CHAPTER SEVEN

THE JESUIT HERITAGE IN SOUTHEASTERN MASSACHUSETTS

One of the four Roman Catholic dioceses in Massachusetts is the Diocese of Fall River. Established by Rome on 12 March 1904, it embraces the counties of Bristol (Fall River, New Bedford and Taunton), Barnstable (Cape Cod), Dukes (Martha’s Vineyard), and Nantucket (Nantucket Island) as well as the towns of Marion, Mattapoisett and Wareham along Buzzards Bay in Plymouth County. This area of southeastern Massachusetts has some 525,000 people of whom 325,000 belong to the Diocese of Fall River. The present chapter will survey the relationship of the Jesuits to this part of the Bay State in the early period of the seventeenth and eighteenth centuries when the attitude of the English at nearby Plymouth was important, the modern period of the nineteenth century when the Jesuits helped in the planting of the early churches in southeastern Massachusetts, and the contemporary period of the twentieth century when they are more involved than ever in the life of the church in this section of the Bay State.

I

In turning to the early period, it is seldom realized that Samuel de Champlain, a friend of the Jesuits, was among the early explorers of a significant section of southeastern Massachusetts. For he visited not only Cape Cod Bay in July of 1605, but he returned in October of the following year to explore Buzzards Bay, Martha’s Vineyard and Nantucket Sound. His maps are concrete evidence of his personal knowledge of this part of the Bay State.

The arrival of the Pilgrims in November of 1620 is of interest to the Jesuit history of the area. For these refugees, who landed first at Provincetown where they lingered for a while before settling in Plymouth, bore with them a hatred of the
Jesuits, whom, in the manner of English Protestants, they regarded with extreme distrust, especially after the Gunpowder Plot of 1605. Like their countrymen who later settled in other parts of the Bay State, they could not object to the anti-Jesuit law which Salem pushed through in May of 1647 to outlaw Jesuits. As the leading settlers in the southeastern Massachusetts, apart from the Indians, the anti-Jesuit attitude of the Pilgrim Fathers spread over this area where towns were settled under the aegis of those who came over on the *Mayflower*.

Myles Standish, the military leader of those who came to Plymouth, was involved in the incorporation of Sandwich in 1639 and in the purchase of land for the settlement of New Bedford in 1652. According to the historian George E. Ellis, who published a book in 1888 entitled, *Puritan Age and Rule in the Colony of Massachusetts, 1629-1685*, Captain Standish, because of his annual visits to Maine in the spring, was a Catholic in contact with the Jesuits.

However, while it would please many Catholics to learn that Mr. Ellis was correct, the evidence does not warrant his conclusion. For not only is it not certain that Captain Standish came from a Catholic branch of the Standishes in England, but it is even doubtful that he was baptized in the Catholic Church. If Mr. Standish journeyed once a year to the Jesuit mission on the Kennebec River, as Mr. Ellis believed, it would have to be for another reason than to fulfill any ecclesiastical obligations before 1646. For this was the year that the Jesuits arrived there, ten years before the death of Captain Myles Standish.

No doubt, one can hold the possibility of Mr. Ellis' view by falling back upon the visit of Father Gabriel Druillettes, S.J., to nearby Plymouth in 1650. The priest, it is true, was a good friend of the Winslows, Edward and John, leaders of the Plymouth Colony at the Cushnoc (Augusta) trading post in Maine where Captain Standish could legitimately journey on business. Just as the Jesuit had an opportunity to speak to them about spreading Christianity among the Indians, it is conceivable that Captain Standish had the opportunity to come in contact with the Jesuit. With such circumstantial evidence, the view of Ellis, which Arthur J. Riley rejected in his study of New England Catholicism in 1936, does not exceed probability (Bishop
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James L. Connolly's recent history of the diocese says that the story about Standish's Catholicism "might well have been true").

The visit of Father Druillettes to Plymouth, on the other hand, is the first solid evidence of a Jesuit visiting near southeastern Massachusetts. He was accompanied by Jean Guerin, a *donné*, and Noël Negabamat (Tekwerimat), a Catholic Indian Chief at the Sillery near Quebec. Since he had to continue on a diplomatic mission to New Haven, Connecticut, in the following year, there can be no doubt that his navigations brought him through southeastern Massachusetts by land or by sea.

