, according to an official report submitted to the Governor of Massachusetts, Mass was offered by two priests after the victory of the French and the Indians. While the evidence points to Father Louis P. Thury, a priest from the Quebec Seminary who was stationed among the Penobscots, as the other priest, the circumstances indicate that at least one Jesuit was involved in the historic Mass celebrated on the hilltop near Woodman’s Garrison in Durham.

Moreover, there is good reason to conclude that the priest who withdrew with the raiding party to Lake Winnipeasaukee, where the French and the Indians rendezvoused before going their separate ways into Canada and Maine, was a Jesuit. For not only were the Indians present at that lake acquainted with the Jesuits, but both Thomas Drew and his wife, Tamsen, captives taken at Oyster River, were baptized later at the Jesuit mission at Norridgewock in Maine where Father Vincent Bigot was at that time stationed.

A few years after the raid on Oyster River, in March of 1697, Hannah Duston, who had been captured in a raid on Haverhill, Massachusetts, escaped from her Indian captors on Pennacook Island in the Merrimack River. Not only are there historical markers at both Pennacook and nearby Boscawen that recall her escape, but there is a monument to her on Pennacook Island. Her captors had come from the mission of St. François-de-Sales which Father Jacques Bigot, S.J., the brother of Father Vincent Bigot, had founded on the Chaudière about 1683.
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Father John F. Duston, a Jesuit who was President of Loyola High School in Baltimore from 1924 to 1930, and the uncle of Father John D. Kelley, S.J., was a descendant of the family of Hannah Duston.

During the second half of the seventeenth century, then, hostility towards the Jesuits was strong in New Hampshire. The oaths of supremacy and allegiance with their anti-Jesuit overtones were incorporated into the charter of 1680. In 1696, the royal province imposed the oaths with their anti-Jesuit aspects on its citizens. And in 1699, the Earl of Bellomont, Richard Coote, accused the Jesuits of encouraging the Indians to kill residents of the province in his address before the Assembly of New Hampshire. It was this representative of the British crown who succeeded in having Massachusetts, which shared its governor with New Hampshire between 1680 and 1741, pass the anti-Jesuit law of 1700.

The Connecticut River was a convenient waterway for travel in colonial New England. From this main river it was possible to move into New Hampshire by the Ammonoosuc and Androscoggin rivers or by trails leading to the sources of the Merrimack River. It was known to Father Isaac Jogues, S.J., who referred to it in 1643 as the boundary between the territories of the English and the Dutch. In 1704, when Captain Josué de Beaucours’ expedition of 800 men set out for raids down the Connecticut River, Jesuit missionaries accompanied the army as chaplains (the expedition did not come close to its objective because it turned back to Montreal after the defection of a soldier to the enemy). And the map of New France, drawn by Father Joseph Aubery, S.J., after the Treaty of Utrecht, is a further indication that the Jesuits were quite familiar with the Connecticut River that separates New Hampshire and Vermont.

When Father Sébastien Râle, S.J., who was stationed on the Kennebec River in Maine, continued to prove himself a stumbling block to the expansion of the English in New England, a number of persons from New Hampshire became involved. Thomas Westbrook, a citizen of Portsmouth, undertook an expedition against the Jesuit in the winter of 1721-22 and, destroying the mission, carried off the priest’s bible and other possessions. And in 1724, after the Jesuit had survived several
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attempts to capture him, Parson Hugh Adams of Oyster River assailed Father Râle’s character and prayed for his “destruction.”

One who was close to developments at that time was Samuel Penhallow, Chief Justice of New Hampshire. His history of the Indian wars was published shortly after his death in 1726. To him, Father Râle was one of those Jesuits who had so stirred up the Indians during the second decade of the seventeenth century that by 1720 it became impossible for the English to gain what they wanted in negotiations with the Indians. Since Penhallow was present at the Casco Conference of 1703, he was an eyewitness of at least one event in which Father Râle participated. In his opinion, Father Râle was “a bloody incendiary.”

