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### New England Province History

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1977

## The Jesuit Heritage in New England

Vincent A. Lapomarda S.J.

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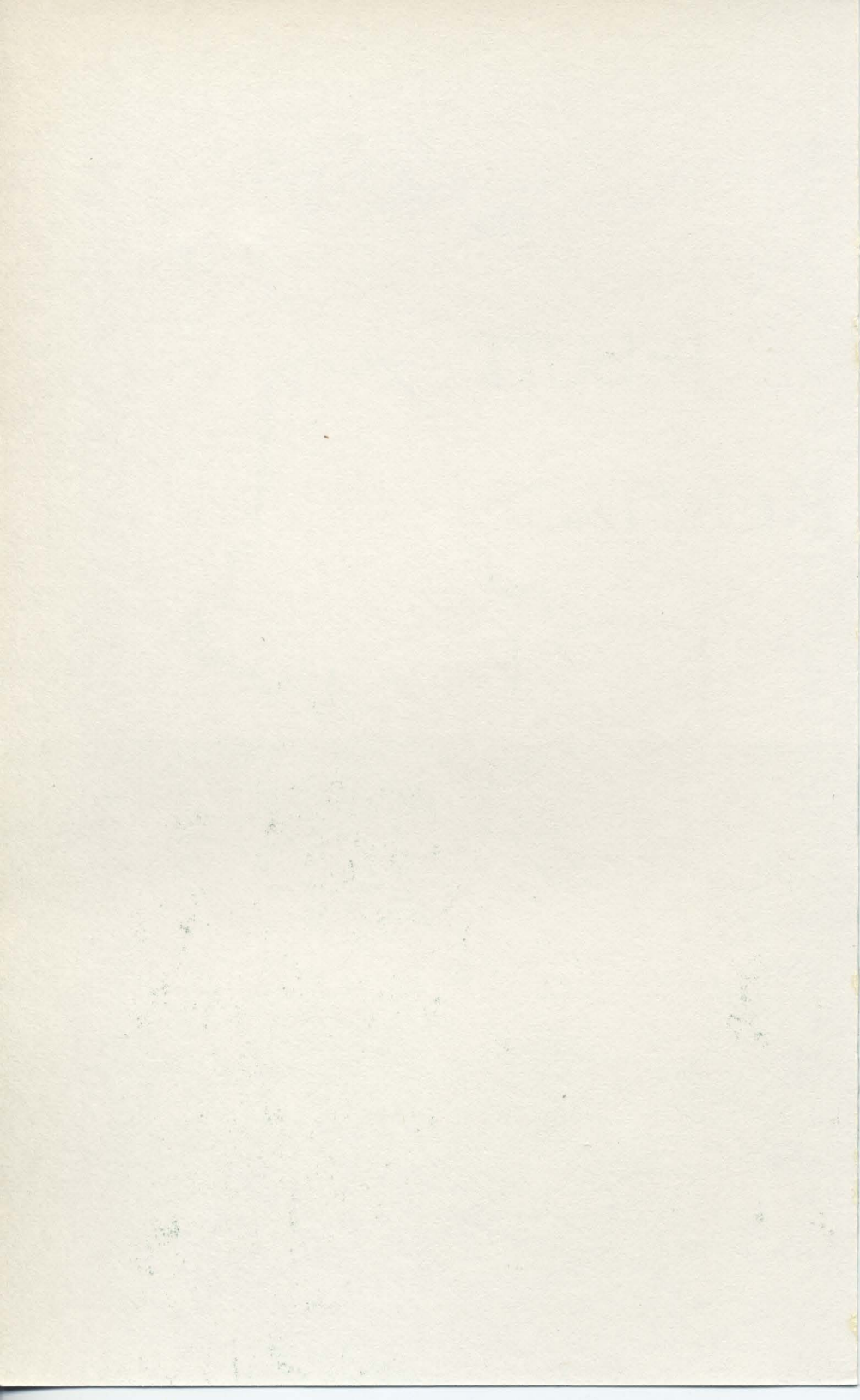


*in*

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*ENGLAND*

VINCENT A. LAPOMARDA









THE  
JESUIT HERITAGE  
IN  
NEW ENGLAND



**THE  
JESUIT HERITAGE  
IN  
NEW ENGLAND**

**VINCENT A. LAPOMARDA**

Worcester, Massachusetts  
1977

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*To the Memory*  
*of*  
**BENEDICT JOSEPH FENWICK**  
**(1782-1846)**  
*Jesuit*  
*Second Bishop of Boston*  
*Founder of the College of the Holy Cross*





## PREFACE

In his book, *The Proper Bostonians* (New York, 1947), Cleveland Amory has a map of the nation from the viewpoint of the Bostonian. It is a distorted one that emphasizes Boston while most other places are considered of little importance. This is not unlike the view that many Jesuits have of their own history in New England. Although Boston has dominated the rest of New England in providing the manpower for the Society of Jesus in this part of the United States, the story is not restricted to the Boston area or even to Massachusetts itself.

The present work, which attempts to convey the richness of the Jesuit heritage in the New England States, is designed to give the reader a knowledge of the relationship of the Society of Jesus to each of these states. It is part of a larger story that finds its origin with the approval of the Society of Jesus in Pope Paul III's *Regimini militantis Ecclesiae* of 27 September 1540. Since that time, the Jesuit Order has weathered the worst crises of modern church history including its own suppression by Pope Clement XIV whose document *Dominus ac Redemptor* of 16 August 1773 declared the dissolution of the Society of Jesus. Restored by Pope Pius VII on 7 August 1814 by promulgation of *Sollicitudo omnium ecclesiarum*, the Society of Jesus has expanded throughout the world and advanced the cause of religion and civilization to such an extent that its contributions are recognized by many nations.

I have written this work without the footnotes common to academic history so that the reader can enjoy it without being distracted. While this is a personal decision, it is similar to the one implemented by the historian Page Smith who in his recent two volume history of the American Revolution, *A New Age Now Begins* (New York, 1976), found it more beneficial to dispense with such documentation and to provide an essay on

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the sources. Recognizing this duty of the historian, I have provided a bibliographical essay at the end of this work to enable the interested scholar to locate the important sources and to advance the work on the Jesuit heritage in New England. If the reader gains a knowledge of the people and events as well as an appreciation of the landmarks, historic sites and places of interest with respect of the Jesuits in New England, then this book will have served its purpose.

No extensive work exists on the Jesuits in New England. I came to write this book after doing research for an article requested by Father Clement J. Armitage, S.J., Editor of *The Jesuit*, in conjunction with the American Bicentennial. Although I finished the article, which was published in the winter 1975-76 issue of that magazine, my fascination with the subject was so genuine that it became the substantial work of my sabbatical during the 1975-76 academic year. Fortunately, owing to the generosity of The Jesuits of Holy Cross College, Inc., and Father John T. Seery, S.J., the Rector of the Jesuit Community at the College of the Holy Cross, this work is being published.

This year 1976 is a particularly appropriate one in which to produce a work on the Jesuits in New England. It marks my twenty-fifth year as a member of the Society of Jesus, the fiftieth anniversary of the establishment of the New England Province of the Society of Jesus, and the bicentennial of the American nation. But, the story of the Jesuits in New England is not just twenty-five, fifty or even two hundred years old. For it goes back 365 years to 1611, the year when Father Pierre Biard became the first Jesuit to set foot on New England soil and to plant the Christian faith among the Indians of what was New France. Hopefully, this work will serve as an inspiration to those interested in the history of Catholicism in New England to probe even deeper into that history and to come up with even better studies than this introductory survey of the Jesuits in New England.

One aspect of this story is the number of men who have severed their ties with the Society of Jesus in New England during the last fifty years. Of the almost 800 persons involved, at least 125 were Jesuit priests and about 100 of them have departed since the opening of the Second Vatican Council. A

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number of these former Jesuits have contributed to the work of the Society of Jesus in New England and mention of them at this point is only appropriate since some still keep in touch with their former colleagues.

In the course of my research, I became more impressed than ever with the remarkable contributions of Bishop Benedict Joseph Fenwick, S.J., to the history of Catholicism in New England. As Second Bishop of Boston, he was the only bishop in the history of New England to establish parishes in every state in this part of the United States. The College of the Holy Cross in Worcester, Massachusetts, remains his outstanding achievement in the religious and cultural history of New England. Just as a monument of John Harvard, founder of the oldest university in the United States, stands out in Harvard Yard, and just as a monument of John Carroll, founder of the oldest Catholic university in this country, is conspicuous as one enters Georgetown University, hopefully one day a monument of Benedict Joseph Fenwick, founder of the oldest Catholic college in New England, will be erected on the grounds of Holy Cross College to honor this truly great man. It is to honor the memory of this Jesuit that I dedicate this book to Bishop Fenwick.

At the same time I acknowledge my debt to the Jesuits at Holy Cross College as well as to the other members of the Society of Jesus who have responded to my inquiries. Although it would serve no useful purpose to single out each one by name, I cannot pass over the help that I have received from such Jesuits as James L. Burke, William A. Carroll, John F. Devlin, Eugene J. Harrington, Robert F. Healey, William J. Healy, George A. Higgins, Robert F. Hoey, Robert B. MacDonnell, Walter J. Meagher and Joseph J. Shea. I owe a special debt of gratitude to Father James E. Powers, S.J., Archivist of the New England Province of the Society of Jesus, and to Father William H. Weeks, S.J., of the Jesuit Community at Holy Cross College, who gave generously of their service to assure the success of this work. Of course, the whole enterprise would not have come to completion at this time if I did not have the year completely free from teaching that was approved by Father John E. Brooks, S.J., and Father Joseph R. Fahey, S.J., the President and the

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Dean of the College of the Holy Cross.

Finally, there is the debt of gratitude that I owe to the people who are not Jesuits. I offer my sincere thanks to Bishop Thomas V. Daily, Chancellor of the Archdiocese of Boston; to Monsignor David K. Fitzpatrick, Chancellor of the Diocese of Portland, and to Fathers Neil A. Burke, Thomas F. Coyne, Augustine J. Peverada, C.S.C., and Henry St. Amand of the same diocese; to Father John R. McSweeney, Chancellor of the Diocese of Burlington; and to a number of other priests of the New England area whose cooperation proved helpful. To a number of librarians around New England, among them Mary E. Brown of the American Antiquarian Society, Lois C. Noonan of the Bixby Memorial Free Library (Vergennes, Vermont), and to the staff of the Dinand Library at the College of the Holy Cross, particularly the late Mr. Patrick A. Sullivan, I am grateful. Also, to Mr. David Blow of Burlington, Mr. G. Raymond Lamarre of Fairhaven, Mr. Patrick F. O'Connor of Jamaica Plain, and to Mr. George E. Ryan of *The Boston Pilot*, I extend my gratitude for their help. Lastly, I express my appreciation to Mr. and Mrs. Henry F. Roy and Mrs. Eleanor Premo of Graphic Arts at Holy Cross College for accepting the challenge of printing this work.