Despite the ban against Jesuits, it clearly did not apply to Father Druillettes who was serving as the envoy of the Governor of Canada in that first visit to Plymouth in late December of 1650. William Bradford gave the priest a warm welcome going so far as to serve him fish (presumably one of the "sacred cod" from Cape Cod Bay) because the Jesuit's visit came on a Friday. Nevertheless, despite the efforts of Father Druillettes, the Pilgrims were not interested in a commercial and military alliance with the French in Quebec (only a commercial treaty interested the Pilgrims).

Moreover, there is evidence that the Jesuits were not entirely aloof from what was taking place in this part of New England during the years after the Druillettes mission. For Bishop Laval of Quebec, who apparently derived most of his knowledge from the Jesuits, reported to Rome in October of 1663 that there were about 900 Indian families near Plymouth. Since Father Druillettes had already visited this area covered in Bishop Laval's report at an earlier date, it is not unlikely that another Jesuit who cared for the Indians of New France obtained this knowledge at a later date.

The peace of the southeastern section of Massachusetts was broken by Metacomet, son of Osamequin (Massasoit) in the period from 1675 to 1676. The latter, who was Chief of the Wampanoags, had visited Plymouth in 1621. And it was from him that those who settled at New Bedford in 1652 and at Fall River in 1656 had obtained the land.

But King Philip, as Osamequin's son was known, did not care for the expansion of the English settlers in Indian territory. As the new Chief of the Wampanoags, the tribe in the area
settled by the white man, King Philip waged war against the settlers until he was killed on 12 August 1676. Although King Philip was hostile to Christianity, the Jesuits were blamed by New Englanders for the troubles caused by him.

That the citizens of Massachusetts were subject to the propaganda about Jesuit intrigue is not surprising. For, since they were still loyal Englishmen, they blamed the Jesuits for the burning of London in 1660 and for the Titus Oates Plot of 1678. The anti-Jesuit fanaticism rose to such a high degree that the Earl of Bellomont, the royal representative in Massachusetts, was effective in having another law passed against the Jesuits in 1700.

During the eighteenth century, most of the relationship between the Jesuits and the Bay State focused on frontier developments to the north rather than on anything of vital importance in the southeastern part of the colony. Yet it is doubtful that the news of the death of Father Sébastien Râle, S.J. in 1724 and the success of the crusade against Louisbourg in 1745 escaped those who inhabited the towns of Cape Cod and the communities developing around New Bedford and Fall River. Although one triumph disheartened chiefly the Indians just as the other did the French, both undertakings had been motivated at least partially by hatred of the Jesuits.

While the rhetoric against the Jesuits continued in the Bay State during the second half of the eighteenth century, it was really unnecessary. For the Jesuits were expelled from New England when England defeated France in the struggle for North America. And, three years before the Declaration of Independence, the Pope had approved the suppression of the Society of Jesus.

In the years between the suppression of the Jesuits and their restoration in 1814, the position of John Carroll, the former Jesuit who became the first Catholic bishop in the United States in 1789, cannot be overlooked. Since he made his first episcopal visit to New England in 1803 with stops at Newport, Providence and Boston, it is clear that he was the first Catholic bishop to pass through southeastern Massachusetts.
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With Bishop Carroll, then, the modern period of the nineteenth century opened.

But the responsibility for southeastern Massachusetts soon passed on to Jean Lefebvre de Cheverus who became First Bishop of Boston in 1808. With his appointment, Bishop Carroll ceased to have direct responsibility for the development of the church in this territory. And the Jesuit connection with it did not become effective again until the appointment in 1825 of Benedict Joseph Fenwick, a Jesuit, as Bishop of Boston.

It was Bishop Fenwick, more than either Bishop Carroll or Bishop Cheverus, who helped to develop the church at Fall River, Taunton and New Bedford as well as on Cape Cod, Martha's Vineyard and Buzzards Bay.

Fall River numbered no more than twenty Catholics when the first Mass was offered there on 18 May 1828 by Robert D. Woodley, a priest who became a Jesuit. Father Woodley visited the city at least twice a year, sometimes more, during his two years as resident priest in Rhode Island.