While the Indians of New England were disheartened by the killing of Father Râle in August of 1724, they suffered even more because of the campaign that Captain John Lovewell was carrying on against them in the Ossipee region of New Hampshire and Maine. His attacks on the Indians forced their withdrawal to positions farther north. His attempt to destroy the village of the Pequawkets near the headwaters of the Saco River where, for example, the Jesuits had a mission, resulted in these Indians moving to the area of the Merrimack River and Lake Winnipeasaukee in 1725.

One way that some New Englanders sought to undercut the influence of the Jesuits among the Indians was by evangelization. In 1733, for example, Joseph Seccombe of Kingston was ordained by the Society for Propagating Christian Knowledge to carry out this work in Maine. A letter by Seccombe published in the Boston News-Letter for 17 April 1735 speaks of Father Étienne Lauverjat, a Jesuit who was then working among the Penobscots, as a “subtle old Gentleman.”

Certainly, the most effective plan that aimed at curbing the French, the Indians and the Jesuits was one advocated by William Vaughan of Portsmouth. In 1744 he proposed that New England attack the French citadel at Louisbourg in Nova Scotia. This plan was carried out successfully in the following year after George Whitefield, the evangelist of the Great Awakening, preached at Exeter and Portsmouth to men who joined this
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crusade that was partially motivated by hatred for the Jesuits. It is amusing to point out that two relatives, Edmund J. Young and Louis A. Young, some generations removed from Sir William Pepperrell who led the expedition and brought back the bell that Protestants suspended in St. John's Church in Portsmouth, became Jesuits.

The attacks of the French and the Indians provoked Benning Wentworth, when he was governor of New Hampshire between 1741 and 1766, to stir up hatred for the French, Catholics and their priests. The English colonists had pushed out as far as Charlestown in the Connecticut Valley where their outpost, Fort No. 4, was attacked by the French and the Indians from the Jesuit missions in March and June of 1746. Although the men from New Hampshire withstood the invaders as, for instance, in the following year when they were attacked by 400 of the enemy, the raiding party took captives. After James Johnson and his wife were captured on 29 August 1754 (the account of their captivity during which a child, Louise Captive Johnson, was born in Vermont two days later, was published in Boston in 1798), New Hampshire voted 150 pounds to redeem the seventeen captives taken by the Indians to the Jesuit mission at St. François-du-Lac in Canada. It was upon this mission that Major Robert Rogers, originally from Metheun in Massachusetts, and his rangers from New Hampshire descended on 4 October 1759. They destroyed the village, burned the Jesuit residence and desecrated the church. Though Rogers survived (his Journals were published in 1765), he lost many of his men and failed to bring back the treasures of the mission, for the Indians pursued his party. A sign in North Haverhill tells how some of Rogers Rangers came to a tragic end. Their remains were later found at different places in that section of New Hampshire.

However, one of the items taken in the raid on the Jesuit mission, a silver statue of Our Lady of Chartres, has never been recovered. Weighing some thirty pounds, it was a replica given to the Jesuit mission in the seventeenth century by the Canons of Chartres when a delegation from St. François-du-Lac visited France. This Silver Madonna, which is thought to have been buried by Rogers Rangers in the Coos Meadows above Lancaster, was the subject of Charles F. Bowan's novel, Lost Virgin,
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published in 1959.

In 1770, Eleazar Wheelock, founder of Dartmouth College, transferred his school for the education of Indians from Lebanon (Columbia, Connecticut) to Hanover. Among the reasons that Wheelock had for establishing this institution was a strong desire to curb the political as well as the religious influence of the Jesuits among the Indians. Even after the Jesuits had been driven out of New England with the triumph of England over France in the struggle for North America, the school sent a delegation to Caughnawaga in 1772 and to St. François-du-Lac in 1774, missions under the control of the Jesuits. It is interesting to learn that the Jesuit Charles Germain, who was at St. François-du-Lac on the latter visit, actually encouraged some of his neophytes to take advantage of the education that Dartmouth was offering since it would be a good test of the maturity of their Catholicism.