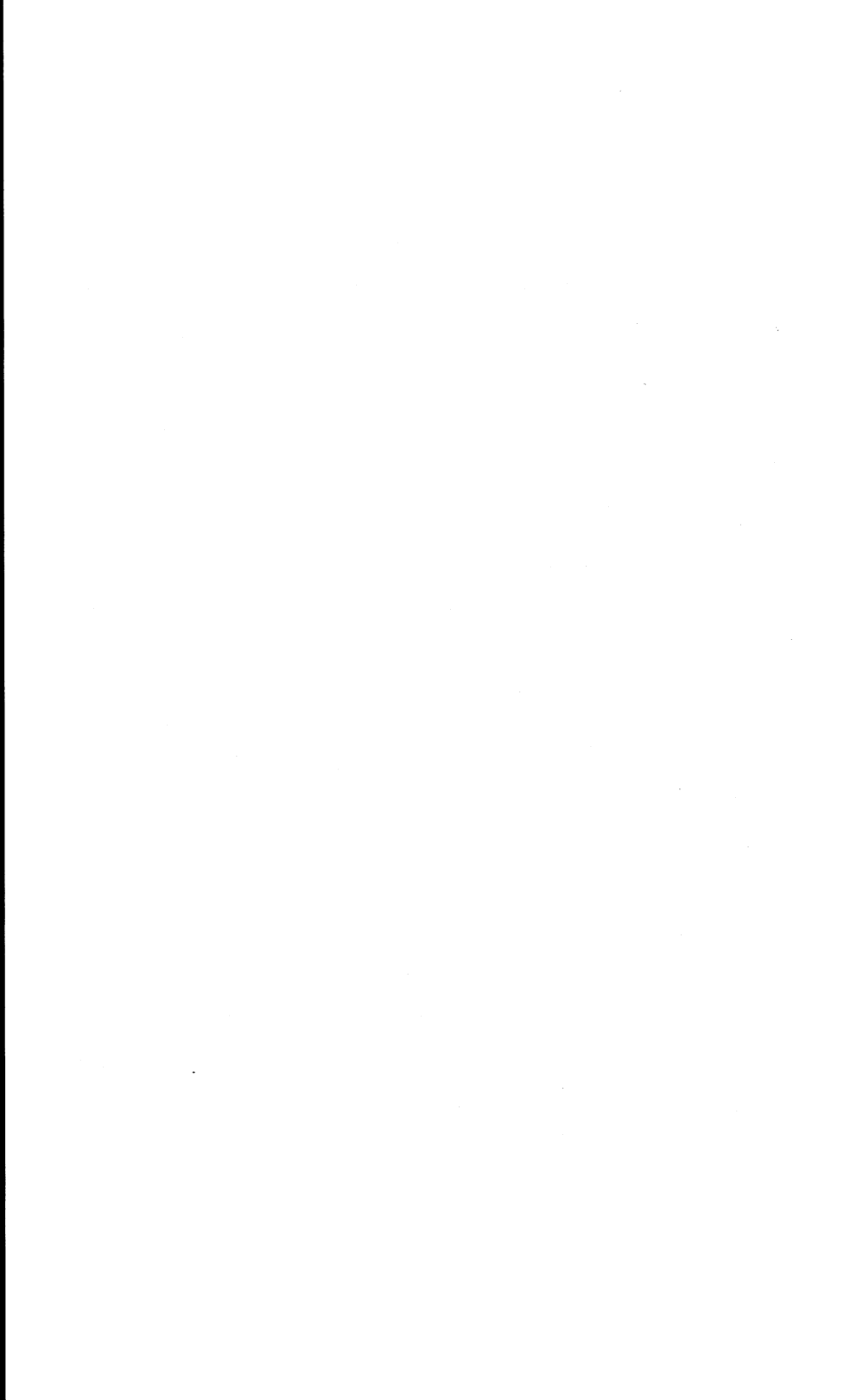
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Worcester, Massachusetts  
The Summer of 1976

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## CHAPTER ONE

### THE JESUIT HERITAGE IN MAINE

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

#### I

The coming of the Jesuits to Maine began when Father Pierre Biard, a French Jesuit, traveled the rivers of the St. John, St. Croix, Penobscot and Kennebec in the summer and fall of 1611. As far back as 1604, Samuel de Champlain, a friend of the Jesuits in later years at Quebec, had explored the coast of Maine and helped to establish the first European colony on St. Croix Island. Father Biard's journey led him not only to this French settlement but to Bangor, where he hoped to establish a mission; to Castine, where he cared for a sick warrior of the Etchemins; and to islands, like Matinicus and Monhegan, where he helped to plant the Holy Cross, the Christian symbol that he used to instruct the Indians. His ministry to the Indians of Maine was historic because he offered the first recorded Mass in New England on an island, presumably Swan Island, near the entrance of the Kennebec River on November 1st. That he was cordially received by Betsabés, the powerful chief of the Penobscots, augured well for the future work of the Jesuits in Maine.

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Clearly, then, by the time that Father Biard returned to Port Royal later that year, he had proved himself the pioneering pastor of the Catholic Church in Maine. His letters in the following years refer even to the Indians of the Saco River in the southern part of Maine. Thus, having been formally assigned with Father Enemond Masse, S.J., in 1608 to care for the Indians of Acadia, an area that included the Pine Tree State, Father Biard was prepared to lead his Jesuit brethren in a grand enterprise for the greater glory of God.

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

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

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### Fernald Point.

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

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

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

After the Kennebec Indians pleaded for a missionary, the Jesuits responded by sending Father Gabriel Druillettes, S.J., from St. Joseph's to continue the work that started when the

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early Jesuits landed in Maine. Departing from Quebec with his Indian guide, Claude, on 29 August 1646, Father Druillettes journeyed by way of the Chaudière and down the Kennebec River. He visited the Capuchins at Pentagoët (Castine) where they had established a mission in 1633 and where they warmly received the Jesuit.

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

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

After Father Druillettes' initial visit to Maine in 1646, the Capuchins, fearing a conflict of jurisdiction, did not strongly favor the work of the Jesuits. But, realizing the need for the Jesuits after Father Druillettes had returned to Quebec in June of 1647, Cosmas de Mantes, a new Capuchin superior, journeyed to the Sillery in the following year and asked the Jesuits to return. Father Druillettes returned once more in the autumn of 1650 and a third time in the fall of 1651. By these subsequent visits, the Jesuit not only improved his knowledge of the Abnaki language but he was better prepared to instruct the Indians in the elements of Christianity and to turn them away from their pagan practices.

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From the departure of Father Druillettes in the early 1650s and the establishment of the Jesuit missions in Maine during the later decades of the seventeenth century, other members of the Society of Jesus, like Father André Richard, cared for the Indians of Maine. That a report by the Bishop of Quebec, François Xavier de Montmorency Laval de Montigny, for 1663 pointed to more than 200 baptized at the Assumption Mission since 1660 is an indication that the work of the Jesuits among the 200 families there was productive. Bishop Laval was not only a pupil of the Jesuits at La Flèche but he had entrusted the missions to the Indians to the Society of Jesus after its members had favored him for the see at Quebec.

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

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



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friends in Maine.

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

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

Moreover, the Bigots were associated with missions located in Western Maine at Narantsouak (on the Kennebec River near Norridgewock), Amesoukanti (on the Sandy River near Farmington Falls), Rocameca (on the Androscoggin River near Canton Point), and Pequawket (at the headwaters of the Saco River near Fryeburg). In all these places, where there were Indian chapels, there presumably were schools in which the Indians were taught the elements of agriculture as well as the truths of religion. All these missions, which go back to the period before the end of the seventeenth century, were still in existence when

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Father Joseph Aubery, S.J., drew his map of 1715.

After the annexation of Maine by Massachusetts in 1669, the anti-Jesuit law of 1647 was automatically extended to the Pine Tree State. The presence of the Jesuits in Maine was a constant source of irritation to the English authorities who wished to drive these priests out of New England. Father Jean Pierron, S.J., who visited the old Capuchin mission at Pentagoët in 1673, managed to pass through Maine unmolested. While Richard Coote, Earl of Bellomont and a successor to Dongan and Andros as the representative of the English crown, blamed the French missionaries in 1699 for the boldness of the 200 Indians at Casco Bay (the Indians had inquired whether the English governor was to get rid of their lands without consulting them), there is no evidence that the authorities enforced the law against the Jesuits.

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

One aspect of the story about Father Vincent Bigot merits special attention because it concerns the town of Wells and its most prominent Catholic, Esther Wheelwright. She was the daughter of Colonel Nathaniel Wheelwright and the great-granddaughter of Reverend John Wheelwright who founded that town in 1643 and established there its first Congregational church. Captured in the raid on Wells by the French and Indians during 1703, she was taken to the mission at the Kennebec River where she was converted to Catholicism (of some

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forty-three natives of Wells captured during the French and Indian Wars, nine became Catholics) and was ransomed from the Indians by Father Vincent Bigot. The latter was instrumental in placing her in the Ursuline Convent School in Montreal around 1708. A few years later, Esther entered the Ursulines, a group close to the Jesuits in their spirituality. Catholics of Wells will be pleased to learn that she was elected Superior of the Ursulines in 1760 and that her portrait was recently acquired by the Massachusetts Historical Society in Boston.

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

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

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Rale's exhortation for moderation at the destruction of Pemaquid in 1696.

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

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

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

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escaped into the forest, seized the priest's Abnaki dictionary, strong box and papers before moving north where he destroyed the chapels at Old Town and Passadumkeag.

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

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

A close associate of Father Râle during those turbulent years was Father Pierre de la Chasse, S.J. This Jesuit had replaced Father Vincent Bigot, S.J., at Amesoukanti in 1701 and was assigned to Pentagoët two years later. Solidly committed to the French cause, he had led a force of Abnakis from New England to Quebec in 1711 when this city was in danger of attack

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by the English. As the situation declined between the English who settled on the banks of the Kennebec and the Abnakis who wanted to hold on to their lands, Father de la Chasse proposed that the French government negotiate an understanding along the lines worked out in the Treaty of Ryswick (1697) allowing for fixed boundaries between New France and New England. Father Râle favored the idea and joined Father de la Chasse, who had become Superior of the Jesuits in 1718, in attending a proposed peace conference on the subject at Arrowsick with the Governor of Massachusetts in July of 1721. When the English authorities failed to show up at the conference, he prepared the letter of 28 July 1721, signed by the Abnakis of the Jesuit missions in Maine and protesting the violation of the rights of the Indians. His own account of Father Râle's death was written in a letter from Quebec on 29 October 1724.