Bishop Fenwick found Fall River a troublesome town for Catholics because of the bigotry, but this did not prevent him from building a church there. For, on 30 August 1840, he was able to dedicate St. John the Baptist, a church constructed on the lot that includes the present cathedral and that was purchased in 1835. With the mills attracting more than 1000 families by 1841, when the Bishop next visited the city, it soon became clear that a larger church was necessary, especially as Fenwick's years came to an end.

The coming of the Taunton Manufacturing Company in 1822 attracted Catholics who numbered about eighty when Father Woodley said the first public Mass there on 10 February 1828.

On 19 June 1831, Bishop Fenwick himself came to Taunton and said Mass in the town hall. Although there were not more than 100 Catholics, they were a zealous lot and obtained permission for a church. On 28 October 1832, some 150 Catholics, a number of whom were drawn to Taunton because the mills were better than in Fall River, witnessed the dedication of St. Mary's by Bishop Fenwick. The church had cost more than $2000 and continued to flourish during the next five years so
that it numbered 500 Catholics by 1838. Progress continued
down to the end of Bishop Fenwick’s years despite the conflict
occasioned by his appointment in 1842 of Father Dennis Ryan
from North Whitefield, Maine, to replace Father William Wiley,
a former student of Father Barber’s school in Claremont, New
Hampshire, who had cared for Taunton since 1837.

When Bishop Fenwick became Bishop of Boston in 1825,
New Bedford had the only church in southeastern Massachusetts.
Besides Fenwick’s Cathedral of the Holy Cross, the church set
up by Father Philip Lariscy, O.S.A., in 1821 was one of eight
churches in New England. The Bishop had Father Woodley care
for it during 1828 and 1829 before he dedicated it on 1 January
1830. At that time the church had been enlarged with the
support of funds from Protestants. Located in a declining area
of the city on Allen Street, St. Mary’s was described by Bishop
Fenwick in 1841 as a “pitiful little building.” Also, that same
year, the Bishop noted that the train ride from Boston to this
city on Buzzards Bay had taken three hours.

During Bishop Fenwick’s administration, Father Patrick
Canavan said the first Mass on Nantucket in October of 1833.
While the island was covered from New Bedford, the outlook
for the church at Nantucket was not optimistic as the Fenwick
era ended.

From the outset of Bishop Fenwick’s years, it seemed that
Sandwich would prove to be a most prosperous center for
Catholicism. In 1825, the glass industry inaugurated by Deming
Jarves began to attract some of the Irish around Boston to Cape
Cod. Bishop Fenwick responded to the pleas of the glass workers
for a priest and a church by sending Father William Tyler, who
was also a cousin of Virgil Barber, to Sandwich in 1829 when,
it seems, the first Mass was offered in the town. Bishop Fenwick
himself came down the following June 25th and approved plans
for a church. Soon Father Tyler supervised the erection of a
church on a lot known as Depot Square (it was later moved to
Jarves Street), and Bishop Fenwick dedicated St. Peter’s on 19
September 1830. In describing the historic day, The Jesuit for
25 September 1830 pointed out that Father Virgil H. Barber,
S.J., “delivered an excellent discourse.”

In planting the church in the territory under review, Bishop
Fenwick did not neglect the Catholics in Wareham. His priests from St. Peter’s, at the dedication of which Catholics from Wareham (Father Woodley had visited this town in 1828) had been present, cared for this town on Buzzards Bay. In November of 1832, for example, Bishop Fenwick traveled from Sandwich to New Bedford by way of Wareham. Thus, he forged a bond between Wareham and St. Peter’s, the oldest Catholic parish in the southeastern section of the Bay State.

It was Bishop Fenwick’s successor, Bishop John B. Fitzpatrick, who sent Father Joseph M. Finotti, S.J., on a missionary journey to the Catholics of Provincetown in August of 1852. Father Finotti became the first Catholic priest to visit this town on Cape Cod and he heard the confessions of some seventy of the faithful. Not only did he return in April of 1853 to care for them, but he laid the foundation for the first church in the parish which is now St. Peter’s by purchasing the high school building in December of 1853. By 1857, when the new chapel of the converted classroom (there were rooms in the building for the priest) came under the care of the St. Peter’s Parish at Sandwich, Father Finotti had been for four years a priest of the Diocese of Boston and the pioneer of the Catholic church at Provincetown.

