

## Chapter Thirteen

ESTABLISHING A TERTIANSHIP

Until 1933, the New England Province had no tertianship of its own. Those eligible for this training went to a variety of places, chiefly St. Andrew's. Others went to Cleveland, Port Townsend in the Oregon area, St. Bueno's, the Ancient Abbey in Tronchiennes, Paray-le-Monial and Florence. By 1933 an arrangement was effected to have a tertianship within the province. The first tertianship made use of a facility which belonged to Boston College, and for whose faculty it had its chief but not exclusive use during the summer months and occasional longer holidays or weekends during the school year. This Boston College property was Bellarmine House in Cohasset, Massachusetts. Fr. Louis J. Gallagher, when rector of Boston College (1932-1937), realized that the Jesuits at that time were, as a group, tied up with summer school teaching and administration six days a week for five weeks. Hence they could appreciate a vacation spot, not too far away, to use from Friday afternoon, or Saturday noon, to Sunday evening. With prices even on large and valuable estates considerably reduced by depression-time prices, Fr. Gallagher was able to acquire the Brown estate for \$65,000, according to the official Boston College triennial history.

In his unpublished memoirs of which an excellent copy is in the province archives, Fr. Gallagher makes it known that he received the cost of the place from a venerable Boston archdiocesan priest who was a Boston College alumnus. He supplies no name of the anonymous donor, and speculation here is idle. Until the memoirs were available but unpublished, it was commonly believed that college funds had procured the place. Hence there was no early guessing as to the anonymous donor.

The Philomatheia Club assisted in furnishing the place and enjoyed for themselves and their friends an open-house day prior to the first villa season. In those days, Fr. Edward S. Swift, a converted minister and then an operarius at the Immaculate who took colorful pictures of such events, caught scenes of the ladies traversing the lawns where bocce was later played and the gardens leading up to the cabins at the top of the property. In such a scene could be seen Miss Marcella Eberle, the sister of the late Fr. George Eberle, and of Charley, the long-term distinguished missionary in Jamaica. Marcy, as she was called, was one of the extremely generous benefactresses of the New England Province, and it is fitting here to commemorate her largess.

The 1933 villa season for the Boston College community had to be curtailed since on the evening of September 1, 1933, a tertianship

opened there. Fr. John M. Fox, whose sixteen years at Holy Cross had concluded at the end of July along with his six years rectorship, was the tertian instructor and superior. Fr. Fox's knowledge of the Institute may have been rather ordinary, but his kindness and gratitude would be rather hard to surpass. The first minister was a classmate of the first group of tertians -- Fr. William A. Lynch. He was both the tertian house and the province treasurer. Fr. William J. Conway, who had arranged the first living arrangements at Weston, had been minister there from 1924-25, and superior at Keyser Island in a slipshod fashion from 1925-31, was the spiritual father. It was to this post of spiritual father combined with house treasurer that Fr. Fox tried to induce Fr. John D. Wheeler, from Holy Cross. Fr. Charles L. O'Brien, a former Springfield diocesan priest, had Cohasset as his headquarters for retreat and novena work. Fr. O'Brien had been a novice at Yonkers from 1918 to 1920, but his second year was spent at Brooklyn Prep. Three brothers were also stationed at Cohasset. Br. Thomas Glennon was the cook, Br. Michael Walsh was engineer and robe room custodian, and Br. Thomas J. Howarth was buyer, porter and assistant to Fr. Lynch. In later years he was secretary of, and influential contact man for the Jesuit Seminary Guild. He died in 1956 after an open-heart operation at Georgetown Hospital. The Seminary Guild owed much of its influence to his gentlemanly ways and efficiency.

As to the seventeen pioneer tertian fathers at Cohasset, many will be noted as among the pioneers at Weston in January, 1922. The entire group consisted of Arthur Campbell, Joseph Clink, John Cox, Frank Coyne, Richard Dowling, Leo Fair, Fred Gallagher, James Gavin, Francis Horn, John Hutchinson, Charles Kenney, James McLaughlin, J. Gerard Mears, Anthony Meslis, George Murphy, Patrick Nolan and Francis Toolin. Fr. Clink and Fr. Horn had been assigned to tertianship after finishing theology in 1932. The others had finished theology in 1931, and then taught for two years. As a form of trial, the tertians spent a month at St. Mary's in the North End caring for Haymarket Relief patients and performing house duty at St. Mary's. They also served on a monthly basis as chaplains at Boston City Hospital. During the Lenten season they assisted the mission band, especially with the numerous demands for novenas of grace. When the first year of tertianship concluded at the end of June 1934, Cohasset was once again available for a Boston College vacation season.