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

Perhaps the Jesuit who served longest among the Abnakis of New France was Father Joseph Aubery. While he was in charge of the mission at St. François-du-Lac in Canada starting in 1709, he served the Indians of Maine before and after that year. Having founded the mission at Meductic on the St. John River in 1701, he accompanied the St. John Indians in the raids on the towns from Saco to Wells in August of 1703 during a phase of the French and Indian Wars when the English placed a price on his head. While his map of New France shows the location of the Jesuit missions in Maine, Father Aubery was very anxious to convince the Governor of New France of the



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weakness of the Treaty of Utrecht in 1713. Seven years later he pointed out how his predictions about the consequences of that treaty had come to pass because there were no fixed boundaries for the territories in dispute between New France and New England. Cognizant of the questions at issue, Father Aubery proved effective in negotiations between the English and the Indians, as, for instance, when he helped to win peace for his neophytes in the stronger treaty ironed out at Casco Bay on 22 June 1727 than the one offered a year earlier. Judging from his map for 1715, the chapels at Passadumkeag, Mattawamkeag, and Passamaquoddy came into existence after that year, but before the Jesuits left Maine later in that century.

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

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

Father Lauverjat's work, which had spread from the Penobscot to the St. John River, was carried on by other members of the Society of Jesus before the land policy of Massachusetts

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combined with other causes to drive the Jesuits from Maine. Father Lawrence Thomas Corthier, S.J., was responsible for the Penobscot mission from at least 1742 to 1750, and Father Simon-Pierre Gounon, S.J., succeeded him from 1750 until 1755 when he accompanied the Penobscots to Meductic. To his credit, he pursued a strongly independent course in the difficulties between the Indians and Massachusetts. And this helped to preserve the peace worked out at Casco Bay in October of 1749.

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

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

The success of the American cause brought Father John Carroll, a member of the suppressed Society of Jesus, to the

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

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

## II

One of the unexpected developments during the time of Bishop John Carroll was the growth of Catholicism at Damariscotta Mills and Newcastle. At Damariscotta Mills, James Kavanagh, a wealthy merchant who had contributed materials for the first Catholic church in Boston, converted a store into a wooden chapel that Father Cheverus used during his visit in

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1799. The bond between Bishop Carroll and the Catholics of this part of Maine was so treasured that he himself visited St. Mary's of the Mills in the summer of 1803 with Fathers Jean Cheverus and François Antoine Matignon. Due to the generosity of another prosperous merchant, Matthew Cottrill, as well as to that of James Kavanagh and others, the present brick church at Newcastle was constructed. With the approval of Bishop Carroll, Father Cheverus dedicated it under the title of St. Patrick on 17 July 1808 as the center of the parish established in 1801. Today it is the oldest Catholic church in New England.

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

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

Old Town, which was a center for the Penobscots as far back as 1669, had been a focal point of Jesuit activity in the eighteenth century and Father Barber lost no time in reviving that tradition. He opened a new school for his neophytes in 1828 and a new church for them in the following year. Though his lobbying activities with the state government were frustrated because of the opposition of Maine's Agent for the

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Penobscots, Father Barber's tireless efforts to help the Indians were not quickly forgotten. Recalled by his Jesuit superior in the summer of 1830, Father Barber later returned for a brief visit when he baptized a son born to Thomas Cooney and his wife on 6 April 1832 (the Cooney boy was the first white child baptized on the Penobscot River). Even though Old Town had been his responsibility between 1828 and 1830, Father Barber was also instrumental in that period in helping to terminate the proselytizing efforts of Mr. Elijah Kellogg among the Passamaquoddies of Pleasant Point.

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

A number of other parishes were established in Maine during Bishop Fenwick's time. These include Holy Name in Machias (1828), where the first church was built in 1845; St. John's in Bangor (1832), where Bishop Fenwick dedicated the first church under the title of St. Michael's on 10 November 1839; St. Mary's in Augusta (1834), where Bethlehem Unitarian Church served Catholics until the new Catholic church on State Street was dedicated in 1846; St. Mary's in Houlton (1839), where the first church was ready for Christmas of 1840; and St. Denis's in Fort Fairfield (1842), where Bishop Fenwick had established a mission. Other churches like St. Bruno's in Van

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Buren (1838) and St. Luce's in Upper Frenchville (1843) date their establishment from Bishop Fenwick's time, but, since the boundary line between the United States and Canada was not clearly defined until the Webster-Ashburton Treaty of 1842, the area was cared for by the Canadians. It should not be forgotten that the present church at North Whitefield was dedicated to St. Denis by Bishop Fenwick on 10 August 1838 and that the old Catholic cemetery in that parish contains the historic tombstone of Martin Esmond, the first Catholic of Gardiner, where Bishop Fenwick had hoped to build a church.

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

During his first visit to Maine Bishop Fenwick met Joshua Moody Young, the first native of the Pine Tree State to be ordained a Catholic bishop. This man, who was a descendant of William Moody of Ipswich, Massachusetts, and a relative of Joshua Moody, the noted minister of Portsmouth, New Hampshire, was the son of Mehitabel Moody and Jonathan Young. Converted to Catholicism in 1828, he changed his name to Josue Maria Young and became Bishop of Erie in 1854. He was the great-great-grandnephew of Sir William Pepperrell who led the assault against the French fortress at Louisbourg, Nova Scotia, in 1745, and a relative of Parson Samuel Moody of York who had vowed that same year to destroy "all the images in the Jesuits' church at Louisbourg." While it would be difficult to prove that such a church existed there, still the expedition had been partially motivated by religious hatred of the Jesuits in Maine. That the Bishop's brother, Edmund J. Young (1822-

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1892), who taught United States Senator Stephen M. White at Santa Clara in California, and a nephew, Louis A. Young (1876-1932), who was chaplain at Boston City Hospital, both born at the Young farmhouse in Acton, went on to become Jesuits illustrates one of the ironies of history. The association of this family with the Jesuits continues in persons like John Young, who operated the farm for the Jesuits at Weston College and to whom the Jesuits deeded part of their property for his service, and the Young family that occupies the Hancock House at Boston College.

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

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

Arriving at Old Town on 11 August 1848, Father Bapst lived there and devoted his efforts to improving the condition of

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

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

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

Obviously, what Catholics remember most about Father Bapst is what the people of Ellsworth wish to forget. Although Catholics converted a building into a church in this town as early as 1843, it was not until the arrival of Father Moore in 1848 that Ellsworth had a resident priest. When Father Bapst came as the resident priest in 1852, he took up residence in "Galway Green" and evoked the hostility of the Know-Nothing element in the following year for his objection to the reading of the Bible in school. The opposition to the Jesuit, which manifested itself in damaging both the church and the rectory, became so vehement that Bishop Fitzpatrick ordered Father Bapst to Bangor for his own safety. Returning to care for his



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flock on the night of 14 October 1854, he was seized by bigots who tarred and feathered him in the driveway of the Ellsworth Machine Company and abandoned him on Tisdale's wharf after riding him through the town on a rail. William H. Chaney, editor of the *Ellsworth Herald*, who directed the earlier opposition to Father Bapst, and the members of Ellsworth School Committee were not without blame for what had happened.

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

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

Catholics tend to associate circuit riding with Protestant ministers but Father Bapst and his companions had to be adept at circuit riding to cover the extensive area of Maine under their care. This was true, whether they journeyed from Bangor to serve at Bucksport, Belfast and Rockland, or went eastward from Ellsworth to Cherryfield, Machias, Eastport and the reservations of the Passamaquoddies at Pleasant Point, Peter Dana Point and Schoodic Lake. It was no less true when Father Bapst himself

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journeyed towards the Kennebec to take care of Catholics at Waterville and Skowhegan, towns which he cherished most as a Jesuit missionary. Certainly, the efforts of these Jesuits were lightened by the generosity of such benefactors as William S. Brannagan, who provided the first Catholic church in Belfast on Primrose Street in 1851, and by Cornelius Hanrahan, who helped to build the first Catholic church in Rockland by 1857.

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

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

In that same year that the Jesuits left Maine, Bishop Bacon accepted for the diocese one of Father Bapst's companions, Father Eugene Vetromile. A native of Italy, Father Vetromile had served as a missionary in Maine from 1854 to 1858 before he began his service of more than twenty years immediately following the departure of his Jesuit colleagues. As pastor of

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St. Mary's in Biddeford from 1860 to 1867, he published a book on the Abnakis, a work based on his experience among the two principal tribes, the Penobscots at Old Town and the Passamaquoddies at Pleasant Point, which he had served as a missionary. His work reached not only the Catholics in the towns around Biddeford but also those around Calais (1865-70), Bangor (1868-69), Eastport (1869-87), and Machias (1878-81), centers from which he could continue to give special attention to the Indians. The street on which the original St. Mary's stood in Biddeford from the late 1850s to the early 1920s was named Vetromile Street to honor his memory.

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

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

Yet the Jesuit connection with Maine was still evident during the Healy years. Father Patrick Healy, S.J., helped his brother by celebrating the Mass at the dedication of St. Hyacinth's in Westbrook in 1880 and by blessing the cornerstone for St. Dominic's in Portland in 1888. John Joseph A'Becket, a native of Portland and a convert who became a literary figure in later years, was teaching as a Jesuit scholastic at Holy Cross College in the late 1870s before he chose a different career. And a Jesuit observer, writing in the *Woodstock Letters* in

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1884, boldly declared that: "There is far more drinking going on in Portland than in any city of its size in the Union."

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

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

### III

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

Perhaps the most important development in his five short years as Bishop of Portland was O'Connell's mission to Japan in 1905. As the envoy of Pope Pius X, he took the opportunity to sound out the imperial government on the possibility of opening up a Jesuit school in Japan. When he spoke with Japanese officials about the subject, he emphasized the bond

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between the Japanese and Saint Francis Xavier. His conversations were so successful that he secured the cooperation of Prince Katsura, the Japanese Prime Minister, who was enthusiastic about the proposal. The Holy See, under St. Pius X, approved the plan for a Catholic university in Tokyo under the Jesuits. Although O'Connell was Archbishop of Boston when Sophia University opened its doors under the direction of the Jesuits in 1913, the new Japanese university owed its origins to his work when he was Bishop of Portland.

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

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

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

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fully declared, "in feeling and saying that the vision of 1613 in France and on this Island has been more than fulfilled in 1913, on this day?"