The immigration of the nineteenth century brought many Catholics into southeastern Massachusetts. To the Irish of an earlier day were added the Portuguese from the Azores, the French from Canada and others. A number of churches went up to accommodate these newcomers in the years after the Civil War. Father Lawrence S. McMahon, a graduate of the Class of 1851 from Holy Cross College, built St. Lawrence’s in New Bedford, one of the best churches in New England, before he became Bishop of Hartford in 1873.

The Portuguese settled in various colonies along the coast of New England not only in cities like Boston and Providence but also at New Bedford where many were whalers, and even at Fall River. The missionaries did not neglect them since there were two Portuguese Jesuits at Fall River in September of 1895 preaching a mission. Another mission was given at New Bedford the following October. Father Emmanuel Villéla, S.J., and Father John B. Justino, S.J., were interested in this apostolate.
to the Portuguese of southeastern Massachusetts.

Particularly noteworthy were developments among the French Canadians. By 1890, for example, they had built three churches in Fall River, two in New Bedford, and one in Taunton. And, cognizant of their heritage, they called upon the Jesuits from Canada to preach the parish missions. One parish, Notre Dame de Lourdes in Fall River, which dates from 1872, has two stained glass windows in its sacristy dedicated to Jesuits, one to St. Aloysius Gonzaga and the other to St. Francis Xavier, two saints very popular with the French Canadians.

Not many years after Father Robert Fulton, S.J. became President of Boston College in 1870, a Quaker lady from Boston, Mrs. Edward L. Baker, wished to dispose of property on Buzzards Bay in Fairhaven. On 19 February 1874, the Trustees of Boston College purchased 127 acres of the Baker Estate for five thousand dollars. That marked the first formal establishment of a house by the Jesuit Fathers in southeastern Massachusetts.

The house itself was a three-story structure that served as a summer residence and a retreat house for the Jesuits. The land, which is recognized today as Pope Beach and Priest's Cove (sometimes called Jesuit Bend), was sold to a James F. Smith by the Trustees of Boston College for one dollar “and other valuable considerations” on 14 May 1901. It was a place where the Jesuits of the eastern seaboard could gather between the closing and opening of the school year. Father Edward A. McGurk, S.J., was the first Jesuit to die at Fairhaven (3 July 1896) just as Mr. Gilbert E. Cuttle, S.J., a native of Fall River, became the first Jesuit to die in that city (13 February 1900), and both are buried at Holy Cross College in Worcester.

III

Southeastern Massachusetts, which had been part of the Diocese of Providence between 1872 and 1904, had William Stang as First Bishop of Fall River. Although his term in office from 1904 to 1907 was extremely short, it is noteworthy not only because it marked the beginning of the contemporary period but also because Bishop Stang established St. Francis Xavier in Hyannis, a parish dedicated to a Jesuit saint, in 1902.
This church, it will be recalled, is the one that gained national prominence in the early 1960s because of President John Fitzgerald Kennedy who worshipped there.

Bishop Stang's successor was Daniel F. Feehan who was Bishop of Fall River from 1907 to 1934. While he was the only bishop from New England who was not present at the celebration for the tercentenary of the arrival of the Jesuits on Mount Desert Island in 1913, his relationship to the Society of Jesus was evidently not hostile. For he not only graduated from the Jesuit College Sainte-Marie in Montreal, but he established a parish in honor of St. Francis Xavier in Acushnet in 1916 and he had his priests making their annual retreats at the College of the Holy Cross in Worcester. And during his episcopacy the presence of the Jesuits on Cape Cod began to manifest itself.

However, it was during the episcopacy of Bishop Feehan's successor, James E. Cassidy, who was Bishop of Fall River from 1934 to 1951, that the Jesuit presence in southeastern Massachusetts grew. By the late 1940s, the Jesuits could be found as assistants during the summers at Buzzards Bay, Sandwich, Hyannis, Provincetown, Woods Hole, Edgartown, Nantucket and elsewhere. This was an ironic development since it was well known that Bishop Cassidy very reluctantly authorized visiting priests to work in his diocese. And he was not at all enthusiastic about religious priests, whether they were Jesuits or not.

