CHAPTER FOUR

THE JESUIT HERITAGE IN EASTERN MASSACHUSETTS

Eastern Massachusetts embraces a population of more than five and a half million people in the counties of Essex, Middlesex, Norfolk, Plymouth (except for the towns of Mattapoisett, Marion and Wareham) and Suffolk. Slightly more than two million of these people are Catholics of the see of Boston which goes back to 8 April 1808 and which became an archdiocese on 12 February 1875. This chapter will explore the relationship of the Society of Jesus to the development of Catholicism in this section of the Bay State in the early period of the seventeenth and eighteenth centuries when the Jesuits were outlawed, in the modern period of the nineteenth century when the Jesuits were accepted, and in the contemporary period of the twentieth century when the Jesuits have proven to be a vital element in the religious and cultural life of eastern Massachusetts.

I

In the study of the early relationship of the Jesuits to eastern Massachusetts, Plymouth, founded in 1620, Salem, founded in 1626, and Boston, founded in 1630, are important. While each of these settlements had its own governor, all of them were one in their attitude towards the Jesuits. This is illustrated by John Winthrop, founder of the Massachusetts Bay Colony, who declared that a major reason for sailing to New England was "to rayse a bulwarke against the kingdom of Antichrist which the Jesuits labour to reare vp in all places of the worlde." And, since the charter of Massachusetts incorporated oaths of supremacy and allegiance with their anti-Jesuit overtones, it is clear that the founding of the Bay State was at least partially prejudiced against the Jesuits.

This anti-Jesuit bias manifested itself in different ways in Massachusetts itself. John Winthrop, writing to Richard
Saltonstall and others in the aftermath of his support of the losing side in the fight between Charles de Saint Étienne de la Tour and Charles de Menon, Sieur d’Aulnay de Charnisè, during the struggle over Nova Scotia and New Brunswick, said in July of 1643 that God had preserved them from “the malignant Plotts of Jesuits.” When John Endecott became Governor of Massachusetts Bay in 1644, he blamed the Jesuits for the ribald behavior of Thomas Morton, a person who was a scandal because of his dealings with the Indians and his revelry at Merrymount. John Cotton, the leading Puritan divine, employed sacred scripture in arguing for a law against the Jesuits in 1645. Some Presbyterian petitioners in 1646 believed that Jesuits were responsible for destroying the peace of the church in Roxbury. And, under the leadership of Salem, Massachusetts passed a law on 26 May 1647 outlawing the Jesuits.

However, contrary to the obvious hostility towards the Jesuits, Father Gabriel Druillettes, S.J., who visited Massachusetts in the winter of 1650-51 and later in 1651, was not treated with contempt by the Puritans. Setting out with John Winslow, a representative of the Bay State whom he called his “Pereira” in honor of the merchant who helped St. Francis Xavier, he journeyed to eastern Massachusetts. Just as Boston did not prevent her ships from carrying the sacred cod from New England to Roman Catholic markets outside of it, so too did Massachusetts Bay not reject this Jesuit when he came as an envoy from Canada (the anti-Jesuit law permitted such an exception) in search of a military alliance against the Iroquois in return for economic concessions. He found a sympathetic ear from Governor Thomas Dudley at Boston, Governor William Bradford at Plymouth, and even from Governor John Endecott at Salem where he stopped on 9 January 1651. But, when he returned in September of 1651, Father Druillettes found that Massachusetts was not interested in a military alliance with the French. Perhaps Governor Endecott regretted the outcome of the Druillettes mission when, on 27 June 1662, the Bay State leader complained about the Iroquois attack on one of the English outposts in New England in the previous month.

Despite the failure of Father Druillettes’ mission, it was significant for the history of Catholicism in Boston. For, during
his first visit to Boston, it is not unlikely that he did offer the first Mass in this city. As the special guest of Major General Edward Gibbons, a merchant whose home was located on Washington Street near Adams Square, he was given a private room in this building. Given the practice of Jesuit missionaries, who offered Masses even on hunting journeys with the Indians, it is obvious that Father Druillettes' sojourn in Boston during December of 1650 must be regarded as very important. That Father Druillettes recorded in his journal how he was free to carry on his religious duties in this room must be interpreted that he did offer Mass in Boston.

Harvard College, founded in 1636 to produce religious and political leaders for Massachusetts, was not devoid of interest in the Jesuits during its early days. Among the books bequeathed to it by Reverend John Harvard were at least three works by the Jesuit Cardinal Robert Bellarmine. Bellarmine, an expert in church and state relations, attracted even Increase Mather, President of Harvard College from 1681 to 1701, if one can judge from the Mather collection of books in the American Antiquarian Society in Worcester. Nathaniel Eaton, who was one of Mather's predecessors as head of Harvard, was ridiculed as "Jesuita versipellis" by the valedictorian at the 1652 commencement.

Of great concern to the citizens of Massachusetts were the Indian raids and the captives taken. During King Philip's War (1675-76), when a number of settlements in Massachusetts Bay suffered, Edward Randolph, reporting to the Committee of Trade in London on 12 October 1676, blamed "vagrant and Jesuitical priests" for these troubles even though the Indians involved in that war were not the Indians instructed by the Jesuits. Actually, King Philip himself was hostile to Christianity and, following his death, some of his allies took refuge among the Indians who were not ignorant of the Jesuits. Three years after Randolph's report, the Commissioners of the United Colonies meeting at Boston, reiterated the same theme about Jesuit complicity when the Indians were once more on the warpath.

Moreover, it should be recalled that the anti-Jesuit attitude in Massachusetts was not unrelated to events taking place in England about that time. For, with the accession of James II to
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the throne of England in 1685, Massachusetts had to deal with a King who was not only a Roman Catholic but one who had gone over to this religion because of a Jesuit. That his agent in New England, Sir Edmund Andros, was thought to be a covert Catholic did not endear him to the rebels in Massachusetts Bay particularly when he tried to enforce the authoritarian views of King James II. It will be recalled that, following the deposition of the latter, Commons, on 28 January 1689, declared that the King had broken the law “by the advice of Jesuits and other wicked persons.”

Yet, what was the evidence for blaming the Jesuits for the troubles in Massachusetts after King James II? As one can infer from the examples that follow, it was a question of guilt by association. For the Indians were neophytes of the Jesuit missions and friends of the French to whom the English were opposed.

First, there is the case of Hannah Duston, an ancestor of Father John F. Duston, a New England Jesuit who died in 1963. She was taken in the raid on Haverhill in March of 1697 and brought to Pennacook Island in New Hampshire but she later escaped. Her Indian master was one who had learned to pray as the Jesuits had taught their neophytes. Her captors were Pennacooks from the Jesuit mission on the Chaudière founded by Father Jacques Bigot, S.J.

Secondly, on 10 June 1697, Samuel Gill of Salisbury, from whom the Gills of Canada descend, was captured by Indians at the age of ten. Years later, he and another captive, Rosalie James, a girl captured about the same time, were married in 1715 at St. François-du-Lac by the Jesuit missionary Father Joseph Aubery. Thus, from Salisbury, their journey led to Canada by way of the Kennebec as their children later found out.

Thirdly, Groton, like Haverhill, had been attacked more than once. In one of these raids, apparently in 1707, a number of residents were killed and some children taken captive (sixteen were seized from this town during the French and Indian Wars), including John and Zachariah Tarbell. Presumably, when Timothy Rice, a Westborough native who settled at Caughnawaga, visited Governor Jonathan Belcher as the latter’s guest in
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September of 1740, it was John who accompanied Rice. But there is no evidence that the governor persuaded either John or Timothy, Caughnawaga chiefs, to return to their homes in Massachusetts. John, who had visited Groton with Zachariah the year previously, remained at the Indian settlement where the Jesuits cared for the Indians. One of the Tarbells founded the mission of St. Regis not far from Caughnawaga about 1760. Accompanied by two Jesuit chaplains, these Indians played a vital role in the defeat of General Edward Braddock, leader of the British forces, on 9 July 1755, at the Monongahela River seven miles from Fort Duquesne.

Despite the success of the representative of the English crown, Lord Bellomont, in having Massachusetts enact another anti-Jesuit law published on 29 June 1700, other Jesuits than Father Druillettes visited colonial Massachusetts. Jean Pierron, who visited Boston in disguise in 1674, refused to heed a summons to appear before the Massachusetts General Assembly. Thomas Harvey, a chaplain assigned to the Catholic governor of New York, Thomas Dongan, passed through the Bay State from Nantucket in 1683. And, probably, another Jesuit, Joseph Greaton, visited Boston in 1732 without being apprehended despite the very harsh penalties of the second law.

Yet, there was one Jesuit whose influence the governors of Massachusetts repeatedly failed to overcome until his death. Sébastien Râle was such a stumbling block that the government in the summer of 1717 sent out Reverend Joseph Baxter of Medfield to counteract his influence among the Indians. Cotton Mather himself, whose *Magnalia Christi Americana*, published in 1702, was hostile towards the Jesuits, thought of converting Father Râle but failed to carry out his plan. It was only after Massachusetts had placed a price of one thousand pounds on the priest's head that a member of the expedition led by Captain Johnson Harmon against Norridgewock in 1724 killed the Jesuit. His scalp, along with those of Indian warriors, was brought to Boston which declared a special day of celebration. With a treaty of 6 August 1726 guaranteeing the Indians freedom of religion, the door was open for the conquest of more land by Massachusetts.