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

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

Bishop John G. Murray, who was Auxiliary Bishop of Hartford for five years, became Bishop of Portland in 1925. A graduate of the Class of 1897 from Holy Cross College, he served the Catholics of Maine until 1931 when he was appointed Archbishop of St. Paul. Although the work of the Jesuits in the Diocese of Portland continued to consist mainly of retreats to priests and nuns and missions to the laity, it was during Bishop Walsh's time that the Jesuits from Weston, Massa-

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chusetts, at the request of Father Michael J. Kenely, Pastor of St. Martha's in Kennebunkport, began to help on weekends in a parish that cared for such towns as Kennebunk, Ogunquit and Wells. Lastly, it was Bishop Murray who gave further recognition to the Jesuits by elevating the missions of St. Ignatius in Northeast Harbor and of St. Francis Xavier in Brownville Junction to the level of parishes in 1929, (though they did not accept his offer to open a retreat house in Cape Elizabeth).

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

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

The future of the Jesuits in the Diocese of Portland was intimately linked with the possibility of obtaining a new high school for Cheverus. The old school, which was on the site of the Jefferson Theater, was sold to Sears, Roebuck & Company in 1945 and demolished after Cheverus High School was moved to the old St. Aloysius School at 186 Cumberland Avenue in 1946. Though a controversy about the site of the new school had flared during the campaign for City Council in the previous year and had been resolved in favor of Cheverus, Bishop McCarthy and the Jesuits lacked the funds to build the projected high school on the site of the old Winslow estate on Ocean Avenue.

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Meanwhile, the Jesuit presence in Maine grew significantly during Bishop McCarthy's years. Even before the Jesuits staffed Cheverus, Father Joseph R. N. Maxwell, S.J., President of Holy Cross College, preached at the dedication of Sacred Heart in Yarmouth on 5 October 1941 (he was present the previous day when Bishop McCarthy blessed the *Holy Cross*, a fishing trawler of the O'Hara Company, named for the Jesuit school). Father Laurence J. Lynch, S.J., of the Chicago Province, served as a chaplain with the rank of captain with the Air Base Squadron in Houlton in 1942 and at the Air Transport Command at Presque Isle in 1943. Father Richard J. Hegarty, S.J., started his summer chaplaincy work of more than thirty years at Peaks Island about this time. And in addition to preparing young men for college and a career, the Jesuits at Cheverus, from their arrival in Portland, began to help the priests of the Diocese of Portland in the city itself, on the islands of Casco Bay, at military installations and in such towns as Westbrook, Limerick and York Beach.

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

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



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declaring the donors, who wished to remain anonymous, Founders of the New England Province of the Society of Jesus on 10 February 1967 (only the late Richard Cardinal Cushing of Boston has been so honored in the history of the New England Province).

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

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

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

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Force Base from 1954 to 1956 before he became Dean of the College of the Holy Cross.

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

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

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

Most noteworthy of the recent apostolates carried on by Jesuits is that of Father J. Stanley Bowe, S.J. In 1972 he became the first Jesuit in about 100 years to undertake the ap-

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pointment to St. Ann's, the Passamaquoddy Indian Reservation at Pleasant Point in Perry where Father K. Augustine Kennedy, the first Jesuit priest interred there, was buried in 1855. The link between the Jesuits and these Indians goes back to the seventeenth century when members of the Society of Jesus first brought the faith to the Abnakis known as the "People of the Dawn." Father Bowe is following in the footsteps of those Jesuits who have struggled for justice for the Indians.

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

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

Finally, it is true that Henry Wadsworth Longfellow's "Tales of a Wayside Inn," which speaks of the Baron de St. Castin, and John Greenleaf Whittier's "Mogg Megone," which recalls Father Sébastien Rêle, echo the Jesuit heritage in the Pine Tree State. But these are insignificant compared to the constructive part that some 2000 graduates of Cheverus High

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School and some 1000 graduates of Jesuit colleges and universities are playing by their different professional careers in the life of Maine. In the Pine Tree State, where Catholics number more than one fourth of a population of almost one million and whose present Governor, James B. Longley, has two sons educated in Jesuit schools, the richness of the Jesuit heritage is remarkable.

## CHAPTER TWO

### THE JESUIT HERITAGE IN NEW HAMPSHIRE

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

#### I

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

Inspired perhaps by the anti-Jesuit legislation of Massachusetts as well as by the threats of attacks from Indians, New Hampshire passed a law in 1658 providing a penalty of forty shillings an hour for anyone caught harboring a Jesuit. While there is no direct evidence of any Jesuit in New Hampshire at that time, there is the 1663 report of Bishop Laval of Quebec which mentioned the nations controlled by Chief Passaconaway,

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the powerful sachem between the Merrimack and the Piscataqua rivers. That Bishop Laval spoke of 400 families in this mission area leads to the conclusion that his information might very well have come from the Jesuits upon whom he depended heavily at that time for the care of the Indians.

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

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

As the struggle between England and France for the control of North America increased, so did the charges aimed at the Jesuits. They were blamed not only for instigating the raids by Jean-Baptiste Hertel de Rouville on Salmon Falls in the 1690s,

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but one of them, Father Vincent Bigot, S.J., was accused of helping the Indians break the treaty that opened the door for the raid on Oyster River (Durham) in July of 1694. At this time, Lieutenant Sébastien de Villieu, accompanied by at least one Jesuit (presumably Father Vincent Bigot since he was more acquainted than his assistant Father Sébastien Râle with Chiefs Taxous of the Kennebecs, Madockawando of the Penobscots, and Chief Bombazine of the Norridgewocks who were the Indian leaders in the expedition), led the raid that resulted in the capture or death of some 100 persons.

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

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

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

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Father John F. Duston, a Jesuit who was President of Loyola High School in Baltimore from 1924 to 1930, and the uncle of Father John D. Kelley, S.J., was a descendant of the family of Hannah Duston.

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

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

When Father Sébastien Râle, S.J., who was stationed on the Kennebec River in Maine, continued to prove himself a stumbling block to the expansion of the English in New England, a number of persons from New Hampshire became involved. Thomas Westbrook, a citizen of Portsmouth, undertook an expedition against the Jesuit in the winter of 1721-22 and, destroying the mission, carried off the priest's bible and other possessions. And in 1724, after the Jesuit had survived several



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attempts to capture him, Parson Hugh Adams of Oyster River assailed Father Râle's character and prayed for his "destruction."

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

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

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

Certainly, the most effective plan that aimed at curbing the French, the Indians and the Jesuits was one advocated by William Vaughan of Portsmouth. In 1744 he proposed that New England attack the French citadel at Louisbourg in Nova Scotia. This plan was carried out successfully in the following year after George Whitefield, the evangelist of the Great Awakening, preached at Exeter and Portsmouth to men who joined this

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crusade that was partially motivated by hatred for the Jesuits. It is amusing to point out that two relatives, Edmund J. Young and Louis A. Young, some generations removed from Sir William Pepperrell who led the expedition and brought back the bell that Protestants suspended in St. John's Church in Portsmouth, became Jesuits.

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

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

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published in 1959.

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

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

## II

In moving to the modern development of the relationship between New Hampshire and the Jesuits in the nineteenth century, the story begins with Virgil H. Barber, who was the son of Reverend Daniel Barber, Rector of Union Church in West Claremont. An Episcopal minister himself from 1807 to 1815, Virgil, who had gone to Dartmouth College from 1801 to

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1803, was converted to Roman Catholicism in 1816, a decision shared by his wife, Jerusha, and their five children.

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

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

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

It was a happy day for Father Barber when he learned that Benedict Joseph Fenwick, S.J., had been appointed to succeed Bishop Cheverus as Bishop of Boston in 1825. Actually, the new prelate had guided Virgil Barber towards the Catholic

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church when Fenwick was the Vicar General of the Diocese of New York. And it was with Fenwick's own mother that Jerusha Barber lived after her separation from Virgil was publicly declared on 12 June 1817 by Archbishop Leonard Neale of Baltimore.

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

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

As for the Barbers, Virgil visited with his brother in Cornish and his father in Claremont despite the setback at what became old St. Mary's. The following year his brother died and Virgil's father decided to go South and live where he would be close to his Jesuit son, who had finished a period of two years among the Indians of Maine, and with his grandson, Samuel

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Joseph Barber, who had entered the Jesuits in 1830. Daniel, the father, became a Jesuit, and although he did not advance like his son and grandson to the priesthood, he was content to remain a deacon.

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

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

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

Between the end of Fenwick's episcopate and the establish-

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

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

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

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tended until his death on 13 December 1903.

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

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

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

As the nineteenth century came to an end, one of the leading priests of the Diocese of Manchester was Father Patrick J. Finnigan who not only studied as a Jesuit at Woodstock College in Maryland but taught as a Jesuit at Georgetown. From 1878 to 1881, he was at Lebanon where he built Sacred Heart Church and cared for the missions of Canaan, Hanover, Littleton, Plymouth and Whitefield. Appointed to take care of the new church of St. Mary in Claremont in 1881, he not only



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completed the church (1884) and expanded the facilities of the parish with a convent and a school, but he took care of missions at Charlestown and Newport. During his years in Claremont, which extended to 1901, he continued his contacts with the Jesuits as, for example, when he visited the Jesuit church of St. Mary's in Boston during Holy Week of 1894.

### III

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

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

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

Moreover, some Jesuits from Loyola School in New York

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

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

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

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

In 1937, Kenneth Roberts, the famous novelist, published his book, *Northwest Passage*. This novel was based on the story

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of the attack by Rogers Rangers on the Jesuit mission at St. François-du-Lac in 1759. The novel was so popular that it inspired Metro-Goldwyn-Mayer to release a film version of it in 1940.

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

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

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

Following the closing of Manresa Institute on Keyser Island in South Norwalk, Connecticut, the Jesuits acquired the Granliden Hotel overlooking beautiful Lake Sunapee. It had been a popular resort area during the years between World War I and World War II. The Jesuits converted the property into a retreat house and summer residence, especially for the philosophical and theological students, from 1954 to 1967. Two Jesuits, John F. Devlin and George H. McCarron, cared for the extensive property that was known as Berchmans Hall, and, from 1955 to 1961, they provided Mass for St. Joachim's Church which was built the summer that the Jesuits arrived in Sunapee. One of the cottages in which Mass was offered on the Jesuit property was named for Governor Murphy of New Hamp-

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shire. And, early in the 1960s the late Brother Laurence J. Monahan, S.J., surprised even himself when he aced the second hole of the attractive Jesuit golf course there in tournament competition.

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

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

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

There were some other achievements relative to the Jesuit connection with the Granite State in the 1960s. Maurice J. Murphy, Jr., who graduated from Holy Cross College in 1950, due to an appointment, served as United States Senator from New Hampshire from 1961 to 1962. Mitchell J. Dahood, who joined the Jesuits on leaving Salem in 1954 and is professor of Ugaritic

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languages at the Pontifical Biblical Institute in Rome, saw his Anchor edition of the Psalms published in 1970. Union Church in Claremont, which was Daniel Barber's responsibility as an Episcopal clergyman, celebrated its bicentennial in 1971. And old St. Mary's, which was rededicated in 1965, celebrated its 150th anniversary in 1973 with Father Leo J. McGovern, S.J., Vice Provincial of New England, representing the Jesuits.