Early in his episcopacy Bishop Cassidy manifested a certain lack of enthusiasm for the Jesuits. For when Father James T. McCormick, S.J., a native of Taunton and Provincial of New England, sought to purchase the Ames Estate in North Easton as a tertianship, the Bishop discouraged it. The Jesuits turned elsewhere and purchased property in Pomfert, Connecticut, where they opened St. Robert's Hall in 1935. That same year, the Holy Cross Fathers, working through a third party, purchased the Ames Estate and Bishop Cassidy was forced to tolerate the establishment of Our Lady of Holy Cross Seminary until Stonehill College opened there at North Easton in 1948.

Nor did it help relations between the Bishop of Fall River and the Jesuits when America, the Jesuit weekly, recognized the talents of Doran Hurley, a native of Fall River who published a novel entitled Monsignor. The book, which is recognized as
a caricature of Bishop Cassidy, was selected by *America* in the spring of 1936 for the Catholic Book Club. Father Francis X. Talbot, S.J., who was the arbiter of literature at that time, included Hurley in his list of Catholic Authors published in the *Catholic Mind* for 8 April 1936. And for the next few years *America* published a number of pieces by Hurley whose portrayal of "Monsignor Flanagan" in his famous novel about a New England mill-town reminded the clergy of Fall River of their own bishop.

One priest who was effective in bringing Jesuits into the Diocese of Fall River was Father George C. Maxwell, the uncle of Father Joseph R. N. Maxwell, S.J., Father Maxwell had built St. Theresa's in Sagamore in 1926 when he was pastor of Corpus Christi in Sandwich, and he had the Jesuits assist him at Sandwich and later at Saints Peter and Paul in Fall River. This was particularly true after his nephew was ordained a priest on 20 June 1932. When Father Joseph Maxwell became President of the College of the Holy Cross in 1939, the Jesuits there were welcomed at Saints Peter and Paul. Earlier they had covered St. Rose of Lima at Horseneck Beach for St. John the Baptist of Central Village, where Father Patrick H. Hurley was pastor, before the hurricane destroyed the mission in 1938. And other Jesuits helped Monsignor Henry J. Noon on weekends at St. James' in New Bedford when he was pastor there.

Father Joseph R.N. Maxwell, S.J., was a native of Taunton where he had been a student under the Religious of the Congregation of the Holy Union of the Sacred Hearts at Immaculate Conception School. When they celebrated their golden jubilee in 1936, Father Maxwell wrote a short history of the congregation which was published that year. He had a distinguished career as President of Holy Cross College, Boston College and Cranwell School and went on to follow the example of his illustrious uncle by building churches as a Jesuit missionary in Jamaica. Before he died at the age of seventy-two in 1971, Father Maxwell had hoped to establish a Jesuit residence at Centerville so that retired Jesuits could be of service to the Catholics of Cape Cod. Unfortunately, his death cut short this undertaking.

Another Jesuit who came into prominence during Bishop
Cassidy's time was Father J. Bryan Connors, a native of Fall River, who had entered the Society of Jesus in August of 1918. Ordained on 16 June 1931, he was associated with the College of the Holy Cross from the early 1930s. He taught English, moderated the Music Clubs, directed the Alumni Association, gave Lenten courses and the Novena of Grace around Worcester and took parish calls in the Diocese of Fall River. Shortly before Father Connors died on the 24th of October 1970 at the age of seventy-two, Humberto Medeiros, newly installed as the Archbishop of Boston, paid Father Connors a special visit in the infirmary at Holy Cross. It was a gesture indicative of the high esteem in which the Jesuit was held by the former chancellor of his native diocese.

William A. Donaghy, who was ordained a priest on 21 June 1941, was a native of New Bedford and a leading Jesuit of this period. An associate editor of America, author of two books, retreat master and superior of Campion Hall in North Andover, he became President of Holy Cross College on 31 July 1954. An eloquent speaker, he was without a peer in his best years. Before his death at the age of sixty-six in 1975, he had returned to the classroom at Holy Cross College to teach English. His brother is the distinguished Maryknoll Bishop Frederick A. Donaghy of Formosa.