One of the Indians killed about the same time as Father
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Râle near the site of the Jesuit mission was his loyal friend, Chief Bombazine, whose scalp was also brought to Boston. Bombazine was involved in most of the military and diplomatic undertakings since the end of the seventeenth century and tended to become more tolerant of the English during the last ten years of his life. One of his diplomatic missions was noteworthy not only because his companions had been slaughtered by the English but also because he himself had been taken captive to Boston. While in custody, he supposedly told that the Jesuits taught the Indians that Christ, born of a French mother, was killed by the English and that it was vital for the Indians to pay back the English in kind in order to gain salvation.

Governor Samuel Shute, who held the office from 1716 to 1722, must be regarded as Father Râle's chief enemy. He considered the priest's letter of 17 August 1717 defending peace as an insolent one. It was he who lost all patience with the process of negotiations and declared war on the Jesuit on 25 July 1722. His position as head of the Commission of the New England Company for Propagating the Gospel involved him with Cotton Mather and Judge Samuel Sewall. The latter had journeyed to Arrowsick Island in the Kennebec River and recorded in his diary for 13 August 1717 that he had given the Jesuit an inscribed copy of his meditations. In his entry for 7 March 1720, the Judge described Râle's letter of 7 February 1720 as "Friar Ralle's railing letter to Capt. Moodey . . ." Lieutenant Governor William Dummer, who had succeeded Shute in 1722, gave the official view of Massachusetts when he informed the Governor of Canada (Philippe de Rigaud de Vaudreuil had defeated Shute in gaining control of the Abnakis) that the blame for the death of the Jesuit rested on Râle himself.

Another Governor, William Shirley, was responsible for pushing the idea for the attack on Louisbourg. Viewed as an audacious plan designed to wrest economic and political advantages from the French, it was also motivated by religious hatred, especially for the Jesuits. It was a bold stroke that stirred up New England and seemingly justified the outlay by Massachusetts of 183,649 pounds sterling when the news of the victory reached Boston on 3 July 1745.

The election sermon preached by Jonathan Mayhew on 8
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May 1754 was an attempt to stir up the Massachusetts legislature against the Jesuits as well as against the French and Indians. This became more clear once Governor Shirley and his soldiers went into Maine to cope with the influence of the Jesuits Pierre Audran and Simon-Pierre Gounon in June of that year. Governor Shirley's foreign policy, as he outlined it before the General Court the following October, did not differ from that encouraged by Reverend Mayhew in ceasing to tolerate the presence of Catholic missionaries in the territory of Massachusetts. Like the death of Father Role, which could only have pleased Cotton Mather, the pastor of the Old North Church in 1724, so the news of the fall of Quebec in 1759 must have left Reverend Mayhew overjoyed.

One fortunate byproduct of the American Revolution was that it terminated the celebration of Pope's Day (November 5th). Since 1685, this Boston celebration had insulted the Jesuits because of their alleged involvement in the Gunpowder Plot of 1605, the burning of London in 1660, and the Titus Oates Plot of 1678. In 1775, George Washington, from his Cambridge headquarters, put an end to this anti-Jesuit celebration that served only to ridicule a number of those who were sympathetic to the American cause.

John Adams, who was not ignorant of the former Jesuit John Carroll because of the priest's mission to Canada for the Continental Congress in 1776, was no stranger to the existence of the Jesuits. He recorded in his diary for 13 December 1779, six years after the Jesuits had been suppressed by the Pope, that he was surprised to learn from his dinner with French officers aboard the ship Triomphant of the high esteem in which these priests were held. Despite his basic Puritan bias against them, Adams checked his attitude towards the Jesuits in the interest of his country and even came to respect them as authors of textbooks. During the Revolutionary War, it was not unusual for civil and religious leaders, including the Dudleian Lecturers at Harvard, to curb their anti-Catholicism for the good of the nation.

John Carroll became the leader of the Catholic Church in the United States with his appointment as Bishop of Baltimore in 1789. With jurisdiction over Boston until 1808, he sent
missionaries to the Indians of Maine and to the people of Boston. Among these were Claude-Floret Bouchard, Louis de Rousselet, François Antoine Matignon and Jean Lefebvre de Cheverus. His vicars-general were the members of the suppressed Society of Jesus, Francis A. Fleming and James Pelenz, before he appointed Father Matignon to that position for Boston in 1792. In June of 1791, on his first visit to Boston, the First Catholic Bishop of the United States was hosted by Catholics and Protestants, including Governor John Hancock (Father Charles B. Hancock, S.J., now a teacher at Sophia University in Tokyo, is believed to be a distant relative of the Boston patriot) and the Ancient and Honorable Artillery.

II

At the opening of the modern period of the Jesuit relationship to the Bay State, Bishop John Carroll was still exercising authority over Catholics in Boston. On 29 September 1803, he came to Boston and dedicated a church (designed by Charles Bulfinch) to the Holy Cross on Franklin Street. Former President John Adams was among the benefactors of the church that Father Jean Cheverus helped to construct. Today an inscription chiselled on the outside wall of The Catholic Center at 49 Franklin Street in Boston commemorates Cheverus’ role in this historic church which was located approximately two blocks away on the same street. Bishop Carroll’s familiarity with the Boston area was such that he went so far as to recommend to President John Willard of Harvard, a clergyman himself, in a letter of 14 May 1804, one John Lee, son of the former Governor of Maryland, Thomas Sim Lee, especially with regard to his freedom to practice his religion without prejudice.

Following the ordination of Jean Cheverus as Bishop of Boston on 1 November 1810, the chief city in the Bay State had its First Bishop. A friend of the Jesuits, though he was not a Jesuit himself (he had been ordained a bishop by Archbishop Carroll), he was kindly disposed to the Society of Jesus. Even before they were restored by Pope Pius VII in 1814, Bishop Cheverus had invited the Jesuits four years previously to open a school in Boston. In his joy at the restoration of the Society of Jesus he was in marked contrast to John Adams who had reverted
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to his original prejudice for he wrote to Thomas Jefferson on 6 May 1816 that the Jesuits were a body of men worthy of damnation.

But it was with the appointment of Benedict Joseph Fenwick as Bishop of Boston in 1825 that a watershed was reached in the relationship of the Jesuits to what is eastern Massachusetts. This descendant of the Fenwicks of Northumberland in England, whose ancestry goes back to 1180, began an era that marked a crucial phase in the history of the church at Boston. Having served as President of Georgetown University (1817, 1822-25), he received the apostolic ordination to the episcopacy on 1 November 1825 from Archbishop Ambrose Marechal of Baltimore (the latter had been ordained a bishop by Cheverus) in the Cathedral at Baltimore. Writing to the Jesuit Provincial on 24 December 1825, Bishop Fenwick expressed the wish of having Jesuits help him in his large diocese and jokingly remarked about his hope that the cod would attract them to New England.

Fenwick came to Boston in a period of religious animosity and he used the press and the pulpit to combat it. No stranger to bigotry (he had been summoned to the bedside of the rationalist Tom Paine shortly before the philosopher's death in 1809 when the philosopher gave vent to his anti-religious sentiments), he established the first Catholic newspaper in Boston in 1829, The Jesuit, or Catholic Sentinel, forerunner of what became The Pilot in 1836 (previously, the anti-Catholics thought of subsidizing their own journal, Anti-Jesuit, but never carried it out). In reply to the series of lectures delivered at the Park Street Church by the anti-Catholic Dr. Lyman Beecher in the winter of 1830-31, he participated in a series of lectures at his own cathedral in 1831. And his concern for education led him to open St. Aloysius School at the Cathedral in the following year, an undertaking that lasted until 1858.

Perhaps Bishop Fenwick's outstanding contribution to the improvement of relations between the Catholic and the non-Catholic community was the Ursuline convent on Mount Benedict in Charlestown where even the daughters of Boston's Unitarians were educated. On the night of 11 August 1834, lawless Protestant laborers destroyed the convent by fire (the
contemporary site is Ploughed Hill in Somerville as indicated by a bronze marker on a granite stone near 115 Broadway in that city). Due to the exceptional leadership of Bishop Fenwick, who turned Catholics away from violent acts of retaliation, Boston was spared further violence. Through the efforts of Mother Mary Benedict, the daughter of Father Virgil H. Barber, S.J. (she was a victim of the fire and wrote her own account of it), the Ursulines reopened a convent school in the Boston area but after a couple of years or so they abandoned the enterprise.

The anti-Catholicism of Bishop Fenwick’s time did not subside with the tragedy of the Ursuline convent. The Bishop failed to win indemnification through either the courts or the legislature even though he had the support of prominent Protestants. Samuel F. B. Morse, a native of Charlestown, published his anti-Jesuit work, *Foreign Conspiracy Against the Liberties of the United States* in 1835, the same year that Bishop Fenwick was shot in effigy in Chelsea. The following year saw the publication of John Jay Slocum’s scurrilous work, *The Awful Disclosures of Maria Monk*, which was not free of attacks on the Jesuits, a year when Bishop Fenwick’s effigy was the target of anti-Catholics celebrating the anniversary of the tragedy at Mount Benedict. Certainly, his burdens were crushing ones to bear.