When the second group of sixteen tertians came on September 1, 1934, one of the previous group had been assigned as minister. This was Fr. Leo A. Fair. When Pomfret opened as a tertianship, he was minister there until he was appointed superior at St. Mary's in 1949. When St. Francis Xavier Chapel (now the Xavier Oratory) opened on the first floor of 126 Newbury Street in Boston in early 1956, Fr. Fair was its first director. He was forced to relinquish this work when crippling arthritis made his labors impossible. Where ever he was, at Holy Cross, tertianship, St. Mary's or the Xavier Chapel, he was a perennial source of enjoyment and hilarity for others. He died on

July 11, 1972.

The second and last group of tertians at Cohasset contained only one of the Weston pioneers, Fr. Harry Macleod. Most had been teaching two years since concluding theology: J. Bryan Connors, John Clive Proctor, Bill Duffy, Joe FitzGerald, Pat Foley, Frank Hart, Bill Johnson, (Big) Ed Sullivan and Lemuel Vaughn. Three had been teaching three years: Tony MacCormack, Clarence Sloane, and Joe Walsh. One (John C. Ford) came after one year of teaching psychology at Weston. One (Frank Carroll) came directly from theology. The Nestor of the group was Fr. Frank C. Finan (the Judge) who had been ordained at Weston in the pioneer class of 1927.

There were some changes in the staff. Br. Howarth and Br. Glennon were gone, replaced (if that can be said) by Br. McGuinness and Br. Fahey (the Bird). Fr. Louis Logue came from Holy Cross to be house treasurer. Fr. Tivnan replaced Fr. Conway as Spiritual Father and inaugurated more full-time retreat work. With the departure of the tertians in June, 1935, Fr. Tivnan became superior and director of Cohasset as a retreat house when it was not being used as a recreation place. In the meantime, a full-time house of retreats was sought and found at North Andover. It was nearly readied when its intended head, Fr. Tivnan, died suddenly of a heart attack in the New York Cenacle on March 31, 1937. Realizing the onset of a heart attack, Fr. Tivnan used the house phone to summon the chaplain. To this younger priest he made it evident that it was on the back of his hands that he as a priest was to be anointed. His presence of mind and self-assurance, seen in his life, characterized his dying moments. Cardinal Spellman (then an auxiliary bishop in Boston) and a former student of Fr. Tivnan at Fordham, at his own request said the funeral mass in the library auditorium of Boston College. He gave, what was then unusual, a eulogy at the end of the service.

Even before the first year of the tertianship had concluded, search had begun for another location. On May 22, 1934, Fr. James H. Dolan and the province treasurer, Fr. William A. Lynch, visited in Pomfret, Connecticut the Clark estate immediately adjoining what latter was to become St. Robert's Hall. At this time, the Clark property was owned by the Greek Orthodox Church. It had 30 acres, and a fire-proof house with 26 possible living rooms. The following day they visited in Wethersfield, Connecticut a former property of the Y.M.C.A. which had more recently served as a nightclub. The property consisted of 16 acres, and again had 26 private rooms. Along with Fr. Peter Dolin and his brother, they called on Bishop McAuliffe, then in residence at St. Thomas Seminary, Bloomfield, Connecticut. On June 4, Fr. Dolan and Fr. Lynch, this time accompanied by Br. Howarth and Br. John Connolly, drove to view the Newtown Academy two miles from Bethel and some eight or ten miles from Danbury, Connecticut. Despite advance favorable publicity, this place was judged unsatisfactory either for a tertianship or for a school. One would gather from some later remarks of Fr. McCormick, that places had also

been examined during this year 1933-34 in New Hampshire and perhaps even more places in Connecticut. The Bond estate in the Avon area had been brought to attention as a possible location. Attention now turned to the possibility of a tertianship on some existing property.

In the August 19, 1934 meeting of the province consultors, it was disclosed that several graver fathers had written to Fr. General declaring that the villa site at Cohasset was very unsuitable for a tertianship. Fr. McCormick indicated that with his own realization of the inadequacy of Cohasset as a permanent tertianship, he had sought out many places in Maine, New Hampshire and Connecticut. One possibility stood out -- the use of Keyser Island, where a new building could be erected for a tertianship at a cost of \$150,000. The consultors favored this plan, and proposed the needed money be acquired by liquidation of some assets rather than by a loan with its requirements for special authorization. On August 31, Fr. McCormick wrote to Rome for permission to build a tertian house at Keyser Island with a fund of \$150,000 acquired either through use of assets or by loan. This date incidentally was the one on which the newly promulgated Instructio had arrived, and Fr. Daniel O'Connor was named Commissarius.

At the October 22, 1934 consultors' meeting there was available Fr. General's reply dated September 29. He had two doubts on the wisdom of building a tertianship at Keyser. That place, as Cohasset, was a summer villa, and Keyser by reputation was excessively damp and consequently unhealthy. If this project were to be pursued further, assurance was to be found that \$150,000 would really suffice. This response, although not an outright refusal, appears to have been the end of a proposed tertianship structure at Keyser Island.