Whether or not these three priests helped to make Bishop Cassidy more agreeable to the Society of Jesus is not clear, but it is true that the Bishop was interested in having the Jesuits enter his diocese and run a high school in the Fall River area. As late as February of 1951, when Father Terence L. Connolly, S.J., a native of North Attleboro, a town in the Diocese of Fall River, was visiting Fall River, Bishop Cassidy went out of his way to impress this upon the Jesuit. Although Bishop Cassidy had made similar soundings previously, the Jesuits did not consider seriously the prospect of a high school in Fall River until after Bishop Cassidy's successor came into office.

Moreover, the Jesuit relation to southeastern Massachusetts was evident in other ways during Bishop Cassidy's time. One was "The Crusader Cottage" at Onset where a half-dozen or so of the priests from what are now the dioceses of Fall River, Springfield and Worcester gathered during the summer months. Under
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the aegis of Monsignor George S.L. Connor of the Class of 1907 at Holy Cross College (on 18 October 1955, he established a scholarship at that college), this was a house located on a hillside off Bay View Road. After Monsignor Connor died in 1962, it came under the direction of the Dolan brothers (James and William), priests of the Diocese of Fall River.

Another house on Cape Cod with a Jesuit relationship was “The Crusader” at New Silver Beach. Here Father Alexander J. Hamilton of the Class of 1886 at Holy Cross College flew the colors of his alma mater. Pastor of St. Margaret’s in Brockton since 1911, Father Hamilton died on 10 August 1948 and was buried in the Jesuit Cemetery at Holy Cross College. Although he left the cottage to Holy Cross, the Jesuits turned the property over to the St. Vincent de Paul Society which disposed of it.

A third example of a connection with a Jesuit school was the camp which Joseph A. Paré of the Class of 1924 from Holy Cross set up for boys at Dennis. Utilizing the thirty acres that included the Nobscussett Hotel, a popular spot at the turn of the century, he kept up the operation from 1937 to 1957. After closing the camp, Mr. Paré divided up the property for the construction of homes. Today, one road in the area, Linden Lane, stands as a reminder of a bond between Dennis and Holy Cross College.

Bishop Cassidy’s successor was James L. Connolly and he was Bishop of Fall River from 1951 to 1970. The Jesuits of both Boston College (1953) and Holy Cross College (1955) honored the new bishop by each conferring an honorary degree upon him when these schools were under presidents (Father Maxwell and Father Donaghy) who were native sons of the Diocese of Fall River.

As far as the relationship of Bishop Connolly and the Jesuits in southeastern Massachusetts is concerned, the major accomplishment is Bishop Connolly High School in Fall River. The prospects for a high school in Fall River improved once the Jesuits had decided in the spring of 1963 that it was not suitable for them to accept an invitation to open one in Springfield. Bishop Connolly’s invitation to open a high school in Fall River was one that the Jesuit provincial, Rev. John V. O’Connor, S.J., had no difficulty in accepting because the proposal did not pre-
sent the financial problem that was evident in the Springfield case. The Jesuits began at Fall River in 1966 and the Bishop provided them with a new school at 373 Elsbree Street in 1967.

Also, the Jesuits had the help of six Brothers of Christian Instruction when they came to Fall River. These Brothers, who are no strangers to the Society of Jesus, have their headquarters in Alfred, Maine, and used to run a high school in Biddeford, Maine, St. Louis (the French name for the Jesuit Saint Aloysius) from 1929 to 1970. One of their founders, Jean-Marie de La Mennais, insisted that they must follow the spirituality of Saint Ignatius of Loyola. Thus, they are not unlike the Sisters of Notre Dame de Namur whom Father John McElroy, S.J., brought to Boston in 1849 to run St. Mary's School since they too follow the ascetical theology of the Founder of the Society of Jesus.

Moreover, the Jesuits established a retreat house and summer residence in South Dartmouth during Bishop Connolly's time. As far back as the early 1950s, when they were looking for a replacement for Manresa Institute on Keyser Island in South Norwalk, Connecticut, a delegation of Jesuit consultors visited Mashnee Island. The proposed site had been suggested to them by Father John A. Mattimore, S.J., who had spent many summers as a priest on Cape Cod, but the consultors rejected the island located below the Bourne Bridge on Buzzards Bay. What looked like an abandoned wilderness on an overcast day has turned out to be one of the flourishing resort areas on Cape Cod today. The Jesuits, instead, purchased the former Granliden Hotel in Sunapee, New Hampshire, in 1954 as a replacement for Keyser Island.