As the Catholics of his vast diocese grew from 4000 when he arrived in Boston in 1825 to about 60,000 Catholics in that city by the time of his death, Bishop Fenwick had to provide churches. He dedicated what became known as old St. Mary’s in Charlestown on 10 May 1829. Located on Rutherford Avenue, it became the parish church of John Boyle O’Reilly and was demolished in 1901. He enlarged the chapel that had been built in South Boston in 1819 and rededicated it to St. Augustine on 16 October 1831. In the North End of Boston, he dedicated St. Mary’s on Endicott Street on 22 May 1836 (the peace of this church was later disrupted in 1842 by Father Thomas J. O’Flaherty’s trusteeism). On the Roxbury line at Northampton Street, he dedicated St. Patrick’s on 11 December 1836. Over in East Boston, on the corner of Maverick and Havre Streets (the site of Holy Redeemer Church),
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he dedicated a church to St. Nicholas on 25 February 1844. And, despite various obstacles, he was able to launch the construction of Holy Trinity Church on what is now Shawmut Avenue so that it was completed the year of his death.

No less vigorous were Fenwick’s efforts for Catholics in the areas of his diocese outside Boston itself. At Lowell, where he had visited as early as 1826, he so pushed the building of churches in the growing Catholic community that he dedicated St. Patrick’s, located on Suffolk and Adams Street, on 3 July 1831, and, with the Catholic population increasing to some 4,000, he dedicated St. Peter’s on Gorham and Appleton Streets on 16 October 1842. In Cambridge, he dedicated St. John’s on the corner of Otis and Fourth Streets, on 3 September 1843, and assigned Father John B. Fitzpatrick, the future bishop, to it. And, near the quarries in West Quincy, on Cemetery Street, he dedicated St. Mary’s, on 18 September 1842, with former President John Quincy Adams present as a spectator. The former President, unlike his father, liked the Jesuits whose Father General Tadeusz Brzozowski he had come to know when Adams served as the American Minister to Russia from 1809 to 1814.

With the death of Bishop Fenwick on 11 August 1846 (his grave is at the College of the Holy Cross in Worcester), John B. Fitzpatrick, whom he had ordained as his auxiliary bishop two years previously, became Bishop of Boston. Bishop Fitzpatrick knew the mind of Bishop Fenwick and continued his predecessor’s efforts to have the Jesuits play a larger role in the expanding diocese. To this end, he invited them to take charge of the Church of St. Mary’s of the Sacred Heart in the North End. With the Jesuits responding affirmatively, Bishop Fitzpatrick installed Father John McElroy, S.J., (a friend of Bishop Fenwick and the director of the first clergy retreat in Boston in August of 1842), former chaplain in the Mexican War, as pastor on 31 October 1847. “I believe that I can say with all truth and sincerity,” Bishop Fitzpatrick informed the Jesuit Provincial, on 9 November 1847, “that the Society has not without its own body, nor perhaps even within, a well-wisher more cordial than myself.”

St. Mary’s flourished under the care of the Jesuits. Father
McElroy brought the Sisters of Notre Dame de Namur to the parish to run the school for girls in 1852. His successor, Father Bernard Wiget, S.J., after whom a street in the North End was named, established a school for boys in 1859. (Amos Lawrence, writing in his diary for March 18th of that year described Wiget as a “bigoted priest” because the Jesuit had undertaken to defend the religious freedom of Boston’s Catholics.) Another Jesuit in the parish, Father Robert W. Brady, defused a draft riot in the North End in 1863. In 1868, Father Simon Dompieri, S.J. who was to become the first official chaplain at Boston City Hospital in 1874, celebrated the first Mass for Italians at St. Mary’s. So successful were the efforts of the Jesuits that they not only built a new church at St. Mary’s in 1877, but they began to care for the islands (Deer, Gallop’s, Long and Rainsford) of Boston Harbor that year. On 3 October 1897, St. Mary’s was rededicated and it stood as a symbol of the strength of the Jesuits in a developing Boston.

The year following their arrival at St. Mary’s, the Jesuits began to care for Holy Trinity Church. Much like Father McElroy at St. Mary’s, Father Gustav Eck, S.J., by his efforts enabled the work of the Jesuits to flourish. His successor, Father Ernst A. Reiter, S.J., brought the Sisters of Notre Dame to Holy Trinity in 1859 to run the parish school. A stronghold for German Catholics, Holy Trinity, from its location on Shawmut Avenue, where a new church was dedicated on 27 May 1877, reached out to Roxbury in 1891 and opened a home for the aged and an orphanage on Ellis Street. The impetus given to the parish’s activities under Father Francis Xavier Nopper, S.J., pastor from 1877 to 1892, continued as Holy Trinity opened a primary school for German Catholics in South Boston. Organized education, which dated from 1844 in the parish, developed into Holy Trinity High School where the Jesuits once taught religion and which no longer exists (it was located at 42 Hawthorne Street in Roxbury).

But, with the passing of time, the work of the Jesuits at both St. Mary’s and at Holy Trinity was overshadowed by the start of a third Jesuit foundation. For, after Bishop Fitzpatrick invited the Jesuits to open a college in Boston in 1854, they were finally able to overcome the legal obstacles placed in their
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way by the Know-Nothings (in 1854, these anti-Catholics had elected Henry J. Gardner as governor and captured a majority of the seats in both houses of the state legislature). Under the leadership of Father McElroy, they built the church which Bishop Fitzpatrick dedicated, on 10 March 1861, under the title of the Immaculate Conception, and this became the focal point for the development of Boston College and Boston College High School. Located on the corner of Harrison Avenue and East Concord Street, it was the church where George Santayana (1863-1952), the Harvard intellectual, attended Mass while he was a student at the Boston Latin School, and it was the church in which David Goldstein (1870-1958), the first Socialist Labor candidate for Mayor of Boston, was baptized in 1905.

However, the first college in Boston did not open until 1864. Under Father John Bapst, S.J., the property near the Immaculate Conception became the site of the first Jesuit House of Studies in New England from 1860 to 1863. After Governor John A. Andrew, a friend of the Jesuits, signed its charter, Boston College and Boston College High School opened on nearby James Street the following year, in part because the philanthropist Andrew Carney had once again helped the cause of Jesuit education as he had at Holy Cross College a few years earlier. From a faculty of six Jesuits, it grew to a faculty of twenty-six (seven laymen) by the end of the century.

Since St. John's Seminary did not open until 1892, the Jesuits at Boston College were making a strong impression upon the Catholicism and the priests of Boston by 1900. Providing its students with a classical education, the Jesuits were producing men educated in the rich tradition of the liberal arts as one of its presidents, Father Timothy J. Brosnahan, S.J., was emphasizing in his debates with President Charles W. Eliot of Harvard. Whether or not the latter was correct in his defense of the elective system during the 1890s, it was clear that Catholicism in Boston was taking on a cosmopolitan tone because most of its priests had come under the Jesuits. Father Robert Fulton, S.J., for instance, whose ancestry went back to William Henry Harrison and who served as a page boy in the United States Senate when Daniel Webster, Henry Clay and John C. Calhoun were
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there, served as President of Boston College (1870-80; 1888-91) when a future archbishop, William H. O'Connell of the Class of 1881, was a student there. It was Father Fulton who founded the Young Men's Catholic Association in 1875.

The Jesuits proved effective in attracting prominent Bostonians to their ranks. Joseph Coolidge Shaw and Edward Holker Welch, members of the Class of 1840 from Harvard, entered the Jesuits in 1850. Shaw's mother was the aunt of the historian Francis Parkman, author of *The Jesuits in North America in the Seventeenth Century*, published in 1867, and Welch was a descendant of John Holker, the French Consul at the time of the Revolutionary War. Accompanied by the Jesuit presidents of both Boston College and Holy Cross College, Father Welch offered the prayer at the inauguration of Hugh O'Brien as Mayor of Boston on 4 January 1886. A third convert to Catholicism, Nathaniel B. Shurtleff, Jr., son of Nathaniel B. Shurtleff who became Mayor of Boston in 1868, entered the Society of Jesus in 1860 only to leave it to join the Civil War (his name was inscribed on a tablet in Harvard's Memorial Hall). The monument by Augustus Saint-Gaudens opposite the State House on Beacon Hill commemorates Robert Gould Shaw, a nephew of Father Shaw and a former student of the Jesuits at Fordham.

One of the interesting priests of Bishop Fitzpatrick's time was Father Joseph M. Finotti. Born in Ferrara, Italy on 21 September 1818, he entered the Society of Jesus in 1833. After teaching grammar and the humanities at Rome, he was assigned to the missions of America in 1845 and became superior of St. Mary's in Alexandria, Virginia, before he left the Jesuits in 1853 and joined the Diocese of Boston. As pastor of Our Lady of the Assumption in Brookline from 1856 to 1872, he cared for the mission at Brighton and built St. Columba's on Bennett Street in 1856 before fire destroyed it and forced him to rebuild a second church in 1863. As the first pastor of St. Malachy's in Arlington from 1872 to 1876, he began the building of St. Bridget's in Lexington on Monument Street in 1873. A devotee of learning, he was also the literary editor of the *Boston Pilot* until his health compelled him to move to the West and spend the last months of his life as pastor of Central City in Colorado.
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where he died in 1879. The author of many books, including one on the Jesuit Saint Peter Claver, which he dedicated to Governor John A. Andrew in 1868, he is best remembered for his bibliography on Catholic Americana published in 1872.