In the resumed search, satisfaction was found in the Ames estate in North Easton, Massachusetts within the Fall River diocese. On October 25, Frs. McCormick, Dolan, Fox, Gallagher and Lyons visited this estate in the company of Mr. Riley, from the John J. Ryan Realty Company. This company was recommended by Msgr. Francis Phelan, then Chancellor of the Boston archdiocese. On October 27, two days later, Fr. John M. Fox approached Bishop James Cassidy on the purchase and use of the estate for purposes of a tertianship. Just what thoughts went through the bishop's mind, one cannot say. One of his former diocesan officials had stated that a few years prior to this meeting, the bishop had proposed in writing the establishment of a Jesuit education venture in the Fall River diocese. No reply, according to this account, was ever received -- no, yes, no, no, no, perhaps. What he told Fr. Fox was that he would not grant the request because there was already too much tax-exempt property in the diocese. It is of course true, that within a very short period of time the Holy Cross Fathers were authorized to procure the Ames estate, originally for a noviceship, and later also for Stonehill College.

The next major attempt to acquire a location was the planned

acquisition of Hardcourt, the Kuhnhart property, in North Andover. Again accompanied by Mr. Riley, Frs. McCormick, Dolan and Fox visited the estate. While finding it satisfactory, they nevertheless inspected further places. Thus on November 3, three other estates were visited -- the Gardiner, Alger and Prince, but none of these three were considered suitable. On November 12, the remaining consultors visited North Andover and were agreeable to its purchase. So Hardcourt became the chief choice. Just as the sudden offer of Newbury Street for a provincial residence had undone the Boston and Roman permission to procure a place on Bay State Road, so now a sudden bit of information turned the consultors to a consideration of the Hoppin property in Pomfret, Connecticut, a town in which a search had been already made on the adjoining Clark estate.

It is interesting to note that Pomfret even in a small way had been cared for earlier by Jesuits from Holy Cross. In the Maryland Province catalogue from 1849-50, Fr. James Logan was listed as a full-time operarius out of Holy Cross for New London, Norwich and Pomfret. This work had been inaugurated at the request of the first bishop of Hartford, John Tyler, the cousin of Virgil Barber. Tyler had been among those who had been educated toward the priesthood at Virgil Barber's School in Claremont, New Hampshire. In 1843, he was appointed first bishop of Hartford, a diocese which included not only Connecticut, but Rhode Island as well. From 1844, Tyler lived in Providence as did his two successors until the separate diocese of Providence was established in 1872. The labors of Fr. Logan ended tragically in May, 1850, when he became a victim of smallpox in New London. At the time of his fatal illness, he was preparing children for confirmation. Initially, because of fear of plague, he was buried in New London, but about one year later his remains were transferred to the Holy Cross College cemetery. Fr. Peter Blenkinsop took up the labors of Fr. Logan until a diocesan resident pastor was appointed to Norwich and New London in 1853. Fr. Blenkinsop was stationed at Holy Cross from 1847-1857, and was rector there from 1854-1857.

Another Holy Cross Jesuit was also active in Pomfret. This was Fr. Anthony Ciampi who had volunteered as a scholastic of the Roman Province to join the Maryland Province in 1840 at the urging of Fr. John Early. Ciampi was President of Holy Cross on three occasions (1851-1854; 1857-1861; 1869-1872). He appears to have instructed in the Catholic faith Mrs. Clara Thompson, a resident of Pomfret who was received into the church in 1864. She received from Pope Pius IX, permission for a private chapel in her home. A letter of Fr. Ciampi to her on October 7, 1879, indicated that he planned to say Mass for her there during the following week. Prior to her death in 1890, when the privilege for the chapel in her home ceased, she had contributed generously to the building of Holy Trinity parish church in Pomfret during 1885-1887. 82 letters of Fr. Ciampi to Mrs. Thompson are now in the Holy Cross archives as well as a letter received from another of her friends. These letters were the gift to the college by an Elizabeth Thompson.

The conversation which turned consideration seriously from North Andover to Pomfret was between Br. Thomas J. Howarth, a Putnam native, and a lawyer friend, Mr. Archie McDonald. The latter was the attorney for a bank interested in selling a piece of property in Pomfret to settle the M.F. Hoppin estate. As a client with the bank, he had a Mrs. Whitehead, the stepmother of Courtland Hoppin, who was the heir to the property under consideration. Up to the present, the land was not officially for sale, but since Courtland Hoppin had resided in England with no seeming intention to return, it might be concluded he would sell if a satisfactory offer were made. However, there were still some unsettled legal problems on the whole Hoppin estate and there was a doubt whether the property would be tax-exempt. This latter difficulty seemed easily solved, and on December 9, 1934, Fr. McCormick announced that there was word from Mr. Wheeler, the lawyer for the estate, that legal problems on the estate were all but clarified, and that the property could be had for an offer of \$35,000. The next day those consultants who had not seen the property were scheduled to inspect it. As to the needed money, it should be noted that a previously contested bequest had been settled with \$40,000 made over to the province and the possibility of another \$20,000.