However, the Jesuits remained in New Hampshire for slightly more than a decade before they established themselves at the former estate of Edward Howland Robinson Green in South Dartmouth. More popularly known as Colonel Ned Green (he had attended St. John's College for one year back in 1885-86 and his sister Sylvia bequeathed to that institution, now Fordham University, $2,400,000), he built a mansion in 1921 at a cost of $1,500,000. The property went to the Massachusetts Institute of Technology in the 1950s before the Jesuits acquired it and turned it into Our Lady of Round Hills.
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Retreat House in 1966. With the decline of the retreat movement in the aftermath of the Second Vatican Council and the need for revenue, the Jesuits sold the property in 1974 despite the major renovations that they had made on the building.

At Woods Hole a number of Jesuits who were interested in biology gathered in St. Joseph's parish where the Woods Hole Oceanographic Institution is located. During the 1950s, their number was so large that a generous benefactor made possible a residence set up by the diocese that became known as the Mendell House. Thus, it was possible for many present Jesuit biologists from throughout the United States to study during the summers at Woods Hole.

Moreover, the Jesuit connection with St. Joseph's itself goes back to before World War I. It is evident in the statue of the Sacred Heart which was given in memory of a diocesan priest, Father Timothy J. Duff, who was the uncle of Father Edward J. Duff, S.J., of Holy Cross College. It was in the house of Father Ed Duff's grandmother, located across from Mill Pond, that Mass was said for nine years in Woods Hole before St. Joseph's was opened in June of 1882. And it was Mary Lynch, an aunt of the Jesuit Father Duff, who walked the distance from Woods Hole to Falmouth to purchase the land for the present church in that town at the direction of Reverend Cornelius McSweeney for whom she worked as housekeeper at St. Joseph's.

Perhaps the most unusual story in the history of the Jesuits in southeastern Massachusetts has to do with Father John P. Haran, S.J., who was helping as an assistant priest at St. Peter's in Provincetown. On 16 July 1965, he was fishing off Wood End on the Inca, a vessel under Captain Jerry Costa, when the Jesuit caught a 660-pound tuna. The giant fish measured 96 inches in length, 74 inches in girth, and had a tail spread of 34 inches. The event was reported in the Cape Cod Standard Times the following day with a picture of the catch. Recalling the event more than a decade later, Father Haran, who taught for many years at Holy Cross College, said that it was "probably the biggest fish ever caught by a priest in the history of the world."

Daniel A. Cronin, who became Bishop of Fall River in 1970, is no stranger to the Jesuits. He knows them not only as
his former teachers at Boston College High School from which he graduated in 1945, but also as his former professors at the Gregorian University where he studied later and earned a doctorate in theology (summa cum laude) before his ordination in 1952. As Bishop of Fall River, he has not chosen to have Bishop Connolly High School go coed, as some Jesuits proposed shortly after he came into office. As far as different apostolates are concerned, at least one Jesuit has been teaching philosophy for the past three years at Southeastern Massachusetts University and Bishop Cronin has accepted the assistance of individual Jesuits on a full-time basis in his parishes.

About fifty natives of southeastern Massachusetts have become Jesuits in the history of New England. A number of these have been influenced by the French Jesuits who came down from Canada and preached missions in the French churches of Fall River and New Bedford. Others have come from Taunton and elsewhere. Of the departed, mention can be made of Father Edward S. Swift, a native of Taunton, who worked winning converts for Christ while he was at Boston College High School, and Father Edward F. Donahue, a native of Wareham, who bore with fortitude the illness that plagued his last years. Among the living, Father Alfred R. Desautels, S.J., a native of Fall River, is unique because he is one of the few American Jesuits who earned a doctorate at the University of Paris (1955) and the only Jesuit at Holy Cross to have been honored by the French Government with the honor of Chevalier de l'Ordre des Palmes Académiques.

The Jesuits, then, have an interesting history in the southeastern section of the Bay State but this should not overshadow one of the richest aspects of that heritage. It is the number of graduates of Jesuit schools such as Bishop Connolly High School, Boston College and Holy Cross College, as well as from other Jesuit schools, who are contributing to the life of the people in this part of Massachusetts. While they number about 1,000 from the colleges alone, they constitute a great hope for a brighter tomorrow in this part of the Bay State.