Before Bishop Fitzpatrick's death in 1866, the Catholic church in Boston had achieved respectability. This was evident when Harvard honored Bishop Fitzpatrick by conferring upon him an honorary degree in Sacred Theology in 1861. Despite his friendship with Orestes A. Brownson, the leading Catholic intellectual who attacked the Jesuits in 1864, the Bishop of Boston did not compromise his support for those priests. Actually, he advocated the candidacy of a Jesuit, Father Peter J. Blenkinsop, for Bishop of Boston in the following year.

John J. Williams, who became Bishop of Boston in 1866 and the First Archbishop of Boston in 1875, continued to look for support from the Jesuits. It was he who dedicated the new churches for them at both St. Mary's and Holy Trinity in 1877. While he was in charge of the see of Boston, churches were dedicated to various Jesuit saints as the one to St. Francis Xavier in South Weymouth in May of 1871, to St. Aloysius in Sharon in 1891, and to St. Louis de Gonzague in Newburyport, where Bishop Fenwick had visited as far back as 1827, in 1903.

The Jesuits in the United States underwent a reorganization during the last quarter of the century. The Maryland Province of the Society of Jesus, which went back to 1833, became the Maryland-New York Province in 1879. It was this combined province, like the previous one, that had responsibility for Jesuits in the New England area. In 1894, the jurisdiction for the mission in Jamaica was transferred from the English Province to the Maryland-New York Province of the Society of Jesus. In addition to the regular work of the Jesuits, one could find a Jesuit like Father George A. Keelan using the classrooms at Boston College to begin the religious instruction for deaf mutes in 1896.

The opposition to the influence of the Jesuits in the Boston area predictably continued in the last years of the nineteenth century. Dr. Luther B. Townsend of Boston University excoriated the Jesuits in 1888, The American Citizen of Boston blamed the Jesuits in 1896 for a bogus encyclical of Pope Leo
XIII calling for the massacre of Protestants. And, the controversy that had been going on between Charles W. Eliot of Harvard and Timothy J. Brosnahan, S.J., of Boston College over the value of the elective system burst into the public press in January and February of 1900.

Yet the Jesuits continued to attract outstanding converts. One was Joseph Havens Richards, the son of an Episcopal Rector of Columbus, Ohio, who became a Catholic in 1852 and who had moved to the Bay State and settled in Winchester. Henry L. Richards had reason to be quite proud of his Jesuit son at that time since he was the President of Georgetown University from 1888 to 1898. Their example demonstrated once more that descendants of the Puritans could fit in very well with American Catholicism.

By 1890 the Catholic population of the Archdiocese of Boston numbered about a half million people of whom no more than 45,000 were from French Canada. Although they had at least eight French-Canadian parishes known to the French Jesuits in Quebec, these parishes in eastern Massachusetts represented a smaller percentage of the Catholic population than in Maine, New Hampshire and Vermont. Consequently, an editorial in the *Boston American* for 28 December 1889 warning American patriots against the plan of the French Jesuits to create a new nation out of New England and the Province of Quebec must be viewed as a brand of Anglo-Saxonism so prevalent in the rhetoric of the American Republic at the end of the century.

III

A. The O'Connell Years

In reviewing the relationship of the Jesuits to eastern Massachusetts in the contemporary period of the twentieth century, it is important to begin with William H. O'Connell, the successor to Archbishop John J. Williams who died on 30 August 1907. As Archbishop of Boston, O'Connell became the first New Englander educated by the Jesuits to be elevated to the cardinalate when Pope St. Pius X conferred the red hat upon him in 1911.

If Cardinal O'Connell ever had any doubt about the Society of Jesus, that vanished very quickly when the General of the
Jesuits from 1915 to 1942, Wladimir Ledochowski, stood by the Cardinal Archbishop of Boston during the tempest that raged about the American prelate following the defection from the priesthood of his nephew, James P. E. O'Connell, whom he had appointed Chancellor of the Archdiocese of Boston. The Jesuit General was the nephew of the former Cardinal Prefect of the Congregation for the Propagation of the Faith, Miecyslaw Halka Ledochowski (1822-1902), and he came to the defense of Cardinal O'Connell despite the opposition that had built up in Rome against the American. Cardinal Ledochowski had been the Protector of the American College in Rome when O'Connell was Rector of that institution. With Father General Ledochowski on O'Connell's side, the Cardinal's opponents in Rome soon abandoned any attempt to humiliate him for the faulty judgment evident in the appointment of his nephew.

The clearest manifestation of Cardinal O'Connell's love for the Jesuits was evident in his relations with Boston College. With the decline of the South End, Father Thomas I. Gasson, S.J., decided to move the Jesuit school out to Chestnut Hill. On 18 December 1907, he acquired part of the property of the estate of Amos A. Lawrence. President Gasson, who was a convert to Catholicism, declared at that time: "The purchase of the land is just the first step toward the building of the greatest Catholic College in America." Opening at the new site in 1913, the campus grew with encouragement from the Cardinal and its first buildings included the work of the Jesuit artist, Brother Francis C. Schroen. In 1931 Boston College honored the Cardinal as its patron of letters during a commencement when John J. Wright gave the salutatorian address.

The Cardinal exemplified his affection for Boston College and the Jesuits in different ways. In 1911 he dedicated St. Benedict's in Somerville to honor the memory of Bishop Fenwick. In 1926 he dedicated the statues of the Jesuit martyrs Jean de Brebeuf and Gabriel Lalemant at the old French mission of Sainte-Marie in Ontario. That same year, he established St. Ignatius' on Chestnut Hill as a parish under the Jesuits. Services were held in the auditorium of Bapst Library (dedicated by Governor Alvin T. Fuller on whom Holy Cross College conferred an honorary degree in 1926) before the present church on the
corner of Lake Street and Commonwealth Avenue was built after O'Connell's death. And, in 1941, the Cardinal gave to his alma mater the property which he had purchased from the Louis K. Liggett estate.

The Cardinal's afternoon walks from his nearby archiepiscopal residence brought him frequently to Boston College. On these visits between three and four in the afternoon, he would hail the first Jesuit in sight and invite him to walk with him. At times this proved to be quite a burden for a teacher caught in the midst of his heavy schedule there. Once a scholastic successfully escaped the invitation when he concealed himself from the Cardinal by carrying a prieu-dieu that was being moved from one building to another on campus. As he grew older, the Cardinal had the companionship of his famous poodle "Moro" on these walks.

Certain examples reflect the degree of maturity of Boston College as a Catholic institution during O'Connell's years. One was the honorary degree it conferred upon Field Marshal Ferdinand Foch in 1922, a former student of the Jesuits in France. Another was the visit of Eugenio Cardinal Pacelli in 1936 when the Vatican Secretary of State, the future Pope Pius XII, won the hearts of the students by granting three holidays. And a third was the refusal to grant the Jesuit Pierre Teilhard de Chardin an honorary degree in 1937 after the invitation had been made because certain Jesuits objected to his ideas on evolution. While these examples indicate a certain ambivalence in Boston College as an institution of higher learning, they also illustrate a Catholicism coming of age.

The practice of Jesuits in helping the pastors in the surrounding parishes was true of those at Boston College and elsewhere. One Jesuit professor, Father George M. de Butler, began to care for the French-speaking people of North Carver in 1904. Taking with him a number of students from Boston College, he opened the first church dedicated to Our Lady of Lourdes on the South Shore on 22 May 1913. Located not far from the junction of Routes 44 and 58, this church has on one of the windows the names of Father de Butler's five servers, all of whom became Jesuits.

Although former students of Boston College like Charles F.
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Hurley, who was at Boston College from 1913 to 1915, and Maurice J. Tobin, who attended the Evening School from 1929 to 1931, rose to the highest office in the Bay State, there was no politician more colorful than James Michael Curley who held both the office of Mayor of Boston and Governor of Massachusetts. Curley himself was a good friend of the Jesuits to whom he entrusted his son James M. Jr. at Boston College, a graduate of the Class of 1928, and George J., a graduate of the Class of 1941 at Holy Cross. Another son, Francis X., joined the Jesuits in 1942 and was ordained a priest on 18 June 1955. Quite appropriately, there is a substantial collection of the Curley papers at the College of the Holy Cross where he gave the commencement address twice when he was Governor. Even though his political rival, Leverett Saltonstall, received an honorary degree from Holy Cross College in 1942 and one from Boston College in 1971, neither school chose to honor Curley.