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

## CHAPTER THREE

### THE JESUIT HERITAGE IN VERMONT

Long before New England Congregationalists arrived in Vermont the Jesuits were active in the Green Mountain State. It is a story that antedates the establishment of the Diocese of Burlington on 29 July 1853, and it is a relationship that continues to the present even though the Jesuits do not have a foundation in Vermont today. This chapter will survey the *early* period of the seventeenth and eighteenth centuries when a number of missions sprang up among the Abnakis, the *modern* period of the nineteenth century when members of the Society of Jesus were not foreign to the growth of Catholicism, and the *contemporary* period of the twentieth century when the Jesuit relationship to Vermont continues to endure.

#### I

The story begins with the discovery of Vermont by Samuel de Champlain. In the first part of July of 1609, this explorer entered the lake that separates upper Vermont from New York. Viewing the beauty of the mountains on the New England side, including Mount Mansfield, Vermont's highest peak, Champlain exclaimed: "*Voilà les monts verts!*" As he gave Lake Champlain its name so too did the Green Mountain State derive its name from this man who founded Quebec the year after the settlement of Jamestown. To that Canadian city in 1625 came the Jesuits, friends of Champlain who had asked the Jesuits as early as 1608 to help in spreading Christianity in Canada.

Although the Jesuits became the loyal friends and co-workers of Champlain in New France, it was not until August of 1642 that Vermont witnessed the arrival of the Jesuits. Early that month, on August 2nd, Father Isaac Jogues, S.J., and two Jesuit *donnés* (laymen who helped the Jesuits by performing a wide variety of services as carpenters, cooks, doctors, etc.),

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Guillaume Couture and René Goupil, were captured by the Mohawks, members of the Five Nations (Cayugas, Mohawks, Oneidas, Onondagas and Senecas) who made up the Iroquois League. Before Champlain had defeated them, they dominated the Vermont shore and Lake Champlain as well as the area of Lake George and the Mohawk River. They hated the French and their Huron allies and captured Jogues' party as it set out from Three Rivers on the St. Lawrence River for the Huron mission.

Led down the rivers of the St. Lawrence and the Richelieu to Lake Champlain, the Mohawks and their prisoners apparently stopped at Isle La Motte. This was a natural break in the journey from Canada to New York and one that Iroquois, who were struggling for supremacy with the French for control of the Lake Champlain Valley, were accustomed to use in meeting the Algonquins. Since, as Father Jogues narrated in his letter to the Jesuit superior at Quebec in May of 1646, the prisoners were suffering from the torments of their captors, Isle La Motte became part of the "bloody trail" of the Jesuit martyrs.

On arriving in the Mohawk village at Ossernenon (near Auriesville, New York), the sufferings of the prisoners were intensified. Goupil, who had displayed courage when captured and had pronounced his Jesuits vows on this journey as a prisoner of the Indians, was martyred at Ossernenon on 29 September 1642. Even after an embassy of the Sokoki Indians from the Saco River in Maine came in April of 1643 with gifts to obtain the Jesuit's release, Father Jogues was not freed from his sufferings (his finger nails were extracted, the forefinger of each hand was mutilated, and the thumb of the right hand was cut off) until the Dutch rescued him on 18 August of that year and he returned to France. And Couture, who had urged Jogues to flee, escaped the Mohawks and made his way back to Quebec.

Father Jogues, however, returned to Canada from France in June of the following year and visited the Green Mountain State three more times before his death. As an ambassador to the Mohawks in the latter part of May of 1646, he went down the natural route for trade, commerce and war that wound through the Lake Champlain Valley to the Mohawk village in

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New York and returned to Quebec by that route in the latter part of June. Since the negotiations with the Mohawks demanded his further attention, Father Jogues set out in September and hoped to serve the Iroquois as a missionary as well as to deal with them as an ambassador. Unfortunately, on his departure from Three Rivers on September 24th of the same year, he and Jean de la Lande, a *donné*, were captured in violation of the understanding with the Mohawks and taken as prisoners over the trail that led through the waters and forests of Vermont to Ossernenon. The Indians tomahawked Father Jogues to death on October 18th and his companion, la Lande, suffered the same fate the following day.

The Jesuit martyrs Goupil, Jogues, and la Lande were not the only Jesuits to pass through Vermont in the seventeenth century. Father Joseph Bressani, a Roman by birth, was seized by the Iroquois as he was on his way from Quebec to the Huron mission. The Indians led him over the route through Lake Champlain and the forests of Vermont in the spring of 1644. Father Bressani suffered the mutilation of his hands and feet before he reached Ossernenon. Rescued by the Dutch later that year, he went back to Europe before returning to Quebec where he witnessed the destruction of the Huron mission in 1648. Father Bressani remained in New France long enough to conduct scientific observations on the ebb and flow of the tides for his colleagues in Europe before he departed for Italy two years later. He died at Florence on 9 September 1672.

Since it was not unusual for the Jesuits to offer Mass on improvised altars during their missionary travels (for example, both Father Gabriel Druillettes and Father Sébastien Râle did so when they traveled with the Indians of Maine), it appears that the Jesuits who went back and forth through the Lake Champlain Valley were the first priests to celebrate Mass in Vermont. While this is doubtful in the case of the captives, it seems to be quite true with respect to other Jesuits. Father Simon LeMoynes passed through Vermont on a diplomatic mission between Quebec and New York as early as September of 1654. Father Pierre Raffeix and Brother Charles Boquet accompanied the expedition of Sieur de Courcelles against the Mohawks in 1666 when it stopped at Chimney Point as well as



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Isle La Motte. And later that year Father Charles Albanel joined the same expedition which set out again from Canada to destroy the Indian villages of upper New York.

The *Jesuit Relations*, moreover, indicates that the Jesuits were very informed about the activities of the French in preparing a defensive perimeter against the Iroquois. Captain Pierre de St. Paul, Sieur de la Motte, constructed Fort St. Anne on the island named in Lake Champlain for him (it was the fourth in a line of defense that reached from the mouth of the Richelieu River into Lake Champlain). Since the French appreciated the strategic value of the island before they built the fort, the likelihood that a Jesuit offered Mass on Isle La Motte before the formal dedication (tradition dates it as the feast of St. Anne, 26 July 1666) is not at all remote. Father Raffeix, for instance, who heard confessions and celebrated Mass there in September of 1666 with Father Albanel, had stopped at this island in May of that year with the returning military expedition. Fort St. Anne was known to New Englanders before the end of the seventeenth century.

Further circumstantial evidence as to whether the Jesuits were the first to offer Mass and set up the first chapel in Vermont on Isla La Motte arises from their actions during the summer of the following year. At that time three Jesuit missionaries stopped at the strategic fort when they learned of a Mahican plan to capture them and their Iroquois ambassador. Assigned to the missions of New York, Fathers Jacques Bruyas, Jacques Frémin, and Jean Pierron administered to the needs of about 300 soldiers during this delay. Not only were they present to celebrate the feast of St. Anne, but they conducted religious exercises that entitle these priests to be recognized as the precursors of those many Jesuits who would give missions and retreats throughout Vermont in its subsequent history.

While the efforts of the missionaries among the Mohawks were succeeding, Jesuits like Julien Garnier, who traveled to the Oneida mission in 1668, and François Vaillard de Gueslis, who was sent in 1687 by the Governor of New France on a diplomatic mission to Governor Thomas Dongan of New York (he had *English* Jesuits as chaplains and opposed the work of *French* Jesuits), continued to cross through Vermont. In 1673 Kryn,

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the Mohawk leader who had driven the hostile Mahicans (they attacked the Jesuit mission in August of 1669 at Gandaouague in New York where Father Pierron was in charge) from the upper Hudson river valley to the Connecticut River in 1669 (Mahicans roamed in the southern and western areas of Vermont), became a Catholic. The Great Mohawk, as he was known, and the warriors who followed his example later moved to Sault-Saint-Louis (now Caughnawaga) near Montreal. This site of the Jesuit mission was not only Kryn's home (until his death at Salmon River in 1690), but it became the home of another Mohawk, Kateri Tékakwitha, a girl who had been converted in 1676 by Father Jacques de Lamberville, S.J., a traveler through Vermont. She moved to Caughnawaga the following year from her home in New York and died there in 1680. Today visitors to the Jesuit mission may view the tomb of this "Lily of the Mohawks" at the Jesuit church of St. François-Xavier in Caughnawaga where she is especially venerated.

Of the various tribes that had access to the Lake Champlain Valley, a letter from Father Jean Pierron in *Jesuit Relations* for 10 October 1682 indicates that the Abnakis were in the area before the end of the seventeenth century. Less than a hundred years later, on 8 September 1766, the Missisquoi Indians told the Governor of Quebec that they were in that section from time immemorial. And one tradition among the Abnakis of the area, known as the St. Francis Indians, recalls the visit of a priest among them as early as 1613. Certainly, the presence of the Abnakis at Otter Creek, the Winooski River, and Missisquoi Bay dates at least from the 1680s when a number of Abnakis, perhaps at the urging of Father Vincent Bigot, S.J., or his brother, the Jesuit Father Jacques Bigot, left Maine for the more secure havens near Lake Champlain.

At the time of the attack on Deerfield, Massachusetts, in February of 1704, the Indians who formed part of the expedition returned by paths that indicated their connection not only with a mission on the Missisquoi but also with one on the Connecticut River. One group went up the Connecticut River as far as the White River where it crossed over to Lake Champlain by a number of rivers (White, First Branch, Stevens Branch, and Winooski) and stopped at the Abnaki village

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(Swanton) on the Missisquoi River. The other party continued up the Connecticut River until it stopped at Coös or Koës (Newbury) on the upper waters of that river, a place noted for its pines, before continuing their journey to the Jesuit mission at Caughnawaga.

Late in the spring of that same year, however, an expedition set out from Northampton, Massachusetts, to retaliate against the Indians for their attacks on the New England settlements. On 14 June 1704, they slaughtered the inhabitants and destroyed the mission where the Indians were accustomed to plant corn. Father Joseph Aubery, S.J., who served as a missionary among the Abnakis for forty-six years and must have exercised his ministry at Koës, recorded the old Christian mission on his map of 1715 and associated it with the Loups or the Indians of the Connecticut River, perhaps even the Mahicans. Situated at a major crossover point for the Abnakis traveling not only the upper and lower Connecticut but also for those who could reach these meadows through the White Mountains from such rivers as the Merrimac, Saco, and Androscoggin, it was, most likely, a Jesuit mission. Since this area of the Great Ox-Bow was a strategic spot, the Indians resettled amidst the fertile area of the pines in 1754 from which they could terrorize New Englanders during the last stages of the struggle between France and England for North America.