Action came fast with two competing permissions. On December 9, 1934, there was an announcement of Cardinal O'Connell's authorization on Hardcourt. Fr. General's permission was sought for the Pomfret purchase. Prior to receiving this permission on December 24, 1934, Fr. General had replied favorably to the earlier request for the permission to buy at North Andover. Hence along with his December 24th permission for the Hoppin property came a cancellation of the permission to buy Hardcourt. Either just before (December 18) or after (December 27) this December 24th Roman permission came, a visit was made to Bishop Maurice F. McAuliffe for his approval of a second entrance into the Hartford diocese. The first entrance into that diocese had come in 1889 under Bishop Lawrence McMahon, with the purchase of Keyser Island. During this same December 1934 visit, the bishop informed Fr. Provincial that he would consider the earlier request to establish a secondary school in the diocese. The oral approval given that day on Pomfret was confirmed in writing on December 31, 1934.

The Hoppin property of 130 acres could be approached in two ways. One road led up from the area of the Pomfret railroad station where roads converged or all but converged from Norwich, Hartford and Providence. A second way of entering the property was by a road from Pomfret proper, parallel to the main thoroughfare of the town and then circling off to Abington where it joined a Hartford-Providence route. On entering the mansion through a small vestibule with a parlor to the right, one entered a two-story foyer some 30 feet in length and breadth. Two large plate glass windows gave a view of an extended back porch, a gardened terrace and a lawn sloping down to a swimming pool. From the porch one could view the buildings that faced one side of the road through Pomfret, including the structure of Pomfret School. Along the same main road, but not visible from the porch,

were the Rectory School, the Episcopal church and graveyard and the Ben-Grosvenor Inn (now gone). To the right of the foyer were two larger rooms with an inter-connecting floral conservatory. One became the chapel; the other facing the porch was the tertians' conference room. The inter-connection became the sacristy; the main chapel altar was the gift of Mrs. Sarah Muldoon. In design it resembled the main altars at Campion Hall, Loyola House, Bellarmine Hall at Fairfield. A statue of the Blessed Virgin in the main chapel was a gift in honor of Fr. Daniel Cronin, S.J. In the foyer and just outside the chapel was a fairly large pipe organ with double console, and another console on the first landing of the grand staircase leading from the foyer to the second floor. The organ at the time of the purchase of the house was valued at \$10,000.

There were other rooms on the first floor which came to be used as common rooms. To the left of the foyer and overlooking the back lawns was the Hoppin dining room which had to be extended outward to serve as a large enough refectory, done in the early months of reconstruction. Across a corridor from the dining room and to the left of the first steps of the staircase was the room that served for the faculty recreation room. To the right of the refectory and separated from it by a small passageway was the scullery and coffee haustus room; to the left was a kitchen. Across from part of the kitchen was a brother's recreation room, where tertians by weekly assignments gave points to the brothers after litanies at nine o'clock.

Since the front foyer went up two stories with its own smaller windows to let in light from over the porch, there could not be too many private rooms on the second floor. Roughly over the conference room was a large living room initially used by the spiritual father, and later by the tertian masters, when after 1939 the offices of the Superior and tertian instructor were separated. Across from it were two inter-connecting rooms, used chiefly for guests. Next to this and facing the front was the office and bedroom of the minister. Across the corridor which spanned one end of the foyer on the second floor was the room of the tertian instructor, and after 1939 the room of the Superior. Around a bend from there and facing the back lawns was the room of the treasurer, or of the treasurer and spiritual father when these functions were combined. A narrow corridor led to the end of the original building with space on both sides for the tertian's library. On the side facing the front were the quarters of the infirmarian, originally Br. Haggerty.

The third floor of the original mansion had more rooms since the foyer did not extend to that height. Over the room which became that of the tertian instructor in 1939 was a library having books not particularly pertinent to the actual needs of the tertians. During the first year of Pomfret, the house obtained a fine set of the Jesuit Relations, acquired cheaply in a Cornhill second hand book-store by Fr. Eugene Cummings and donated to Pomfret by Fr. William R. Crawford, the rector at 761 Harrison Avenue. The set was duly accessioned by

the tertian librarian, and each volume stamped with the great new seal of St. Robert's Hall. A few months later it was learned that the 73 volume set had been stolen one volume at a time from an estate in Milton and sold cheaply to the book dealer. The owner wanted to verify his set, but was dumbfounded on seeing the stamp on each volume. This, he insisted, made the set value-less, and he was willing to leave it at Pomfret for a small sum. The librarian was often told facetiously to be sure to imprint a good seal on all new acquisitions. Outside the library in the corridor were built-in shelves where sets of works were stored, including a set of the Woodstock Letters. In the main section of this third floor there were roughly five living rooms and in the most remote area toward the end of the original building, four or five more. There was also next to the library a subsidiary chapel with three altars.