Of the Jesuits involved in the missions during the first quarter of the twentieth century, Henry P. McGlinchey, a native of Cambridge and brother of Monsignor Joseph F. McGlinchey who served as Cardinal O'Connell's Director of the Society for the Propagation of the Faith, is notable. Born in 1888, he entered the Society of Jesus in 1908 and died in Karachi, East India, now Pakistan, on 29 September 1918. Only a scholastic at the time of his death, he had exercised such an influence on his students that when Valerian Cardinal Gracias, Archbishop of Bombay, made his first visit to the Boston area as a Cardinal around 1955, this native of Karachi spoke with grateful affection about Scholastic McGlinchey.

A number of Cardinal O'Connell's auxiliary bishops were graduates of Jesuit schools. John G. Anderson, whom he ordained to the episcopacy on 25 July 1909, was a graduate of Boston College in 1887. Francis J. Spellman, who served him from 1932 to 1939, graduated from Fordham University in 1911 where he was close to Mr. Edward P. Tivnan, S.J., a Jesuit scholastic who became a superior in New England. And Richard J. Cushing, who graduated from Boston College High School in 1913, had as one of his assisting prelates for ordination to the episcopacy on 29 June 1939 the Jesuit Bishop Thomas A. Emmet, Vicar Apostolic of Jamaica.
As far as the Jesuits themselves are concerned, the outstanding development in the O'Connell years was the establishment of the New England Province of the Society of Jesus on 31 July 1926. Since 1921, it had been a Vice Province under Father Patrick F. O’Gorman until 1924 when Father James M. Kilroy, S.J., took over as Jesuit Vice Provincial. The latter became the First Jesuit Provincial of New England in 1926.

As an autonomous province within the Society of Jesus, the Jesuits turned to the building of a house of studies for their scholastics preparing for the priesthood. Through the grandniece of Father Joseph Coolidge Shaw, S.J., Mabel Shaw Walker, they had obtained the Grant-Walker estate in Weston where Fairview House of Studies opened in 1922 when New England was only a vice province. With a building designed by Maginnis and Walsh, the Jesuits were able to open Weston College in 1927 for the pursuit of studies in philosophy and theology. Empowered by the state to grant its own civil degrees in 1929 and by the Holy See to grant ecclesiastical degrees in 1932, Weston College became a center for Catholic intellectual life in the Boston area under such Jesuits as Anthony C. Cotter, whose books became basic texts for the study of philosophy and theology, William J. McGarry, whose scholarship as a professor of scripture was an inspiration to his students, and Henry M. Brock, whose encouragement led many Jesuits to enter the field of science.

Perhaps the most influential Jesuit of the O'Connell years was Father Michael J. Ahern, S.J. His influence went beyond the campus of Weston College, where he founded the Weston Seismological Observatory in 1929, to the media, for Cardinal O'Connell had entrusted to him the radio apostolate that very same year. From that base, until his death in 1951, his Catholic Radio Hour, which was the oldest Catholic radio program in the nation (a pioneer enterprise that later developed under the leadership of the late Monsignor Walter L. Flaherty as the radio and television apostolate of the Archdiocese of Boston), he became very influential as a spokesman for American Catholicism. His work as a seismologist was continued under the inspiring leadership of Father Daniel Linehan, S.J., who received the Navy Distinguished Public Service Award in 1958 for his seismographic ex-
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periments at both the North and the South Poles. Its present director, Father James W. Skehan, S.J., continues this remarkable tradition as he contributes to New England in tests to locate coal deposits close to home to cope with the international energy crisis.

Not far from Weston College, the Sisters of St. Joseph opened Regis College in 1927. Although this college has been erroneously described as being a Jesuit institution, it does have a relationship to the Jesuits. For not only do the Sisters follow the spirituality of the Jesuits and hold St. John Francis Regis, the Jesuit in veneration (one of the parlors at Regis College has a lifesize painting of St. John Francis Regis), but the institution was named for Mother Mary Regis who took her religious name from the Jesuit saint. Mother Mary Regis, who was the foundress of the Sisters of St. Joseph in the Boston area, received her spiritual direction from the Jesuits starting with Father John Bapst in the last century. Subsequently, the Jesuits in Weston carried on this tradition after the opening of Weston College.

In 1938, the Jesuit Provincial, who customarily resided at Boston College, opened a headquarters at 300 Newbury Street in Boston's Back Bay. These buildings, which go back to the 1880s, had been designed by the architect G. Wilton Lewis and owned by Silas Merrill. Before they came into the possession of the Jesuits, a couple of them served as the Kenmore Hospital. The brownstone buildings have not only housed the provincial headquarters down to 1947, but served as the residence of Jesuits studying for degrees at secular universities in the Boston area. Since 1971, they have served as the novitiate for the training of young Jesuits. Named St. Andrew Bobola House, it honors the Polish Jesuit whose remains Father Louis J. Gallagher, S.J., a President of Boston College, brought from Moscow to Rome as a special Vatican diplomatic courier in 1923 (the Polish martyr was canonized in 1938). At that time, he was assisting Father Edmund P. Walsh, S.J., a native of South Boston and the founder of the Georgetown School of Foreign Service, on a papal mission to Russia.

One of the houses acquired by the Jesuits in eastern Massachusetts was in Cohasset on 150 Howard Gleason Road. Originally opened as a tertianship for postgraduate study in ascetical
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dology in 1932, it became the villa for the Jesuits of Boston College in 1935. This was during the years that Father Charles E. Lane, S.J., was the provider for the Jesuit community. Holding the post of Father Minister from 1932 until his death in 1939, he is best remembered among some Jesuits for the remark he made to the owner of a fish market when the owner informed the Jesuit that he was sending his son to Harvard: “You can send your fish to Harvard!” Obviously, the Jesuit, who had placed many orders at this market when meat was not permitted on Friday, was offended to learn that a businessman was placing the Jesuit institution second to the foundation across the Charles River.

The opening of Campion Hall in North Andover in 1937 was a significant development for it enabled the Jesuits to give the Spiritual Exercises of St. Ignatius to men in all professions around New England. On the former Hardcourt property was an estate constructed in 1905 by the textile manufacturer George Kunhardt and it was an ideal setting for retreatants. It was founded by Father John T. McGrory, S.J., uncle of Washington columnist Mary McGrory. Perhaps Father William A. Donaghy, S.J., who was superior there from 1948 to 1954, was the most popular retreat master of the Jesuits who served there before it closed in 1975.

Perhaps the worst disaster during O’Connell years was the Cocoanut Grove Fire on 28 November 1942 when some 500 friends and alumni of Holy Cross and Boston College perished. That day Holy Cross College had whipped Boston College at Fenway Park in the final game of the season by a score of 55 to 12. Boston College, which was expecting an invitation to the Sugar Bowl in New Orleans before the Holy Cross victory, lost the invitation. Many of those who followed the teams gathered that night in the famous Boston night club and tragically lost their lives in a fire that brought a number of priests, including the Jesuits, to administer to the victims.

B. The Cushing Years

Richard J. Cushing became Archbishop of Boston after the death of Cardinal O’Connell in 1944. Following his graduation from Boston College High School, he had planned to enter
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the Jesuits but chose to follow another path. As he loved to recall in his later years, he was able to do more for the Jesuits by not entering the Society of Jesus. The Jesuits acknowledged this when they declared him, on 16 November 1958, a Founder of the New England Province of the Society of Jesus. That very night he was informed that Pope John XXIII was going to confer upon him the red hat of a cardinal, an honor that Archbishop Cushing jokingly said came to him because of the Jesuits. That this was more than idle talk was borne out when he had both the President of Boston College and the President of Boston College High School accompany him to Rome to receive the honor on the following December 15th.

To assist him during the more than a quarter of a century when he was Archbishop of Boston, Cushing had auxiliary bishops who were products of Jesuit schools: Louis J. Kelleher (B.C. 1910), 1945 to 1946; John J. Wright (B.C. 1931), from 1947 to 1950; Thomas F. Markham (H.C. 1913), from 1950 to 1952; Eric F. MacKenzie (B.C. 1914), from 1950 to 1974; Jeremiah F. Minihan (Georgetown University, 1926), from 1954 to 1975, and Thomas J. Riley (B.C. 1922), from 1959 to 1976. Thus, every one of his auxiliary bishops had gone to Jesuit institutions, a fact that bore testimony to the influence of the Jesuits in the Archdiocese of Boston.

Boston College High School, which had been an abundant source of religious vocations, continued to prove fertile (in addition to Cushing, it numbers sixteen more bishops among its alumni) during the Cushing years. Like Boston College, which he also supported, his alma mater moved from the rundown area of the South End to Morrissey Boulevard in 1957, a location that finds it across from the Boston Globe and adjoining the property of the University of Massachusetts. There it has buildings dedicated to Father John McElroy, S.J., the founder of Boston College High School, and to Richard Cardinal Cushing, its second founder and most distinguished alumnus. The faculty residence that the Jesuits have today, namely, Loyola Hall, was a gift from Archbishop Cushing. Close by is the James L. McGovern, S.J., Foot Bridge, named in honor of a famous Prefect of Studies at the old B.C. High on James Street.