Yet, the more interesting development of a Jesuit mission took place on the Lake Champlain side of Vermont at Swanton (the old Indian name for this area was Tequahunga). Here there was a little church that dated, according to tradition, at least from the opening of the eighteenth century, and it seems that the Jesuits were caring for the Indians of that area no later than 1710. Not far from the settlement Chief Gray Lock who terrorized the English towns as far as the Connecticut River during Father Râle's War, had a fort. He was chief of the Waranokes who were refugees from Massachusetts and Connecticut at the Missisquoi. In 1723, Gray Lock killed Joseph Willard, the minister at Rutland. When a plague wiped out the village of some 250 dwellings in 1730, the mission bell remained quiet for more than a decade.

By 1741 the St. Francis Indians had returned to the Missis-

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quo mission and two years later the French government was constructing a residence for a Jesuit priest there. Father Étienne Lauverjat, S.J., labored among the Abnakis from 1743 to 1749 when the mission was a flourishing settlement with a sawmill and a church whence the bell for the "Angelus" sounded along the banks of the Missisquoi River. Father Pierre-Antoine Roubaud, who went on the expedition of the Marquis de Montcalm across Lake Champlain and against Fort William Henry in July of 1757, was the Jesuit missionary responsible for these Abnakis from 1754 to 1762 (Jesuits like Claude-François Virot and Pierre Audran helped him). Although a legend exists that tells how the Indians dismantled the little church and took the stones up to St. Hyacinthe in Canada, the chapel at the Missisquoi was still in existence when the first English settlers arrived in 1775. John Hilliker, Sr., one of these settlers, testified to the presence of the chapel and the Indian village as late as 1779.

But the Jesuits are also associated with places in Vermont other than just Swanton, Newbury, and Isle La Motte. West of Rutland, there is a lake and a town named in honor of Chief Bombazine, the Indian who was the friend and protector of Father Râle until both were killed by the English in the 1724 raid against the Jesuit mission at Norridgewock, Maine. Between Poultney and Wells is Lake St. Catherine which supposedly derived its name from the Jesuit mission once located on its shores. And, although it is open to question, some writers have claimed that "Paulette" was the origin of the name for the town of Pawlet, a name that goes back to Jesuits who were active in that area during the eighteenth century after Father Aubery had completed his map of the missions in New England.

Moreover, Peter Kalm, the Swiss naturalist who traveled up and down the Lake Champlain Valley in 1749, observed that he found Jesuits in the larger villages. At Alburg, where the Indians had a settlement at *Point aux Algonquins*, the French had constructed a church by 1734 at which any missionary could easily stop on his journeys. And near the present town of Ferrisburg, where an Abnaki village was located at the mouth of the Otter River, the Jesuits reportedly had a stone church with a bell at least a year before Kalm's visit.

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If Kalm's testimony can be proved by the remains found in various villages, perhaps the best example is the French fort at Chimney Point. Although Father Raffeix visited Chimney Point in 1666, it did not become an important settlement until Captain Jacobus de Warm of Albany in New York built an outpost there in 1690. The fort was rebuilt by the French so that *Fort de Pieux* became a vital fortification of strategic value by 1731. During his travels in 1749, Kalm saw a chapel there that both the Recollects, who resided at Fort St. Frederic across the way at Crown Point, and the Jesuits, who labored among the Indians, could have used for conducting religious services. Lest the fort fall into the hands of the conquering English in 1759, the French destroyed *Fort de Pieux*. Thus, it was the ruined chimney stacks which gave the town its name.

The Abnakis who had terrorized New England suffered because of their alliance with the French in the struggle for North America. They had taken English captives to Canada from Brattleboro (five), Putney (one), Rutland (four) and elsewhere in Vermont as well as prisoners from nearby New Hampshire and Massachusetts. Consequently, the Abnakis were deprived of their lands in Vermont, including those around the Missisquoi Bay, and they failed to recover them even after the defeat of England in the American Revolutionary War.

Following the suppression of the Society of Jesus in 1773, most of the former Jesuits in Canada were sympathetic to the Americans. This was clear in the example of Father Charles Germain, a Jesuit missionary to St. François-du-Lac since 1767. He was implicated, before his death in 1779, in the cause of the Abnakis who were partisan to the American cause (his old servant André was involved). And, on 20 June 1783, British Governor General Frederick Haldimand reported to Lord North: "The Jesuits have sided with the rebels."

One who did associate with the rebels was the former Jesuit John Carroll who, like most of the suppressed Jesuits in America, was sympathetic to the American cause. Not only was his cousin, Charles Carroll, involved in the events leading to the Declaration of Independence, but Father Carroll himself, after being appointed by the Continental Congress in February of 1776, accompanied such a rebel as Benjamin Franklin to Canada

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on a diplomatic mission. During the spring of that year, Father Carroll journeyed from Philadelphia to Montreal and back by way of the valleys of the Hudson River and Lake Champlain. One can only speculate about the places where the former Jesuit might have stopped during this mission for the American Congress, but Isle La Motte was not an unlikely place.

Lastly, there is a link between Vergennes, the Vermont town incorporated in 1788, and the Jesuits. For it was named after the Comte de Vergennes, Charles Gravier, who was the French minister of foreign affairs during the Revolutionary War. A student of the Jesuits at Dijon, he came into office in 1774 and helped the United States to achieve its independence from England.

## II

The modern period in the history of the Jesuit relationship to Vermont began with the appointment of Father John Carroll as the first bishop of American Catholics in the new nation in 1789. Vermont was the only state in New England visited by him before he became bishop. When, on 8 April 1801, Bishop Carroll agreed to let the Bishop of Quebec care for the French Catholics in Vermont, any urgency about a pastoral visit to the state by the Bishop of Baltimore vanished. Consequently, even though Bishop Carroll enjoyed episcopal jurisdiction over Vermont until 1808, the Green Mountain State became the only one of the states in New England that he did not visit during his episcopacy.

When Bishop Carroll was thinking of dividing his vast diocese, he consulted Father François-Antoine Matignon. Although this priest suggested that Massachusetts and Vermont should be part of New York, it was Bishop Carroll who wanted Vermont to be included in a new diocese centered at Boston. Bishop Carroll had such a high opinion of Father Matignon that this priest was his first choice as Bishop of Boston. Respecting the objections of Father Matignon to the appointment, Bishop Carroll settled for Father Jean Lefebvre de Cheverus.

Following the organization of the Diocese of Boston in 1808, Bishop Cheverus succeeded to Bishop Carroll's jurisdiction over Vermont. While the First Bishop of Boston did not

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visit Vermont until he sailed to Montreal in 1821, Joseph-Octave Plessis, First Archbishop of Quebec, stopped at Burlington in mid-September of 1815. He was the great-grandson of Thomas French, deacon of the church in Deerfield, Massachusetts, from which the latter and his daughter Martha, the grandmother of the Archbishop, were taken as captives by the Indians from the Jesuit missions during the raid on that town in 1704. Archbishop Plessis arrived in Burlington on the *Boxer* which sailed up Lake Champlain after he had journeyed from Halifax to Boston and New York. He found nearly 100 Catholics in Burlington and persuaded Father Matignon to found a mission there in 1815.

Of interest about this time were the traces of the Jesuit past uncovered by Vermonters. During the retreat of Rogers Rangers following the desecration of the Jesuit mission at St. François-du-Lac in 1759, the rangers had descended by the region of Lake Memphremagog and headed for the shelter of Fort No. 4 down on the Connecticut River. Tragically for them, the Indians wiped out a squad of rangers on the southern banks of the lake at what is now Newport. In flight, the rangers had buried their booty at various places along the way before death overtook them. A farmer in West Charleston discovered the gold candelabra of the mission in 1816, and Robert Orne, another Vermonter, found a large brass holy image gilded in bronze or gold near the mouth of Lake Magag before 1838.

The story of the Jesuits in Vermont also relates to the Barber family. For Daniel Barber, who not only became a Jesuit but was the father of a Jesuit and a grandfather of a Jesuit, moved to Manchester, Vermont, as an Episcopal clergyman in 1790. Having fought in the Revolutionary War, he was ordained a priest in the Episcopal Church by the same bishop who officiated at the wedding of St. Elizabeth Seton in 1794. His years at Manchester were saddened by the death of his three-year old son who was buried in the town cemetery.

Even though Reverend Daniel Barber accepted the call to Union Episcopal Church in Claremont, New Hampshire, in 1794, his interest in church affairs, especially the establishment of a diocese for the Episcopalians, continued. Since most of the church lands were in the eastern part of Vermont and the

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western part of New Hampshire, he wanted this region as the new diocese. But, his ambition to lead the new diocese evaporated when the controversy involving church lands ended in the formation of the Eastern Diocese. This included Massachusetts and Rhode Island as well as New Hampshire and Vermont in the new jurisdiction of the Episcopal Church.

Barber's work as an Episcopal rector in the Connecticut River Valley brought him into contact with a number of interesting Vermonters. He baptized Ethan Allen's daughter Fanny in the Episcopal faith at the Swanton home of her stepfather, Dr. Jabez Penniman, in 1807. Later, on 18 March 1811, Daniel Barber was present when she made her religious profession in Montreal as a Catholic missionary nun. His own son Virgil, who had studied surveying in Springfield, Vermont, before entering Dartmouth College in 1801, married Jerusha Booth. Born at Newtown, Connecticut, she lived in Vergennes by 1807. The Reverend Barber's sister, Abigail Barber, had married Noah Tyler, son of Colonel Benjamin Tyler who reportedly gave all the lumber for the construction of Union Church in Claremont, New Hampshire and they became the parents of William Tyler, the First Catholic Bishop of Hartford, who was born in Derby on 5 June 1806.

On 18 November 1818, Reverend Daniel Barber, who had been moving towards Roman Catholicism since he made his initial inquiry about it from Bishop Cheverus in 1812, took his leave of Union Church. His son Virgil, who had taken his own reservations to Father Benedict Joseph Fenwick, S.J., in New York City in 1816 and had been received into the Catholic church, was already studying to become a Jesuit. And Daniel himself was received into the Catholic Church by Bishop Cheverus a few months after his departure from Claremont.

Vermonters saw little of the Barbers until Virgil returned to Claremont after his ordination as a Catholic priest on 3 December 1822. There he was joined by his father who helped him in the establishment of the first Catholic church and school in the Granite State. This parish covered not only the Catholics of New Hampshire but also those in the eastern part of Vermont.