Although the Jesuits were suppressed by the Pope in 1773, it did not eliminate them from the consciousness of New Hampshire. Dr. Jeremy Belknap, the first minister of the Congregational Church at Dover from 1766 to 1786, in his history of New Hampshire, criticized the Jesuits for teaching the Indians that it was not sinful “to break faith with heretics.” Given the lack of religious toleration at that time (in 1784, for example, New Hampshire held out for Protestantism as a qualification for public office, a constitutional measure that was not repealed until 1877), it is not surprising that the teaching of the Jesuits was subject to misrepresentation. It is doubtful that the former Jesuit, Bishop John Carroll, who made the first pastoral visit of a Catholic bishop to New Hampshire in 1791, would have held the teaching for which Dr. Belknap had criticized the Jesuits in the early history of New England.

II

In moving to the modern development of the relationship between New Hampshire and the Jesuits in the nineteenth century, the story begins with Virgil H. Barber, who was the son of Reverend Daniel Barber, Rector of Union Church in West Claremont. An Episcopal minister himself from 1807 to 1815, Virgil, who had gone to Dartmouth College from 1801 to
1803, was converted to Roman Catholicism in 1816, a decision shared by his wife, Jerusha, and their five children.

After obtaining a formal separation, Virgil decided to enter the Society of Jesus which the Pope had restored in 1814. Although he entered the Jesuits at San Andrea in Rome during the year after his conversion, he had returned to the United States to finish his theological studies before Bishop Jean Lefebvre de Cheverus, who had jurisdiction over New Hampshire since 1808, ordained him a priest in Boston on 3 December 1822. By this time, his father, who had been the Rector of Union Church, the oldest Episcopal church in New Hampshire, from 1795 to 1818, had followed his son’s example by joining the Catholic Church after leaving his own pulpit in November of 1818.

On his way to his ordination in Boston, Virgil had collected funds for the first Jesuit foundation in New Hampshire. On 19 June 1823, the cornerstone of St. Mary’s was blessed and, later that year, the Claremont Catholic Seminary opened. Father Barber’s father assisted his son in the establishment of what is recognized today as the first Roman Catholic church and the first Roman Catholic school in the State. In the following year, Virgil himself was so enthusiastic about the prospects for the Jesuits in Claremont that he expressed the hope to his Jesuit superior that a novitiate for the training of Jesuits would be established there.

During his pastorate from 1823 to 1827 many developments took place. St. Mary’s became the center of a community of converts from Union Church including such prominent families as the Aldens, the Chases, and the Tylers. The school itself included future leaders such as Matthew Cottrill, whose family contributed to the growth of the Catholic church in the Newcastle area of Maine; James Fitton whose missionary labors strengthened the Catholic church throughout New England; and William Tyler, a cousin of Father Barber and the First Bishop of Hartford, Connecticut.

It was a happy day for Father Barber when he learned that Benedict Joseph Fenwick, S.J., had been appointed to succeed Bishop Cheverus as Bishop of Boston in 1825. Actually, the new prelate had guided Virgil Barber towards the Catholic
church when Fenwick was the Vicar General of the Diocese of New York. And it was with Fenwick’s own mother that Jerusha Barber lived after her separation from Virgil was publicly declared on 12 June 1817 by Archbishop Leonard Neale of Baltimore.

The friendship between the two Jesuits continued during the succeeding years. Following his arrival in Boston, Bishop Fenwick had helped to place Virgil’s daughters in convents so that Abigail was with the Ursulines in Quebec and Mary was with the Ursulines at Mount Saint Benedict in Charlestown, Massachusetts. The next year, after visiting both Nashua and Concord, Bishop Fenwick came to St. Mary’s on June 2nd as part of his first pastoral visit to the State. It was at this time that Fenwick prevailed upon his friend to visit the Indian missions of Maine. It is not surprising to learn that Father Barber’s activities extended westward into Vermont and eastward into Maine as well as throughout New Hampshire.