Perhaps the most troublesome problem during Cushing's
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administration was the case of Leonard J. Feeney, a Jesuit author who had earned a reputation as a leading spokesman of Catholicism at St. Benedict Center, established in 1940 just off Harvard Square at 23 Arrow Street in Cambridge. One of his converts was Avery Dulles, son of John Foster Dulles (United States Secretary of State from 1953 to 1959) and a graduate from Harvard where his work on Pico della Mirandola won the Phi Beta Kappa Prize in 1940. He entered the Society of Jesus in 1946 in New York and is one of the distinguished American theologians today.

Unfortunately, the Feeney controversy escalated over the doctrinal point whether or not there was any salvation outside the Catholic Church. Father Feeney held that there was not and four of his followers at Boston College accused Father William L. Keleher, S.J., President of Boston College, in 1948 of allowing his professors to teach heretical doctrine. The Jesuits and the Archbishop of Boston refused to allow the Feeneyites to teach their doctrine. A list of questions was drawn up and the Feeneyites were interrogated about their position as a former Jesuit provincial concealed behind the arras recorded the replies with a notary public present in the room at Boston College. Consequently, in 1949 the Jesuit was silenced by the Archbishop of Boston in April, his teaching was condemned by Rome in September and he was dismissed from the Society of Jesus in October. His efforts to stir up a sympathetic following by talks on Boston Common in the wake of the ecclesiastical actions reflected an unhealthy anti-Semitic tone. By 1957, he had moved St. Benedict Center from Cambridge to Harvard, Massachusetts. In his own dislike of Roman Catholics, Paul Blanshard felt that Father Feeney was more truthful in his position than those Catholic leaders like Archbishop Cushing and the Jesuits, who espoused a contrary one. Fortunately, with a growth in theological understanding since that time, both Father Feeney and the Vatican officials came to a peaceful settlement of their differing positions in 1974.

This dispute that belongs to the realm of ideas leads one to focus on the contribution that the Jesuits were making to the intellectual life of the Church of Boston. Back in Cardinal O’Connell’s time, the Jesuits celebrated in 1940 their four
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hundredth anniversary. This occasion led Father Martin P. Harney, S.J., one of the most prolific writers at Boston College, to produce his monumental work on *The Jesuits in History* in the following year, a preface to works which grew during the Cushing years (and led Boston College to confer on the Jesuit historian an honorary degree in 1976.) Another author, Father Francis X. Weiser, S.J., a refugee from Nazi rule, settled down in the Boston area and produced works in German and English on a variety of subjects, including folklore and liturgy. At the same time, Fathers John C. Ford, S.J., and John J. Lynch, S.J., both moralists, were contributing to the solution of problems (the former was consulted by Pope Paul VI before he issued his controversial encyclical on birth control, *Humanae Vitae* in 1968). Another Jesuit, Father Philip J. Donnelly, whose articles in *Theological Studies* from 1946 to 1950 had been influential on the composition of the encyclical *Humani Generis* in 1950, was the object of “Reply to a Liberal,” a 68-page attack, published in Feeney’s journal, *From the Housetops*, championing the view that there was no salvation outside the Catholic church. These last three Jesuits were professors on the theological faculty of Weston College. The contributions of Terence L. Connolly, the Jesuit librarian of Boston College and famous scholar of English literature who died in 1961, and of Father Francis W. Sweeney, S.J., the author and poet whose directorship of the Humanities Series brought many an illustrious speaker to Boston College over the past twenty-five years, cannot be overlooked.

The Cushing years bridged a generation that witnessed the end of World War II, the Korean War and the Vietnam War and the Jesuits were involved in all three as chaplains. Although hardly any Jesuits from the New England area were involved in World War I, except for Daniel J. Lynch, who received the Purple Heart (1932) and rose to the rank of Brigadier General in the Massachusetts National Guard (1946), there were some fifty-five Jesuits from the New England Province involved in World War II, including Father Lynch (thirty-seven in the Army, sixteen in the Navy, and two in the Merchant Marine). Of these, the following received decorations: Bernard R. Boylan (Navy and Marine Corps Medal, 1944), Laurence M. Brock (Legion of
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Of some dozen who were in the Armed Forces at the time of the Korean War, Father John L. Barry received the Bronze Star and the Purple Heart in 1952. Father John D. St. John, who rose to rank of colonel in the Air Force before the Vietnam War and was the senior Jesuit chaplain on duty, was awarded the Air Force Commendation Medal (1957-59) and the Air Force Commendation Medal (1960). During the period of the Vietnam War about ten Jesuits were involved including Father Peter T. Farrelly, now the senior Jesuit chaplain on duty from the New England Province. Of the outstanding ranks achieved in addition to Father Lynch’s, Father O'Callahan rose to the rank of Commander in the Navy (1945), Father St. John to the rank of Colonel in the Air Force (1960), and Father Brock to the rank of Brigadier General in the Massachusetts National Guard (1963). And Father William J. Kenealy, S.J. who later won respect as an articulate spokesman for civil rights while Dean of the Boston College Law School was among those who rose to the rank of Lieutenant Commander in the Navy during World War II.

Related to Jesuits in the Armed Forces is the establishment by Father George M. Murphy, S.J., of the St. Philip Neri School in Boston in 1946. Devoted to preparing older men for the priesthood, especially those who had served in the Armed Forces, another house for these delayed vocations was soon opened in Haverhill in 1950. This was Our Lady’s Hall on Saltonstall Road where today the Merrimack Montessori School is located. It was at this place in 1958 that an oil painting of Father Murphy by Jack Callahan of Rockport and commissioned by the Jesuit’s close friend, Dr. Gilbert D. Carney of Boston, was unveiled. The school, which closed its operation in 1969, had originated from an idea of Father Richard V. Lawlor, S.J., brother of the ecclesiologist Father Francis X. Lawlor, S.J., and
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at his suggestion was proposed to the Jesuit provincial by Father Edward L. Murphy, S.J. Father Lawlor, who was at that time a Jesuit scholastic, recalled how the English Jesuits had opened with such a school after World War I and thought that the Jesuits of New England should provide in a similar way for those returning from World War II. The idea lives on today in the Pope John XXIII National Seminary for Delayed Vocations in Weston, an institution that began in 1963 due in part to the influence of Father Edward L. Murray, S.J., a priest associated with St. Philip Neri School and who helped to promote the idea to the Cardinal. Although the Jesuit Provincial, Father James E. Coleran, could not accept Cardinal Cushing's initial proposal to have the Jesuits run this Weston school, a few Jesuits have been associated with the teaching and spiritual direction of the candidates at this seminary.

Perhaps more religious groups entered the Archdiocese of Boston during the Cushing era than at any previous time and Jesuits were also involved in this movement. In 1947, for instance, Father Joseph J. Valenti, S.J., a priest who was popular for the missions that he gave in the Italian parishes throughout New England, founded the Little Missionaries, Pious Society. And, in 1952, Father Edward F. Garesché, S.J., founded the Sons of Mary Missionary Society, which is devoted to medical, social and catechetical work at home and in the foreign missions. Although both groups have suffered from a lack of vocations, the Sons of Mary are better known because of the shrine that they had near their motherhouse, Sylva Maria, on Salem End Road in Framingham. A member of the Garesché family of St. Louis, a prominent Missouri family, Father Garesché was the founder of the Queen's Work in 1914 and a prolific author.

The Cushing years were productive ones when Jesuits were breaking out of the parochialism of Catholic institutions and beginning to be more accepted in intellectual circles outside of Catholicism. Father John LaFarge, S.J., the son of the artist by that name and a graduate of Harvard in 1901, gave the Phi Beta Kappa Address at his alma mater in 1954. That same year, Father John Courtney Murray, S.J., a graduate of the Class of 1926 from Boston College, was honored by Harvard University with an honorary degree (Cardinal O'Connell was so honored in
1937 during the presidency of James B. Conant and Cardinal Cushing by President Nathan B. Pusey in 1959). But nothing quite matched the flowering of ecumenism that took place in March of 1963 when Augustin Cardinal Bea, another Jesuit, opened the first of four ecumenical seminars at the Harvard Divinity School.

The Jesuit lecturer in the intellectual bastions of the Boston area was unique back in 1946 when the Dante scholar Gerald Groveland Walsh gave the Lowell Lectures, but it became an accepted practice after the opening of the Second Vatican Council. For, since the establishment of the Charles Chauncey Stillman Professorship of Roman Catholic Theological Studies at Harvard, at least three Jesuits have held the prestigious post. Father Joseph H. Fichter, S.J., a sociologist, held that position from 1965 to 1970 before the priest-philosopher, Bernard J. Lonergan, a Canadian Jesuit, took it over for a short time between 1971 and 1972. Since that time, Father George W. MacRae, S.J., a scripture scholar, has filled that chair.

Certainly the clearest expression of the maturity of American Catholicism during the Cushing years was the election of John F. Kennedy as President of the United States in 1960. Kennedy, whose family had given money in memory of Joseph P. Kennedy, Jr., to help in the building of the School of Education at Boston College, was honored by this same Jesuit institution in 1956 with a doctoral degree (his brothers Robert and Edward were similarly honored by Boston College in later years). As President, he came to Boston College on 20 April 1963 to help celebrate its centennial. As a young correspondent back in 1937, he regarded the Civil War in Spain as "just a reaction to the strength of the Jesuits who had become too powerful." In his campaign for the presidency, he submitted his speech before the Protestant ministers in Houston to the scrutiny of two graduates of Boston College, the Jesuit John Courtney Murray and the Bishop John J. Wright. His presence at Boston College, when his friend, Father Michael P. Walsh, S.J., was president of that institution, was proof that Boston College had achieved maturity as a college and university. Also present on that day was Speaker of the United States House of Representatives, John W. McCormack, an honorary alumnus of Boston.
College. That Boston College honored Abraham A. Ribicoff in 1961 and Anthony J. Celebrezze in 1963, both Kennedy men, who received doctoral degrees, further underscored the diverse ethnic appeal of Boston College.