The mansion, spacious as it was as a private residence, occupied only a small portion of the Hoppin property. North of the mansion and just inside the north entrance was a gatehouse dwelling, and next to it a large garage and storage area. Across the road to the south of the estate were barns, a tank house for water, a dwelling for employees and a large apple orchard. To the west of the mansion section of the estate were large fields and four wells, one of which was an artesian well. These wells had been dug by previous owners and gave an adequate supply of water. If 200 acres is taken, as some sources say, as the extent of the property, 170 acres were farm lands and 30 acres comprised the house and its immediate surroundings. If the total were only 130 acres, as another source says, the proportion of farm and cultivation land would be 110 to 20 acres. The cultivated portions of the grounds had flower gardens with ancient statuary, fine trees and shrubbery, especially rhododendrons at the south entrance way. Many trees and considerable shrubbery were destroyed in the 1938 hurricane.

After this modest description of the house and grounds, it may be appropriate to say where the town of Pomfret is located. With the tertianship closed since 1968, and the property sold, later generations of New England Jesuits might find Pomfret (or Pomfret-le-Monial as it was sometimes called) as unknown as Whitmarsh in Maryland or West Park on the Western banks of the Hudson, north of St. Andrew's. Both of these places were noviceships at one time; Whitmarsh intermittently to 1834, and West Park from 1877 to 1885. In both cases their people went to Frederick, another almost unknown place which was the location of noviceship, juniorate and tertianship from 1834 to 1903. Pomfret is in Windham County, the most northeasterly county of Connecticut, about ten miles south of the Massachusetts border and roughly equidistant from Hartford, Providence and Worcester.

Up until 1955, when massive flooding damaged railroad lines leading to and from Pomfret to Putnam, Connecticut, Pomfret was one of the many stops on the morning and evening New York, New Haven and Hartford train line from Boston to Hartford and once to Waterbury.

Hence, as tertians travelled for trials and weekend calls, they came to pass as they went east through Norwood, Franklin, Blackstone, East Douglas, North Grosvernedale, Putnam, and on, going west to Willimantic, Andover, Vernon and Manchester. Pomfret had one railroad station of some elegance due to earlier distinguished summer visitors, and two post offices. The one near to St. Robert's Hall was the Pomfret Center Post Office. The one just off the main thoroughfare of the town as one came in from Putnam or down from Woodstock, Connecticut, was termed plain Pomfret. In the early days of the Jesuits at Pomfret, mail addressed to Pomfret, Connecticut had to be personally collected at the Pomfret post office or awaited, while it was transferred slowly a mile or so across town to the Pomfret Center office.

In addition to the train service to Hartford and Boston, main roads went from or through Pomfret to neighboring towns and less neighboring cities. The nearest big town was Putnam, whose town hospital and doctors were used, and where the Daughters of the Holy Spirit (Holy Ghost Sisters) were serviced for mass and conferences. A train from Worcester stopped there and took passengers for Norwich and New London where connections were easily made for New York. But bus service also went north from Putnam through Webster, Oxford and Auburn to Worcester. Two main roads through Pomfret led east to Providence and west to Hartford. There was an interesting route south from Pomfret to Norwich through Brooklyn (the home of Moses Cleveland, founder of the city of that name in Connecticut's Western Reserve); Canterbury (which had the only congregational church in Connecticut to become Unitarian in the early days of that ecclesiastical transition); and Norwich-town. A parallel road led down a valley from Putnam to Norwich going through or close to the once prosperous manufacturing villages of eastern Connecticut, such as Moosup, Central Village, Danielson, Plainfield and Jewett City to Norwich. It was down such roads in more primitive conditions that Fr. Logan and his colleagues went from Holy Cross in the 1840's and 1850's.

The property at Pomfret was no more than bought than plans were devised to add a wing to the mansion under the supervision of Fr. James H. Dolan, then Socius to the Provincial. Mr. Joseph Raymond Hampson was engaged as architect. Mr. Hampson, whose business headquarters were in Pittsfield, had worked on sketches of a possible addition to Shadowbrook from the early days of Fr. John Lyon's rectorship. Hampson was an engineer who through experience in building had acquired competence as an architect, and in that capacity had designed and built many public buildings in Western Massachusetts and many of the structures at Deerfield Academy. When a formal training in architecture was demanded, he had associated himself with a professional architect. While hoping for the day when one of his designs would be used at Shadowbrook, he designed at least one building at Cranwell, and did minor engineering projects at Shadowbrook. By 1950, he had submitted on request detailed plans for a new structure at Shadowbrook, but Fr. Dolan as acting Provincial in 1950 had a partial

sum of money paid for these plans and proposed some different architectural approach.