When his friend, Father Fenwick, succeeded Cheverus as



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Bishop of Boston in 1825, Father Barber persuaded the new prelate to visit the Green Mountain State. Bishop Fenwick arrived by stage and explored the feasibility of establishing a college on Mount Ascutney, especially since the town of Windsor, as well as Father Barber, expressed an interest in the enterprise. But, when Bishop Fenwick climbed Mount Ascutney on 5 June 1826, he became convinced, after perspiring copiously, that the proposal of Father Barber and the citizens of Windsor was impractical and turned it down.

One of Father Barber's famous converts at Claremont was Lucy Warner Alden, the wife of Joseph Alden, who was a *Mayflower* descendant of John Alden. Mrs. Alden was the daughter of Colonel Seth Warner (1743-84) who became Captain of the Bennington company of the Green Mountain Boys in 1770. He led the successful resistance to the British at the Battle of Hubbardston on 7 July 1777, and his statue stands in the shadow of the Bennington Monument today.

With the departure of Father Barber in 1828 from Claremont, the English-speaking Catholics of Vermont did not have a priest. Although the ubiquitous Father James Fitton went to care for the mission at Burlington in the summer of 1829, it was not until Bishop Fenwick sent Father Jeremiah O'Callaghan, a priest from Ireland, in the following year that Burlington had its first resident priest. A city of 1000 Catholics at that time, it was destined to become the center of Catholicism in the Green Mountain State.

On 12 December 1831, Bishop Fenwick made the first official visit of a Roman Catholic bishop to Burlington and preached in English and French in a large room of Howard's Tavern where he celebrated Mass. Colonel Archibald Hyde, a non-Catholic (he was converted to Catholicism later) and the Assistant United States Collector of Customs, befriended the Catholics and gave them five acres of land for a church. During his pastoral visit, the bishop called upon Colonel Hyde and approved the site for the new church on the outskirts of the city where St. Joseph's cemetery is located. It was here that Bishop Fenwick returned on 9 September 1832 to dedicate St. Mary's, the first Catholic church in Burlington. He did not neglect the French who were being served in that part of his

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diocese by Abbé Pierre-Marie Mignault of Chambly from 1818 to 1853. This priest, whose monument stands in St. Johnsbury, was appointed vicar general by Bishop Fenwick to care for the French-speaking Catholics of Vermont.

Writing in *The Jesuit* for 4 September 1832, Father O'Callaghan mentioned his plans for churches at St. Albans, Swanton, and Vergennes. At Vergennes, "the oldest and smallest city of New England," lived Mrs. Danial Nichols (her maiden name was Mary Ann Booth) who as early as Bishop Fenwick's visit in 1830, tried to convince the Bishop of Boston to send a resident priest there and to establish a church so that this area could become the center of Catholicism in Vermont. To this end, Mrs. Nichols hoped to donate an estate that she had inherited in Newtown, Connecticut, but this did not materialize. Her house served as Father O'Callaghan's headquarters during his visits to the Catholics of the Vergennes area and Bishop Fenwick offered Mass there when he visited the town (the first church in what is St. Peter's Parish, was not constructed there until 1854). Mrs. Nichols' own son, who joined the Jesuits, died at an early age in the Society of Jesus.

Bigotry was alive in Burlington just as it was elsewhere in New England in the nineteenth century. When anti-Catholics learned that Father O'Callaghan was away, they burned St. Mary's on 2 May 1838 and destroyed it. Undaunted by the loss, the Catholics built a new church on the corner of Cherry and St. Paul streets which Bishop Fenwick dedicated under the patronage of St. Peter on 31 October 1841. Within a couple of more years, the Catholics of Vermont grew to about 5000, so that they ranked after Massachusetts and Rhode Island as the third largest group of Catholics in New England.

There were about 2000 Catholics in the area of Fairfield, St. Albans, and Swanton in 1841 when Bishop Fenwick went there to administer confirmation. His brother, Father George Fenwick, S.J., accompanied the Bishop of Boston and on October 5th offered Mass at St. Albans. Although there was no church in that town until after Bishop Fenwick died, a small brick church was being constructed at Swanton in 1842 and was completed by 1847 on land donated by James McNally.

Bishop Fenwick met Orestes Augustus Brownson, the

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future Catholic intellectual, for the first time in the spring of 1843. Brownson was born in Stockbridge, Vermont, on 16 September 1803, and grew up at Royalton. He studied at Norwich Academy (now Norwich University) in 1824 before he was ordained a minister at Jaffrey, New Hampshire, the next year. He preached at Windsor, Windham, and Rutland in his career as a Universalist minister. Having moved from one set of beliefs to another, he approached Bishop Fenwick for a second time in 1844. The latter told Brownson to join the Catholic church, if he wished to be saved. After being instructed by Bishop Fenwick's coadjutor, Bishop John B. Fitzpatrick, Brownson entered the Catholic church on 20 October 1844. In *Brownson's Quarterly Review* for October 1846, the illustrious convert eulogized Bishop Fenwick, who had died the previous August, for his distinguished intellect.

Bishop Fenwick, who had provided a resident priest for the Green Mountain State in Father O'Callaghan, supplied a second one in the Franciscan John B. Daly. With headquarters at Rutland and Middlebury, he lightened the pastoral responsibilities of Father O'Callaghan by taking care of the lower half of Vermont while the former continued to care for the upper half of the state. At Castleton, where Catholics had given Bishop Fenwick the deed for the property on 7 September 1835 and finished remodeling a carpenter's shop for a church that opened in 1836 (the first one in the parish of St. John the Baptist), Father Daly became very popular as the president of the Vermont Catholic Total Abstinence Society in the early 1840s. At Middlebury, he bought land on 24 April 1838 and began the construction of a church that opened in 1840 (the first one in the parish of the Assumption). He also cared for western New Hampshire, and North Adams and Pittsfield in Massachusetts.

On 25 July 1848, Father Joseph Coolidge Shaw, who entered the Jesuits two years later, visited Brattleboro for about eight weeks; he was there to take the water cure of the hot medicinal baths for his troubled leg. Since a number of Irish Catholics were there working on the railroad, Father Shaw offered Mass for them on Sundays and on the feast of the Assumption (August 15th), thereby becoming the first priest to offer Mass in Brattleboro. The location of the historic event

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was in an area known as "the Wood farm" where a special shed was later constructed for Sunday Mass.

A similar arrangement took place two years later when Bishop John B. Fitzpatrick, who had succeeded Bishop Fenwick in 1846 as Bishop of Boston, went to Bellows Falls for confirmations. Arriving with two Jesuits, Father George Fenwick and Father Samuel A. Mulledy, the bishop had to conduct his services in a pine grove on the west side of town because Catholics had been refused the use of the Methodist church. On September 4th, the Jesuits helped Bishop Fitzpatrick by hearing confessions and offering Mass. About a thousand people turned out, including some Protestants, to witness the religious services.

With the appointment of Louis J. de Goesbriand as the First Bishop of Burlington in 1853, Catholicism in Vermont had reached a stage of maturity. This was due in no small part to the work of the Society of Jesus whose reputation was castigated that very year in Bennington's *Vermont State Banner*. Commenting on the book, *Helen Mulgrave: or Jesuit Executorship*, in the fall of 1853, it spoke of the Jesuits as "a power destructive to the moral and intellectual energies of any nation." Fortunately, Abby Maria Hemenway, who was a convert to Catholicism, gave a better view of the Jesuits when she published her *Vermont Historical Gazetteer* starting in 1867 and continuing until 1891.

One cannot overlook the number of churches that were dedicated to Jesuit saints during Bishop de Goesbriand's years. A mission under the patronage of St. Ignatius Loyola was organized at Lowell in 1853 and the church was completed in 1875. A church honoring St. Francis Xavier was opened on 18 September 1867. And, at St. Johnsbury, St. Aloysius Church was dedicated on 26 October 1897.

On 8 October 1887, Father Dennis Lynch, a priest active in the Diocese of Burlington, entered the Jesuits. He had served at St. Anthony's in White River Junction and taught at St. Joseph's College in Burlington. After becoming a Jesuit, he taught French at Holy Cross College in the early 1890s. Later he taught as a missionary in India and the Philippines. He died in Manila 13 November 1934.

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The Catholic population of Vermont in 1890 was mainly French-Canadians who numbered 33,204 out of a population of 45,000 Catholics. The first French-Canadian church seems to have been built at Burlington in 1842 near the site of St. Mary's, but it was abandoned before Bishop Fenwick's death for lack of priests. Within the next fifty years, the French-Canadians were more successful because about ten national parishes were opened for these people throughout Vermont.

Bishop de Goesbriand was a staunch protector of the French-Canadians in the United States. Father Edouard Hamon, a Jesuit who gave missions in the French-speaking parishes of the state after 1879, dedicated his work on the history of the French-Canadians to the Bishop of Burlington. "These emigrants, we believe," declared Bishop de Goesbriand in a letter of 11 May 1869 concerning the work of the French-Canadians in the United States, "are called by God to cooperate in the conversion of America as their ancestors were called to plant the faith on the shores of the St. Lawrence."

As the nineteenth century came to an end the Jesuits were still visible in Vermont. During the 1890s, Jesuits preached at the dedication of St. Anthony's at White River Junction, at the transfer of the release of St. Peter's Chains to St. Mary's Cathedral in Burlington, and at a mission for St. Raphael's in Poultney. Father John M. Kerdilou, a priest of the diocese, had carried on excavations on the old Isle La Motte and opened a shrine to St. Anne there in 1893 that recalled the Jesuit heritage.

### III

The story of the Jesuit relationship with the contemporary period of the twentieth century must begin with the elevation of John S. Michaud, a native of that city, as Bishop of Burlington in 1899. A graduate of the College of the Holy Cross in 1870, he was ordained an auxiliary bishop in 1892 with the assistance of Bishop Dennis M. Bradley, who was a student with him at Holy Cross, and with another classmate, Father Thomas D. Beaven, future Bishop of Springfield, as the preacher. Bishop Michaud was the first Catholic bishop to receive an honorary degree from the University of Vermont.

The presence of the Jesuits was manifested in various ways

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during Bishop Michaud's years. One was the discovery of the last recorded evidence of the remains of the Indian mission at Coös in 1903. Another was the continuation until 1904 of Father Hamon's work among the French-speaking Catholics of the state. A third was the founding of a parish in West Rutland honoring another Jesuit, St. Stanislaus Kostka.

Between the death of Bishop Michaud on 22 December 1908 and the appointment of his successor, perhaps the most notable tribute to the work of the Jesuits in Vermont took place during his episcopate. In celebrating the tercentenary of the discovery of Lake Champlain, the people of Swanton dedicated a 7½-foot granite shaft on the site of the church built by the Jesuits on Missisquoi Bay. Not only did Governor George H. Prouty of Vermont take part in the celebration on 3 July 1909, but the Jesuit Provincial from Montreal was present to witness a colorful river parade of Caughnawaga Indians arriving at the historic site, and a road parade that included a float of the old St. Francis mission. William Janes, who had owned the historic site, had given the land for the monument. The Jesuits were also represented a few days later at the special celebration at Isle La Motte on July 9th in connection with the Champlain anniversary.