Further, the relation of Boston College to the public life of metropolitan Boston and the nation cannot be overlooked. Its honorary doctoral degrees have gone to Republicans like Henry Cabot Lodge (1959) and John A. Volpe (1967) as well as to Democrats. Before he became Father Walsh's successor at Boston College, Father W. Seavey Joyce, S.J., had won recognition for directing seminars on Boston's economics problems. So effective a role did he play that Governor Endicott Peabody, who was in office from 1963 to 1965, appointed Father Joyce as Chairman of the Metropolitan Area Planning Council. Today Boston College, which numbers Edward L. McMahon (1945), the NBC announcer among its alumni, is also the alma mater of United States Congressman Thomas P. O'Neill, Jr. (1936), the leading candidate for United States Speaker of the House whom it honored with a doctoral degree in 1973.

The mission activities of the Jesuits flourished during the generation after World War II as they never had previously, and this was true for both Jamaica and Iraq. In Jamaica, where the American Jesuits had been in charge since 1921, the New England Jesuits had supplied most of its priests and bishops. Of these, John J. McEleney, of Woburn, who was elevated to First Bishop of Kingston in 1956 after serving as vicar apostolic for six years and to First Archbishop of Kingston in 1967, did most to make the Church of Jamaica dependent upon itself. For, by retiring from that office in 1970, he opened the door to the succession of Samuel E. Carter, a Jesuit, to become the first native Jamaican elevated to Archbishop of Kingston. Three years later, on 31 July 1973, the Jesuits appointed another Jamaican, Father Lawrence A. Burke, S.J., the first native superior of the Jesuits in Jamaica. Although Father Francis J. Osborne, S.J., is publishing the story of the Jesuits in Jamaica, one cannot leave that subject without pointing out the outstanding work of Father John Peter Sullivan, a native of Charlestown, who won universal recognition for his work in the credit unions and whose death in 1975 led the Prime Minister of Jamaica, Michael Man-
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ley, to declare that all Jamaicans were indebted to this Jesuit.

As for the Iraq mission, it was established under Father William A. Rice, S.J., of Framingham, in 1932 (he was elevated to Vicar Apostolic of Belize in the then British Honduras in 1939) and continued until the Jesuits were expelled in 1968. Not only did the Jesuits establish Baghdad College in that country’s chief city, but they opened Al-Hikma University there in 1956 and St. Peter’s Minor Seminary in 1964. The mission was strongly favored by the New England Province as an intellectual apostolate with some of the most qualified Jesuits being attached to it. Although the Jesuits have been out of Baghdad for almost a decade, two native sons, Father Stanley B. Marrow, S.J., a professor of New Testament at the Weston School of Theology in Cambridge, and Father Solomon I. Sara, S.J., a professor of linguistics at Georgetown University, are examples of the type of students educated in Baghdad by the Jesuits.

One of the heroic Jesuit missionaries of Cushing’s time was Bishop Philippe Côté (1896-1970). A native of Lawrence, he was ordained a priest as a member of the French-Canadian Province in 1927. Appointed Vicar Apostolic of Suchow in China in 1935, he became the First Bishop of Suchow in 1946. Imprisoned in 1951 when the Communists took over, he was expelled in 1953. His last years were spent as Apostolic Administrator of the controversial islands of Quemoy and Matsu. Until his death, he held the title to the See of Suchow.

Several Jesuit foundations were established in eastern Massachusetts during the Cushing years. While they reflect the expansion of the Jesuit apostolates during a period when religious institutions were prospering because of the greater concern for the practice of religion, they constitute a concrete illustration of the style of Catholicism in this period.

At 297 Commonwealth Avenue in 1947, the Jesuits opened Loyola House. Known to the Jesuits as “The Kremlin” when it served as the headquarters of the New England Province of the Society of Jesus during the period of the Cold War, it was once the Draper House. The Drapers ran the mills in Hopedale and they are also important in the history of Massachusetts because of Eben Sumner Draper who was Governor of Massachusetts.
from 1909 to 1911.

St. Joseph's Center, which is located at Sullivan Square in Charlestown, opened in 1948. It provides retreats and adult education classes for people involved in different professions within the Boston area.

At Gloucester the Jesuits opened a retreat house in 1958. Located on Eastern Point, the estate was formerly known as "Blighty" and a site that was considered as a summer home for Dwight D. Eisenhower during his first term as President. Father Gabriel Druillettes, S.J., was the first Jesuit in that area when he arrived at Kepane (Cape Ann) in early December of 1650 on his way to Boston. The Jesuits obtained the property at Eastern Point after they failed to buy an even more attractive site at Pride's Crossing in Beverly. Today Gonzaga Hall, as the Eastern Point estate is called, serves as a center for various styles of spiritual exercises for diverse religious groups.

Perhaps Cardinal Cushing's greatest disappointment in his relations with the Jesuits was the closing of the new high school in Concord which he had entrusted to the Jesuits. Although it was opened in 1961, it did not fit into the plans for the future of the New England Province. Before he retired as Archbishop of Boston in 1970, Cardinal Cushing was informed by the Jesuit Provincial of plans to close the school by 1971. The controversy occasioned by this decision did not sit well with a number of respected Catholic lay leaders nor with a significant number of Jesuits who felt that there was a future in the new school that the Cardinal had built on the property at Old Road to Nine Acre Corner in Concord. When the same Jesuit Provincial launched the planning program for the New England Province back in the fall of 1968, he had warned that it would result in a great deal of pain for many Jesuits. Certainly, the closing of Xavier High School in Concord exemplifies the reality of what he had declared.

Most illustrative of the maturity of the Jesuits themselves was the opening of the John LaFarge House on Sumner Road in Cambridge in 1964. Named after the Jesuit who had graduated from Harvard in 1901, it declared the intention of the Society of Jesus to provide its members with prestigious degrees even if it meant going to a university which many Catholics had delib-
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erately avoided (in the late 1940s about two dozen Jesuits attended Harvard). Today it houses not only candidates for degrees at Harvard, but also those who teach at Harvard University. Quite appropriately, it is not very far from the Fogg Art Museum at 32 Quincy Street where there are many works by Father La Farge's father, the artist John La Farge.

The relationship of the Jesuits to the parishes of eastern Massachusetts continued throughout the Cushing era. The Jesuits gave up control of Holy Trinity in Boston in 1961, but continued to run St. Mary's, Immaculate Conception and St. Ignatius' while at least one Jesuit, Ulysses A. Floridi, was temporary administrator (1970-75) of Our Lady of Kazan, the Byzan-Slavonic parish of the Russian Greek Catholic Church, located in South Boston. The new church of St. Ignatius opened on Chestnut Hill in 1949 as one of the more prestigious churches in the archdiocese. And just as Bishop Fitzpatrick had established St. Francis Xavier in South Weymouth in 1851, Archbishop Williams had established St. Louis de Gonzague in Newburyport in 1902, and Archbishop O'Connell had established St. Stanislaus in Ipswich in 1910, so Cardinal Cushing established a church for another Jesuit, Saint Robert Bellarmine, in Andover in 1961.

Lastly, Cardinal Cushing's relationship with the Jesuits was a good one. This was evident in a special way during his June visits to Weston College where he ordained many Jesuits and when he honored the individual families of the newly ordained priests. It is true that Jesuits, like those at the Boston College Law School in the early 1960s, disagreed with the Cardinal's opposition to a boycott against de facto segregation in his see city. Still it would be unfair to leave the impression that the Archbishop of Boston opposed civil rights. That he lies buried today in the chapel on top of the hill in Hanover where the school and training center for handicapped children exists (Cardinal O'Connell's remains are in a mausoleum on the campus of St. John's Seminary) is a measure of a great priest who loved the least of God's little ones.

C. The Medeiros Years

When Cardinal Cushing retired in 1970, Humberto Medei-
ros became Archbishop of Boston on October 7th of that year. Though the new archbishop was not a product of a Jesuit high school or college, he did attend the Gregorian, a Jesuit university. Father William G. Guindon, S.J., the Jesuit Provincial, was present at the ecclesiastical ceremonies installing the new archbishop, but he sent Jesuits who worked among the poor of the inner city to represent him at the reception and the dinner. That was the beginning of a different relationship between the Jesuits and the Archbishop who was elevated to the cardinalate in 1973, and this record stands in striking contrast with the records of the O’Connell and the Cushing years.