But in 1935, Mr. Hampson worked actively with Fr. Dolan on the plans for the tertians' wing at Pomfret. Under these plans, 39 living rooms with running water in each room were to be added, with 13 on each of three floors interconnected with the three floors of Courtlands. A basement, largely above ground, was to have 18 altars. These plans were sent to Rome on February 3, 1935. A second set had to be submitted on March 22, 1935 and were approved on April 1, 1935. The point insisted on was the character of the open altars in the basement. Seven bids were received for the construction of the wing. The contract was awarded to the Walsh Brothers, the fourth lowest bidders, who earlier had been one of the bidders on Weston and constructed two buildings at Boston College. Although the purchase of the property only took place on May 4, 1935, authorization to begin construction had been obtained through the lawyer Alexander Wheeler, administrator of the estate of M.F. Hoppin. Also cooperative was Louise C. Hoppin, who after a brief period of childhood in Pomfret, had lived in Providence since 1874, when her mother, Louise Vinton Hoppin, the widow of Dr. Washington Hoppin, had died. The Hoppin family was originally a Providence one, engaged in the China and East India trade. One member of the family, William Warner Hoppin, had been governor of Rhode Island. Miss Louise, long identified with the Providence chapter of the Red Cross which she founded, died at the age of 101 in Providence on September 13, 1959. Also to confirm matters, St. Robert's Hall Seminary Corporation of Connecticut, had been incorporated by the Connecticut legislature as early as February, 1935.

Construction went on rapidly. When tertianship at Cohasset ended at the close of June, 1935, Fr. Fox took up residence in the gate house at Pomfret on July 3, 1935 along with Fr. Leo Fair and a few brothers. But they soon moved to Holy Cross and commuted when necessary. On August 19, Fr. Fox, Fr. Fair and Br. Haggerty, the newly appointed infirmarian, moved to Pomfret. They were soon joined by Fr. Dolan, Fr. Fred Gallagher, Br. John Cherry, the new cook, and Br. James (Okie) O'Connor, the sacristan. Br. McGuinness of the Cohasset staff was assigned to Iraq, where climate conditions effected his early return.

On September 1, 1935, there was a final inspection of the property and construction by Fr. Provincial James T. McCormick, Fr. James M. Kilroy, then rector of Weston, and Fr. Louis J. Gallagher, the rector at Boston College. That everything in the tertians' quarters was ready to receive the first group of tertians at six o'clock was due to a group of young fathers who had assisted Fr. Fair in this matter.

That evening 32 tertians arrived. All were from New England except two from Maryland and New York, who had been philosophers earlier at Weston. These were Fr. Raymond J. Kennedy and Fr. John B. (Barney)

Murray. The latter went on to a long career as a missionary in Ceylon. The former after a teaching career in psychology was a early leader in the movement to reclaim alcoholics, and also the pioneer in the work of retreat houses for youth. A severe shock disabled him for many years in his later life. Of the 30 New England tertians, 9 came directly from theology in keeping with a recent ordinance of Fr. General that tertianship should closely follow theology, unless special reasons suggested a delay. Since up to this time it was the usual practice for those finishing theology to be assigned for two years of teaching, another ten of these pioneer tertians at Pomfret represented such a group. In the effort to bring the completion of theology into closer proximity to tertianship, eight of these pioneers were men who had school assignments for only one year after Theology. The other three tertians had finished theology three years before. Fr. Frank V. Sullivan had taught history at Boston College and had been its moderator of athletics as well as province treasurer for a time; Fr. James M. Harney had been a missionary in Jamaica; Fr. Walter McGuinn had studied for a degree in Social work at Fordham. This combination of men from a variety of years tended to make this group not as homogeneous as later groups.

There was another reason for assigning men earlier than usual to tertianship in addition to the General's ordinance in this matter. This was the fact that for the first time special studies for priests in a variety of subjects was in the ascendancy. During the school year 1934-35, Fr. Daniel O'Connell, for the time being the commissionarius to put Fr. General's Instruction on education into effect by urging special studies as well as curriculum modifications, had visited the New England schools. He had also urged special studies on an enlarged scale.