Unfortunately, all did not go well at St. Mary’s. After the death of Father Barber’s mother in February of 1825 (she was the first one buried in St. Mary’s Cemetery), the Jesuit was friendly with his father for a while until by 1827 it became clear that family quarrels involving himself, his father and his brother Trueworth curtailed his effectiveness. Father Barber appealed to his Jesuit superior who recalled him from St. Mary’s. Subsequently, leaving the rest of his family behind, he closed the church and the school and deposited the keys with Bishop Fenwick in February of 1828. Although both Father Barber and Bishop Fenwick visited St. Mary’s at different times in the next two years, the Catholic community vanished except for a remnant like the family of Captain Bela Chase of Cornish. A cousin of Salmon P. Chase, future Chief Justice of the United States Supreme Court, the Captain and his family prayed the rosary daily and devoted Sundays to the recitation of the catechism and the singing of parts of the Mass.

As for the Barbers, Virgil visited with his brother in Cornish and his father in Claremont despite the setback at what became old St. Mary’s. The following year his brother died and: Virgil’s father decided to go South and live where he would be close to his Jesuit son, who had finished a period of two years among the Indians of Maine, and with his grandson, Samuel
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Joseph Barber, who had entered the Jesuits in 1830. Daniel, the father, became a Jesuit, and although he did not advance like his son and grandson to the priesthood, he was content to remain a deacon.

With the departure of Father Barber, the Jesuit link with the state continued with Bishop Fenwick. At his direction, Father Barber had visited Dover and offered the first Mass there on 22 October 1826 in the old Court House. Fenwick himself had stopped at Dover in the following August and encouraged the founding of a church which he had the consolation of dedicating on 30 September 1830 under the patronage of Saint Aloysius, a Jesuit saint. An attempt had been made to destroy this church shortly before another visitation three years later. Although the damage was light, it was symbolic of the bigotry that was evident the following year when the Ursuline convent in Charlestown, Massachusetts, where both Sister Mary Ursula, the sister of Captain Chase, and Sister Mary Benedicta, the daughter of Father Barber, were living, was burned to the ground.

The Catholics in New Hampshire, a church that numbered less than 400 in 1835, were the smallest group in Bishop Fenwick's large diocese. Even though the turn of events at Claremont could not have pleased the Bishop, still Fenwick had some consolations. One can mention, for example, the case of Theodore Goffe of Bedford who journeyed with his wife and children to Boston and asked for baptism in the Catholic Church. On 15 November 1831, Bishop Fenwick himself administered the sacrament to the family.

The interest of Bishop Fenwick in the history of the Jesuits in New England was evident in his visit to Portsmouth in 1833. At this time he tried to obtain from the descendants of Colonel Thomas Westbrook the strong box of Father Râle. Since Elizabeth Westbrook had married Judge Richard Waldron, the strong box was in the possession of this family. Despite Bishop Fenwick's efforts, the strong box remained with the Waldrons until it was given to the Maine Historical Society by the great-great-grandson of Colonel Westbrook, Edmund L.S. Waldron, a Catholic priest of Pikesville, Maryland.

Between the end of Fenwick's episcopate and the establish-
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ment of the Diocese of Manchester, the Jesuit relationship with the Granite State emerged occasionally. Not many years before he became a Jesuit, Father Joseph Coolidge Shaw, a Boston priest, visited Keene to minister to ill Catholics in 1847. Father Eugene Vetromile, who had worked as a Jesuit with Father John Bapst in Maine during the 1850s, cared for the missions at Great Falls (Somersworth), Rochester and Salmon Falls at least from 1865 to 1868. And later, on 25 May 1872, the French Canadians, whose numbers helped to increase significantly the Catholic population of New Hampshire, witnessed the blessing of the cornerstone of their church dedicated to the Jesuit Saint Aloysius Gonzaga in the city of Nashua.

In reviewing all those years, one cannot pass over Franklin Pierce, a native of Hillsboro, who was elected President of the United States in 1852. In that office, he gave the Irish-Catholics in this country national recognition when he appointed James Campbell of Pennsylvania Postmaster-General of the United States and he provoked the wrath of the Know-Nothings and the anti-Jesuit apostate priest Alessandro Gavazzi. The latter warned that Catholics should not be allowed to hold any position of responsibility in the Post Office because the Jesuits would use them for their own purposes. President Pierce, who had fought unsuccessfully in 1850 to repeal New Hampshire’s religious test for public office, stayed with Postmaster-General Campbell during his four years in the White House even after the Know-Nothings, who hated the Jesuits, had gained control of the government in his native state in 1855. That President Pierce did not hesitate to visit the Jesuit college in nearby Georgetown, as he did more than once during those days (11 July 1854 as well as 5 June and 6 November 1856), is an indication of his genuine love of tolerance and utter contempt for bigotry.