If the flame in the good relations that existed between the Jesuits and the Archbishop of Boston in the past does not burn so bright as in previous days, it is due in part to changes following the Second Vatican Council. This was evident as far back as 1968 when the movement of Jesuit scholastics out of Weston and into smaller communities within the Boston area increased. As it gained momentum, housing was acquired within metropolitan Boston for these candidates for the priesthood who were entering a style of life that was different than that to which most Jesuits themselves had been previously exposed. If that was difficult for a number of priests within the Society of Jesus, it was also difficult for a person like Archbishop Medeiros whose views about the training of seminarians differ from those reflected in the Jesuit experiment.

Whether or not one agrees with the new trend, it is clear that the Jesuits have opted for it as the wave of the future. They have not only relocated their School of Theology in Cambridge, but as of 1975 the former site of the Jesuit scholasticate in Weston has been renamed Campion Center and Renewal Center to correspond more accurately to its purpose of providing a place for group retreats (today its advertisement, “Genesis 2,” is seen occasionally on Boston television) and a home for retired Jesuits. All this was necessitated by the shift to Cambridge where the office of the Weston School of Theology at 3 Philippus Place is the center of ecumenical education to which future priests are being exposed. Linked up with the facilities of the Episcopal Theological School, the Jesuits have even used the Episcopal chapel for the Roman Catholic ceremony of ordina-
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tion to the deaconate.

Although it is difficult to measure the impact of the Jesuits on the Cambridge intellectual community, certain points are clear. The Jesuits continue to turn out the scholarly New Testament Abstracts. During the 1960s alone, Jesuits like Joseph A. Appleyard, J. Robert Barth, Horacio de La Costa, Robert J. O’Connell, John W. Padberg and Francis Paul Prucha have had at least one work published by the prestigious Harvard University Press (back in the 1950s, Jesuits like William T. Costello, Walter J. Ong and Edward L. Surtz each had books published by this press) which in the 1970s published a book by Richard J. Clifford and another by Kevin G. O’Connell, both Jesuit professors at the Weston School of Theology. And two Jesuit psychiatrists, Ned H. Cassem and William W. Meissner, have been teaching at Harvard Medical School for the past few years.

Furthermore, it is doubtful that Cardinal Medeiros is enthusiastic about the involvement of a priest like Father Robert F. Drinan, S.J., in politics. As far back as January of 1972, when John Cardinal Krol of Philadelphia, the President of the American Bishops, tried to sidetrack the candidacy of Father Drinan, the Archbishop of Boston has remained silent about the Jesuit, although, a few days after the Krol statement, the Jesuit Provincial declared on 9 January of that same year that Father Drinan had all the necessary permissions. Elected a United States Congressman in the antiwar movement of 1970, Father Drinan has staunchly supported the presidential candidacies of Senator George S. McGovern (1972) and Representative Morris K. Udall. On 31 July 1973, he introduced the first resolution calling for the impeachment of President Richard M. Nixon, a goal that he helped to achieve when he served on the House Judiciary Committee voting such articles in July of the following year.

Also, Cardinal Medeiros could not have been very pleased when Father Joseph F. O’Rourke of the New York Province of the Society of Jesus entered his archdiocese and performed an unauthorized baptism. Father Joseph F. O’Rourke, S.J., a former student at Holy Cross College from 1956 to 1958 and a product of the Woodstock School of Theology, baptized a child
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on the steps of Immaculate Conception Church in Marlborough in late August of 1974 after the pastor had refused to administer the sacrament because the child's parents had expressed views contrary to the Catholic faith and sympathetic to those of William Baird, an advocate of birth control and abortion. Father O'Rourke, who had gained some national notoriety as an opponent of the Vietnam War when he was plainly reluctant to give Terence Cardinal Cooke of New York the required kiss of peace at his ordination in 1971, baptized the child with Mr. Baird present.

Yet the influence of the Jesuits remains under Cardinal Medeiros. The Jesuits honored him with an honorary doctorate at Boston College in 1971. Also, this influence is quite evident in the auxiliary bishops that the Vatican chose to help him since most of them have been educated by the Jesuits: Joseph F. Maguire (B.C. 1941), from 1971 to 1976; Lawrence J. Riley (B.C. 1936), since 1971; Thomas V. Daily (B.C. student), since 1974; John M. D'Arcy (B.C. High, 1949), since 1974; and John J. Mulcahy (B.C. High, 1940), since 1974. In addition to these, one might add the retired Jesuit Archbishop of Kingston, John J. McEleney, who has been assisting Cardinal Medeiros with his work while residing at Boston College.

Until 1970, the Jesuits had a center located at 126 Newbury Street which served as the fund raising offices for the New England Province and was popular not only for the Evening Division of Boston College but also for the St. Francis Xavier Chapel. Many friends of the Jesuits frequented this church for services, including John F. Kennedy who attended Mass here on Mission Sunday, 20 October 1963, during his last visit to Boston and heard Father William C. McInnis, S.J., now President of San Francisco University, preach on St. Francis Xavier and St. Theresa, patrons of the mission. Since Boston College sold the building, the site of these operations was relocated at 314 Dartmouth Street in 1972.

A number of new houses were opened in the Boston area during these years. The new headquarters of the Society of Jesus at 393 Commonwealth Avenue goes back to 1899 when it was designed by the architectural firm of Little, Browne and owned by Wirt Dexter before it became the Provincial Offices.
in 1971. The James Leo Burke House at 188 Beacon Street in Chestnut Hill goes back to 1972 and honors a Jesuit who successfully placed many Jesuits in degree programs at quality universities between 1957 and 1968. One house, St. Edmund’s, which some Jesuits sought to establish at 15 St. George Street, died before it was ever launched in 1970.

At the Boston College commencement of 1975, Father Francis J. Gilday, S.J., Rector of the Immaculate Conception Church in the South End since 1962, was honored by Boston College with an honorary degree. Despite the decline that plagued the church that had once been so popular, he injected new life into the dying parish and helped it to survive the vicissitudes of urban redevelopment, especially following the departure of Boston College in 1913 and Boston College High School in 1957. Not only do the buildings on James Street house the Institute of Industrial Relations under the directorship of the competent labor priest, Father Mortimer H. Gavin, S.J., but they are a center for a variety of activities connected with the inner city. The honor conferred on Father Guilday, a Jesuit of vast experience and one respected and loved in the Boston community, is well deserved.

Of some 775 native sons who are members of the New England Province of the Society of Jesus, the majority come from eastern Massachusetts. If one includes all the sections that have been incorporated to constitute Boston, about 300 Jesuits come from this city. Although at least eight families in the eastern part of the Bay State have two sons who have served as Jesuits of New England in this century, the Murphys (Edward, George and Paul), the Ryans (Francis, Joseph, Lawrence and Martin), and the Sullivans (Daniel, Harold, Raymond and Russell) of Boston stand out for their numbers.

Moreover, the Society of Jesus of New England has not been lacking in talent. Even though it has suffered the loss of many of its competent members, especially since the Second Vatican Council, it is still blessed with an overplus of highly qualified men as this chapter has indicated. The distinguished background of some of its members (Father Benno M. Brenninkmeyer, S.J., a professor of geology at Boston College, is of the Brenninkmeyers of Amsterdam, a family that has given leaders
to the church and to industry while Father Robert F. Healey, S.J., a native of Somerville and a professor of classics at the College of the Holy Cross, is the son of the late Federal Judge Arthur D. Healey) and their diversified activities (Father David H. Gill, S.J., a professor of classics at Boston College, in 1974 became the first Jesuit priest to finish in the Boston Marathon) as well as the success of Jesuits in adjusting to new apostolates outside of education indicate that they constitute a strong bastion for the hope of American Catholicism in the New England area.

Further, if it is true that the majority of New England Jesuits come from eastern Massachusetts, it is no less true that the majority of graduates of Jesuit schools who live in New England are from this part of the state (about 30,000). This becomes evident even from a cursory glance at the geographical listings in the directories for the Jesuit colleges and universities in New England, particularly Boston College which listed some 35,000 alumni and alumnae in the Bay State in 1974. With so many graduates of different Jesuit institutions making a contribution to eastern Massachusetts today, it is obvious that the Jesuit heritage is far from dormant in the Bay State.

Perhaps the best evidence of the vitality of the Jesuit heritage is the list of those who received the Boston College Rîle Medallions. While the 200 recipients include those who do not live in eastern Massachusetts, still the number that do is sufficiently illustrative of the Jesuit relationship to this part of the Bay State. The medallion was an imaginative way of underlining the Jesuit heritage and commemorating the Bicentennial of the United States in 1976 by focusing on Father Sébastien Râle, S.J.

Finally, during the Medeiros years the religious practices such as parish missions, group retreats and special novenas which began to decline in the 1960s are hardly evident today. Centered in Boston, many members of the Jesuit Mission Band once moved throughout every state in New England and conducted these exercises for the people in the parishes, the nuns in the convents, the students in the schools and the clergy of the various dioceses. Although new religious practices like individual retreats have replaced some of them, there can be no doubt that
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the rise in the rate of night crime (for it was in the evening when many of these traditional exercises took place), the changes introduced into the Catholic Church by the Second Vatican Council, the higher level of education among the faithful and the distraction of evening television must be numbered among the various reasons for lessening the popularity of the old devotions and the richness of an apostolate that once gave widespread testimony of the Jesuit heritage.