Of the pioneer New England tertians finishing tertianship in 1936, twelve were assigned to special studies. Two (Fr. Haran and Fr. Drummond) went to Rome for the Gregorian biennium in theology and philosophy. Others went to Rome for longer specializations (Fr. Corcoran for ecclesiastical history, Fr. Risk for canon law, Fr. Monks for Oriental theology). Harvard accepted two -- Fr. R.G. Shea for classics and Fr. J.L. Burke for government. To John Hopkins was assigned Fr. Joseph T. O'Callahan for mathematics. Fr. William J. Kenealy laid the foundation for his legal career as professor and administrator by studying for a law degree at the Georgetown Law School. Fr. John E. Murphy went to the University of Galway for Gaelic studies and was the first of the longer-term graduate students to conclude successfully his work and thus be able to appear in the 1939 Boston College commencement exercises with his colorful robe, hood and cap. Fr. John Long was accepted for Classics at Toronto. Fr. Joseph Doherty initiated studies in archeology in Cambridge, England which were to bring him to the Middle East for important diggings. Of these twelve, eight concluded them satisfactorily.

A few other events of this first year are worthy of mention. On

December 3, 1935, Bishop McAuliffe blessed the house. In addition to the members of the community who were not away on trial, Fr. Provincial attended along with Fr. Socius and Br. Howarth. Benediction and a sermon were given by the bishop in the domestic chapel, followed by the blessing of each corridor and of the community rooms in both the mansion and the wing, as well as a few private rooms. Monsignor John Hayes, then Assistant Chancellor of the diocese, aided the bishop during the ceremony. On this occasion, Fr. Provincial recalled his earlier request for a secondary school in the diocese. The Bishop indicated his continuing interest, but believed that a later time would be more auspicious. The permission came in 1941 for a school in the Bridgeport area.

In addition to Fr. Fox and Fr. Fair, reference should be made to other original staff members. Fr. John D. Butler was the first treasurer, but a stroke incapacitated him while in Boston at Thanksgiving time. The spiritual father, Fr. Charles L. O'Brien, who came from the tertianship at Cohasset, was also hospitalized by a stroke in Canada at Easter time. He, along with Fr. Peter J. Dolin and Fr. Fred Gallagher were also employed in retreat work or mission band activity. Fr. Gallagher resided many years at Pomfret until he left for the armed service in World War II. Fr. Peter Dolin, like Fr. O'Brien, had been a diocesan priest. He had studied in Budapest for the Hartford diocese and had been ordained in 1912. At the time of his entrance in December 1920, he was assistant pastor in St. Lawrence O'Toole's in Hartford and assistant editor of the Catholic Transcript. The editor of this paper with strong and opinionated editorials was Fr. Dolan's mentor, Msgr. Thomas Duggan, Vicar-General of the diocese, rector of its cathedral and a leading candidate for the local bishopric during the troublesome inter-regnum from 1908 to 1910.

It is appropriate in view of our regular prayers and masses for benefactors to list the numerous donors of the nineteen altars in the basement wing, and four more in the main house. One hundred dollars was the standard offering for each of these altars, but in one instance the sum given was \$500, and in three instances it was \$250. This roll of benefactors includes James A. McMurray (2 altars), Marcella Eberle, Katherine M. Brown, Michael J. McGuire, Joanna McNamara, William Griffin, Mr. and Mrs. Vincent T. Roberts (2 altars), Josephine C. O'Leary, Annie McCarthy, the Joy sisters of Putnam, Mary A. Callahan, William St. George, Dr. and Mrs. John A. Foley, the Gregory family, Dr. Mary Moore Beatty, J. Hastings Blake, an altar through Fr. Charles A. O'Brien, S.J., and two altars in memory of Mr. and Mrs. Maurice Casey through Fr. Joseph P. Kelly, S.J. On November 23, 1935, through Fr. William F. Lynch, a gift of an undisclosed amount came from Mrs. Charles O'Malley of Chestnut Hill, to pay for the stations of the cross in the domestic chapel.

Even though these present chapters are designed to depict at present the formative years of the New England Jesuits in a vice-province and in an independent province, some overall statement on subse-

quent leaders at Pomfret might be added. Fr. John M. Fox continued as tertian instructor until his sudden death early after midnight on February 15, 1940. Because of deep and drifting snow of a violent St. Valentine's Day storm, no medical aid could come to the stricken man from nearby Putnam. After 1939, he had been no longer rector. Thereafter, the office of instructor and rector were regularly separated. The later tertian instructors were Fr. Raymond J. McInnis, Fr. William J. Murphy and Fr. James E. Coleran. Due to the occasional illness or other necessary absences, there were substitutes either for conferences or for long retreats. These interims were filled in by such men as James T. McCormick, James E. Risk, William J. Donaghy, and Edward A. Sullivan.