With the growth of Catholicism, New Hampshire, which had been governed by the Bishop of Portland since 1855, had its own bishop with the appointment of Dennis M. Bradley as First Bishop of Manchester in 1884. A student at the College of Holy Cross from 1865 to 1867, he returned there on 9 November 1893 to celebrate its golden jubilee by preaching a sermon dealing with the growth of that institution. His episcopacy ex-
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tended until his death on 13 December 1903.

Perhaps the major development during Bishop Bradley's years was the growth of the French Canadians who, like those in Maine and Vermont, constituted the bulk of the Catholic population, numbering at least 40,000 out of 70,000. To care for these Catholics, Bishop Bradley established two parishes dedicated to the Jesuit Saint Francis Xavier, one at Nashua in 1885 and the other at Groveton in 1899.

Father Edouard Hamon, a Jesuit from Canada, was active among the French Canadians in the Granite State during Bishop Bradley's time. This priest gave missions to the French-speaking Catholics in a diocese where they had at least a dozen national parishes by the end of the nineteenth century. At St. Mary's in Manchester, for example, where he preached a mission in 1886, Father Hamon and another Jesuit enrolled 576 men in the League of the Sacred Heart.

Unfortunately, one prominent citizen of New Hampshire, United States Senator Henry W. Blair, a Republican, used the floor of the Senate to attack the Jesuits in February of 1888. In his final argument defending a compulsory education bill for the Indians, he alleged that the Jesuits were a major cause of the opposition to his bill, especially since there was at least one of them on the staff of each of the nation's large newspapers to strike a blow against public education. Newspapers like the Philadelphia Evening Bulletin and the Baltimore Sun did not hesitate to upbraid Blair for his allegations. On February 29th, Senator George Graham Vest, a Democrat from Missouri and an opponent of the Blair Bill, rose to defend the Jesuits while the Senator from New Hampshire absented himself. "The best schools on this continent today," declared Senator Vest, "are conducted by the Jesuits."

As the nineteenth century came to an end, one of the leading priests of the Diocese of Manchester was Father Patrick J. Finnigan who not only studied as a Jesuit at Woodstock College in Maryland but taught as a Jesuit at Georgetown. From 1878 to 1881, he was at Lebanon where he built Sacred Heart Church and cared for the missions of Canaan, Hanover, Littleton, Plymouth and Whitefield. Appointed to take care of the new church of St. Mary in Claremont in 1881, he not only
completed the church (1884) and expanded the facilities of the parish with a convent and a school, but he took care of missions at Charlestown and Newport. During his years in Claremont, which extended to 1901, he continued his contacts with the Jesuits as, for example, when he visited the Jesuit church of St. Mary’s in Boston during Holy Week of 1894.

III

John B. Delaney, who studied at Holy Cross College from 1881 to 1883 and graduated from Boston College in 1887, became Second Bishop of Manchester in 1904. Unfortunately, his term of office came to an abrupt end with his death on 11 June 1906. His successor was George A. Guertin who was Bishop of Manchester for the longest period of time (1907-31) just as Bishop Delaney had the shortest time in that office.

One of the significant events for the history of the Jesuits in New England during Bishop Guertin’s years was the ordination on 30 July 1909 of John F.X. Murphy, a native of Nashua, by James Cardinal Gibbons of Baltimore. The son of immigrants from Cork, Ireland, Murphy was born in Nashua on 2 July 1876 and baptized in the Church of the Immaculate Conception. He was educated at St. Rose of Lima and Nashua High School before he entered the Society of Jesus on 14 August 1893. Before his death on 2 August 1952, Father Murphy had distinguished himself as a noted professor of history at St. Joseph’s College, Fordham University, Georgetown University, Holy Cross College and Boston College. A popular lecturer both inside and outside the classroom, he was a Jesuit who stood out as an intellectual giant in his own lifetime.

Among Bishop Guertin’s disappointments as Bishop of Manchester was his inability to bring the Jesuits back to New Hampshire. Writing to the Jesuit Rector of Holy Cross College on 1 May 1924, two years before the formal organization of the Jesuit Province of New England, Father Joseph H. Rockwell, S.J., mentioned that Bishop Guertin wanted the Jesuits to open a retreat house in Manchester. This was a city where the Jesuits in 1922, for instance, gave retreats to at least two communities of nuns and to all priests of the Diocese of Manchester.

Moreover, some Jesuits from Loyola School in New York
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came to Lake Spofford during Bishop Guertin's time to help as chaplains at Camp Marquette. Founded around 1922 by the brother of Father J. Harding Fisher, the Jesuit Master of Novices at Shadowbrook at Lenox, Massachusetts, it was an undertaking related to that school. This was an arrangement similar to Camp Mamaschaug, part of Camp Notre Dame on the same lake, which advertised in the Jesuit weekly, America, in the 1940s. Founded by John E. Cullum, brother of Father Leo A. Cullum, a prominent Jesuit of the New York Province, this camp involved some Jesuits of St. Peter's in Jersey City. Obviously, Lake Spofford in the foothills of the White Mountains was more attractive than either New York or Jersey City in the hot summer months.

Bishop Guertin was succeeded by Bishop John B. Peterson as Bishop of Manchester. Having served as Auxiliary of Boston since 1927, Bishop Peterson was no stranger to the Jesuits, especially since he had ordained a number of them to the priesthood at the former Jesuit theologate in Weston, Massachusetts. He served as Bishop of Manchester from 1932 to 1944.

The most significant development in the Catholic history of New Hampshire during Bishop Peterson's time was the election of Frank P. Murphy as Governor of New Hampshire in 1936. Mr. Murphy, a Republican, was the first of his co-religionists to be elected to that office. Later, in 1944, the Jesuits of Boston College recognized his achievements by conferring upon Mr. Murphy an honorary degree.

Two years after Governor Murphy went into office, Foster W. Stearns, a former Episcopal rector in Sheffield, Massachusetts, was elected to Congress. A descendant from the Mayflower on his mother's side, he had become a convert to Catholicism. Having served as the Librarian at the College of the Holy Cross from 1925 to 1930, he was a Republican and the son of another convert, Foster Warren Stearns, who had earned a national reputation in politics by his discovery of Calvin Coolidge. He served in Congress from 1939 to 1945 and Holy Cross College honored him with an honorary degree in 1948.

In 1937, Kenneth Roberts, the famous novelist, published his book, Northwest Passage. This novel was based on the story
of the attack by Rogers Rangers on the Jesuit mission at St. François-du-Lac in 1759. The novel was so popular that it inspired Metro-Goldwyn-Mayer to release a film version of it in 1940.

It was that same year that another native of the state, Leo J. Guay of Laconia, was ordained to the priesthood on June 22. Born on 3 March 1908, he had joined the Jesuits on 7 September 1928. After his ordination, he has spent most of his priestly life in the Middle East. Before the Jesuits were expelled from Iraq in 1968, Father Guay was recognized as a distinguished architect for his work in designing the buildings constructed at Baghdad College and at Al-Hikma University.

During World War II the Jesuits had studied the possibility of moving their house of studies from Weston, Massachusetts, to New Hampshire. The Army had expressed an interest in using the Weston property for a military hospital at a time when the United States expected high casualties from its involvement in the war in North Africa. Although the Jesuits went so far as to examine *The Balsams*, the beautiful resort which was known as "The Switzerland of America" and located in Dixville Notch, the step proved unnecessary and the Jesuits remained at Weston.

Bishop Matthew F. Brady, who had been Bishop of Burlington from 1938 to 1944, followed Bishop Peterson as Bishop of Manchester from 1944 to 1959. It was during this period that the Jesuits established their first foundation in the Granite state since the time of Father Barber.