The first separate rector was Fr. Henry Brock, long a professor of physics at Woodstock and Weston. After the death of Fr. Charles Gisler, Fr. Brock being of German descent was appointed superior at Holy Trinity Church on Shawmut Avenue. Following Fr. Brock's rather brief term, came Fr. John H. Collins, a socius at Shadowbrook and a professor of poetry at Shadowbrook and Holy Cross. At the time of his appointment to Pomfret he was minister at Weston. Later he was long the director of the Jesuit Mission Office, and a minister, treasurer and spiritual father in province houses and Xavier. After an extended active life which included the translation and authoring of spiritual books, he resided at Boston College High School. The first of two former novice masters was the next rector. Fr. John Smith after a brief deanship with dignity at Holy Cross was novice master for twelve years. After an initial severe bout with skin disorders, he was appointed socius to the provincial, briefly superior at Keyser, then rector at Pomfret.

A young, prematurely gray man was the following rector -- Rev. Urban W. Manning, then, and later minister at Cheverus. He left this task on February 2, 1954 to become the first separate religious superior at Boston College in the primitive days of such a position. After a siege of poor health, he worked with zest in the Jesuit Seminary Guild until he returned to Portland to be a genuine Uncle Urban to a host of younger Jesuits. Fr. Forrest Donahue slipped away one day from 297 Commonwealth Avenue, supposedly to confer with Fr. Provincial on visitation at Holy Cross. In truth, he just went around Worcester to reach Pomfret with the secret-keeping Br. Edward P. Babinski, to be read in as rector at Pomfret at noon on February 2, 1954. Pomfret gave his outdoor flair an ample opportunity to cultivate its gardens and use its pool, and to serve nearby convents and somewhat more distant parishes in Springfield. Prior to this appointment he had taught both natural theology and dogma at Weston, and had been socius from 1945 to 1954.

The second former novice master to serve at Pomfret was Fr. John R. Post, a native son of Connecticut, early in Manchester, and later on in Bridgeport. He was a living reminder of the Shadowbrook fire of March 10, 1956, since in escaping by tied-together bed sheets he

had been seriously injured and long hospitalized. When Pomfret was denuded of tertians in 1968, Fr. Donahue returned to preside over its last days prior to the sale on March 14, 1972, to the Trustees of the Connecticut Laborers' Training Trust Fund for \$325,000.

When the tertianship closed at Pomfret in 1968, it was planned to continue it at Shadowbrook. There it would continue in the former juniorate quarters with its length curtailed somewhat and its emphasis more pastoral as had been the situation since the 31st General Congregation. But Fr. Coleran never had the opportunity to move from Pomfret to Shadowbrook. A severe operation in August disclosed a terminal illness. Hence, the tertians were quickly dispersed elsewhere or given a temporary reprieve on tertianship. Fr. Coleran died early on October 1, 1968 at St. Vincent's, Worcester, and was waked at, and buried from Weston, where he had taught Old Testament and had been rector prior to his six years as Provincial. For six months in 1942, he had been acting novice master as well. He had also served on loan to the Missouri province as tertian instructor for three years (1963-1966).

When fully himself, Fr. Coleran could be a kindly person, a pleasant raconteur. But in office, he could suddenly remember old, real, or imaginary grievances, and dash off fiery letters. Some happily went into the waste basket, but others were sent. Those who had to work closely with him could experience a strain due to these moods. No one could give or did give a freer hand to officials to do their jobs than Fr. Coleran, but there was often some bitter with the sweet. At the end of his term as provincial, he thanked me sincerely for what I tried to do for education and even for edification. His last gesture in early August of 1968 was to loan me a sport shirt to replace my more stodgy one at a Golden Jubilee in Pomfret. This was just before his final operation, and I never saw him alive again. It was my privilege to give the novices an eulogy on him at community mass at Shadowbrook. It was the least one could do for a flower-garden associate at Yonkers and at Lourdes' Shrine at Poughkeepsie, and as his province prefect.

All of these four instructors had had distinguished careers. That of Fr. Coleran has just been noted. Fr. Fox had been an ethics teacher for ten years and a six-year rector at Holy Cross, with kindness to, and appreciation of his community. Fr. McInnis had been a colorful regent at Holy Cross from 1917 to 1921, a professor of evening dogma with his well-known communion breakfast summaries of theses, and a director in the preaching and spiritual exercises biennium at Weston, from 1937 to 1941. Fr. Murphy's career was most extended -- a graduate school professor, a province prefect, a socius to a provincial, a rector of Boston College in its trying World War II years, a dean and professor at Shadowbrook, and a retreat director. His serenity and assurance brought about the custom of juniors and tertians referring to him as "Deus". His early crucial and enlightened votes in the 1965 provincial congregation won him the confidence of the

younger and middle age members, even though his choice was not equally palatable to those outside the congregation who wanted a more embattled crusader.



*B.C. Villa House, Cohasset, Massachusetts*



*St. Robert's Hall, Pomfret, Connecticut*