Following the closing of Manresa Institute on Keyser Island in South Norwalk, Connecticut, the Jesuits acquired the Granliden Hotel overlooking beautiful Lake Sunapee. It had been a popular resort area during the years between World War I and World War II. The Jesuits converted the property into a retreat house and summer residence, especially for the philosophical and theological students, from 1954 to 1967. Two Jesuits, John F. Devlin and George H. McCarron, cared for the extensive property that was known as Berchmans Hall, and, from 1955 to 1961, they provided Mass for St. Joachim’s Church which was built the summer that the Jesuits arrived in Sunapee. One of the cottages in which Mass was offered on the Jesuit property was named for Governor Murphy of New Hamp-
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shire. And, early in the 1960s the late Brother Laurence J. Monahan, S.J., surprised even himself when he aced the second hole of the attractive Jesuit golf course there in tournament competition.

Bishop Brady’s successor in Manchester was Ernest J. Primeau, who had gone to St. Ignatius High School and attended Loyola College in Chicago from 1926 to 1928 before he entered St. Mary-of-the-Lake Seminary in Mundelein, Illinois. It was from the last of these institutions where Jesuits teach that he received his doctorate in theology in 1936. Bishop Primeau served as Bishop of Manchester from 1959 to 1974 and became distinguished outside his see city for his work relating to the Second Vatican Council in the 1960s.

At least three examples of Jesuits undertaking different apostolates stand out during Bishop Primeau’s episcopacy. Father Theodore V. Purcell, a Jesuit from the Chicago Province, filled a teaching appointment on the faculty of Dartmouth College in the 1960-61 academic year. Father Joseph P. Duffy, a Jesuit from the New England Province accepted the position of Superintendent of Schools for the Diocese of Manchester from 1972 to 1975. And Father Arthur H. Paré, S.J., taught history at Kimball Union Academy in Meriden in the 1972-73 academic year.

The Saint-Gaudens Memorial in Cornish, which was designated by Congress in 1965 as a national historic site relates to the Jesuit heritage. Here one will find reproductions of Saint-Gaudens relief of Samuel Ward, one of the original owners of the property acquired by the Jesuits in Lenox, Massachusetts; the equestrian statue of General William T. Sherman, father of Thomas E. Sherman, S.J., that stands on Fifth Avenue, near Central Park in New York City; and the monument of Colonel Robert Gould Shaw, nephew of Joseph Coolidge Shaw, S.J., that is on Beacon Hill, opposite the State House, in Boston.

There were some other achievements relative to the Jesuit connection with the Granite State in the 1960s. Maurice J. Murphy, Jr., who graduated from Holy Cross College in 1950, due to an appointment, served as United States Senator from New Hampshire from 1961 to 1962. Mitchell J. Dahood, who joined the Jesuits on leaving Salem in 1954 and is professor of Ugaritic
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languages at the Pontifical Biblical Institute in Rome, saw his Anchor edition of the Psalms published in 1970. Union Church in Claremont, which was Daniel Barber’s responsibility as an Episcopal clergyman, celebrated its bicentennial in 1971. And old St. Mary’s, which was rededicated in 1965, celebrated its 150th anniversary in 1973 with Father Leo J. McGovern, S.J., Vice Provincial of New England, representing the Jesuits.

When Bishop Primeau retired in 1974, Odore J. Gendron became Bishop of Manchester. Today he is in charge of a diocese that has about 265,000 Catholics who constitute slightly more than a third of the population of the state. Although there is no Jesuit foundation in the Granite State, at least one Jesuit is a doctoral candidate at the University of New Hampshire and another is a chaplain at Dartmouth College. But the strength of the Jesuit heritage in New Hampshire continues because of some 1500 graduates of Jesuit schools and universities, particularly Holy Cross and Boston College. While this is most explicitly evident in John A. Durkin, a graduate of Holy Cross College (1959) and Georgetown University Law Center (1964) who was elected to the United States Senate in 1975, it is also present in the contributions that the other graduates of Jesuit schools are making to the life of the Granite State.