Joseph J. Rice, who graduated from Holy Cross College in 1891, was ordained Third Bishop of Burlington on 14 April 1910. As he indicated in his visit to his alma mater in May of 1912, he was grateful for the education that he received there. He was Bishop of Burlington when the New England Province of the Society of Jesus was established in 1926, and he remained in office until his death in 1938.

The Jesuit relationship with Vermont was evident during the Rice years. The Jesuits continued to give retreats to religious of the Diocese as they did, for example, in 1913 to seventy-four Sisters of Mercy at Burlington and seventy-two Sisters of St. Joseph at Rutland. St. John Berchmans in West Dummerston, which opened as a mission of Our Lady of Mercy in Putney on 8 September 1929, indicated that the Jesuits were still a conscious element in the minds of Vermont Catholics (it remains the only church in New England dedicated to that Jesuit saint). And when, on 29 June 1930, Pope Pius XI canonized René

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Goupil, Isaac Jogues, and Jean de la Lande, the Catholics of the Green Mountain State could look to the establishment of a church dedicated to the North American Martyrs in Marshfield (originally a mission of St. Augustine's in Montpelier).

It was during the Rice years that two natives of Vermont were ordained Jesuit priests. One was John W. Moran (1889-1956) of East Granville and the other was Philip J. Branon (1898-1970) of Fairfield. Father Moran went on to teach dogmatic theology at Weston College and write at least three books in this field. Father Branon pursued the career of a missionary in Jamaica.

One of the famous historical sites in Vermont is the Plymouth Historic District which includes the birthplace, homestead and grave of former President Calvin Coolidge. As Governor of Massachusetts, he continued the tradition inaugurated by Governor John A. Andrew in the 1860s of giving the commencement address at the College of the Holy Cross in 1919 and 1920. Not only did he have this relationship to the Jesuits, but Foster W. Stearns, the son of the man who discovered Coolidge, served as Librarian at Holy Cross. He was the only one of the long line of Massachusetts Governors to become an American President of those who came to Holy Cross.

Moreover, President Coolidge had Catholic relatives who were not only his cousins but those of Father Joseph Coolidge Shaw, S.J., better known as "Coolidge" to his family and friends. Whether Father Shaw was directly related to the President because of the latter's ancestor, John Coolidge of Watertown, Massachusetts, is not clear. But there is no doubt about the relationship to the same cousins because of Father Shaw's mother, Elizabeth Parkman, whose brother, Dr. Francis Parkman, Sr., was the father of the historian, Francis Parkman, Jr. The latter was not only the first cousin of Father Shaw, but he was the grandfather of Louise Coolidge Sargent and Elizabeth Coolidge-Nielson. These women were related to President Coolidge because of their father, John Templeton Coolidge, who had graduated from Harvard in 1879.

Also, there was a good relationship between President Coolidge and Father Charles W. Lyons, S.J., a native of Boston. Not only was Father Lyons the President of Boston College

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(1914-19) at a time when Coolidge was the Governor of Massachusetts, but he was the President of Georgetown University (1924-28) when Coolidge was the President of the United States. President Coolidge, who had endorsed the 1921 building drive at Boston College when he was Vice President, visited Georgetown University on 9 June 1924 and later appointed Father Lyons to the Bunker Hill Sesquicentennial Commission. The White House sent Easter flowers to Georgetown at least once when Father Lyons was there. And on 20 January 1927, the Jesuit president had the honor of dining at the White House.

Another Vermonter of interest to the Jesuits was Henrietta Howland Robinson, who married Edward H. Green of Bellows Falls in 1867. Known as the "Witch of Wall Street," she sent her son, "Colonel Ned Green" of Arthur H. Lewis' book, *The Day They Shook the Plum Tree*, to St. John's College at Fordham in 1885 where the Jesuits taught. Next to the Immanuel Episcopal Church on Church Street in Bellows Falls, one may find the graves of Hetty and her husband as well as their children, Colonel Ned and daughter Sylvia. The latter was the last survivor of the family that owned the mansion at Round Hills in South Dartmouth, Massachusetts. After her brother died in 1936, Sylvia lived until 1951 and bequeathed to the Jesuit institution where her brother had studied for a year, now Fordham University, \$2,4000,000.

From 1938 to 1944, Matthew F. Brady was Bishop of Burlington. Unlike many of the bishops of New England, he had no relationship with the Jesuits by education. Yet, Jesuits did work in his diocese by continuing to give retreats as they did, for instance, to the Sisters of Mercy and the Daughters of the Heart of Mary at Burlington in 1942. Also, Father John J. Dugan, S.J., a chaplain for the Civilian Conservation Corps, served on active duty at Fort Ethan Allen from November 1937 to June of 1940, and Father John L. Clancy, S.J., another Army chaplain, cared for the spiritual needs of the men stationed in the Civilian Conservation Corps at Bellows Falls from 1938 to 1939.

Edward F. Ryan, a priest of the Archdiocese of Boston,



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succeeded Bishop Brady in 1944 when the latter went to Manchester. A member of the Class of 1901 at Boston College where he was a good student and athlete, he established a number of religious communities in his diocese, including a Benedictine foundation at Weston. Although the Jesuits had a relationship with the state much older than any one of the new foundations, they still were not established in Vermont.

Of significance during Bishop Ryan's episcopate, which lasted until 1956, was the honorary doctoral degree that the Jesuits of Holy Cross College conferred on Walter H. Cleary of Newport in October of 1943. A graduate of Middlebury College in 1911 and a member of Phi Beta Kappa, he was the first Catholic elected to public office in the Green Mountain State. His stature as a judge was such that he was elevated to Chief Justice of the Vermont Supreme Court in 1958.

Robert F. Joyce was Bishop Ryan's successor as Bishop of Burlington from 1957 to 1971. Along with the Jesuits who continued to give retreats to the religious of the diocese, there was an academic relationship because of the Jesuits who studied at Middlebury College. As far back as the early 1950s, Jesuits from Latin America went there to study English, and starting in the early 1960s Jesuits from the New England Province enrolled in degree programs at the Bread Loaf School of English at Ripton. The New England Jesuits, who lived in a cottage on the edge of the field, used to offer Mass on the campus.

Moreover, items of cultural interest relating to the Jesuits and Vermont belong to these years. The poet Robert Frost, who was associated with the founding of the Bread Loaf School of English, was a frequent guest lecturer at both Boston College and Holy Cross College before his death in 1963. Margaret Carroll Cassidy, a sculptress, unveiled a bronze bust of the poet at Holy Cross College in 1962 where Frost viewed it on one of his visits there. And in 1968 the State of Vermont gave to the Shrine of St. Anne at Isle La Motte, a place associated with the early Jesuits, the statue of Champlain which was on display at *Expo '67* in Montreal.

John A. Marshall succeeded Bishop Joyce as Bishop of Burlington in 1972. Like other members of the prominent Marshall family of Worcester, Massachusetts, he graduated from

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Holy Cross College (1949). In his short time as Bishop of Burlington, Jesuit activity in Vermont took a slightly new turn when a Jesuit scholastic enrolled in the School for International Training at Brattleboro in 1972 and a Jesuit priest taught theology at St. Michael's College in Winooski during the 1974-75 academic year. And, when the St. Francis Indians sought to take over the site of the old mission site in Swanton during the spring of 1975, Vermonters were reminded of their state's ties to the Jesuit missionaries before the American Revolution.

Today Catholics in Vermont number about one third of the state's population and the Jesuit heritage is reflected in the more than 500 graduates of Jesuit institutions of higher learning involved in the life of the Green Mountain State. Thomas P. Salmon, a graduate of Boston College (1954) and Boston College Law School (1957), became the first Catholic elected Governor of Vermont in 1972. Patrick Leahy, a graduate of Georgetown University Law Center (1964), became the first Catholic elected United States Senator in 1974. Although a few native sons have joined the Society of Jesus over the years, the richness of the Jesuit relationship to the Green Mountain State is illustrated by those graduates of Georgetown, Holy Cross, Boston College, Fairfield, Fordham and elsewhere who hold prominent positions in the various areas of Vermont life today.

## 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

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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 Charnisé, 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 Merry-mount. 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

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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 Greateon, 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 R  le, 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 *Triumphant* 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

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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

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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

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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 Domperri, 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

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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

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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

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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 priedieu 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.

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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 grand-niece 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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theology 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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Merit, 1942-43), James J. Dolan (Bronze Star, 1944-45), John J. Dugan (Bronze Star, 1945), Thomas P. Fay (Bene Merenti, 1947), Thomas P. Hennessey (Bronze Star, 1945), Harry L. Huss (Bronze Star, 1944-45), George M. Murphy (Army Commendation Ribbon, 1944-46), Joseph T. O'Callahan (Medal of Honor and Purple Heart, 1945), John D. St. John (Bronze Star, 1944-45), Thomas A. Shanahan (Bronze Star, 1945), and Robert E. Sheridan (Army Commendation Medal, 1945-46). 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

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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

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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



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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 Byzantine-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-

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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 Philipps 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 diaconate.

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

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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

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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 R  le 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 S  bastien R  le, 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.



## CHAPTER FIVE

### THE JESUIT HERITAGE IN CENTRAL MASSACHUSETTS

Worcester County in central Massachusetts embraces a population of close to 640,000 spread throughout fifty-six connecting towns around such major cities as Worcester, Leominster, Fitchburg and Gardner. In this central part of the Bay State, there are some 350,000 Roman Catholics who are members of the Diocese of Worcester which was established on 14 January 1950. The relationship of the Jesuits to this geographical area can be seen in the *early* period of the seventeenth and eighteenth centuries when Indians from the Jesuit missions of Canada took captives from this area, in the *modern* period of the nineteenth century when the College of the Holy Cross came into existence, and in the *contemporary* period of the twentieth century when the Jesuit contribution to Worcester County perdures.

#### I

In reviewing the *early* period of the Jesuits and central Massachusetts, the story is like that of other parts of the Bay State, for Catholics and their priests were held in distrust and hostility here as well. The anti-Jesuit law passed by Massachusetts in 1647 was a formal manifestation of this. There is no reason to believe that those who settled such areas as Brookfield, Westborough and Worcester before King Philip's War (1675-76) rejected it. And if one may judge from the works listed in the Mather Collection of the American Antiquarian Society in Worcester, the leading Puritan divines were extremely interested in anti-Jesuit tracts.

Before John Eliot, the first missionary to Worcester, visited the Nipmuck Indians on Pakachoag Hill (approximately the site of the College of the Holy Cross today) in 1674, he had exhibited remarkable hospitality when Father Gabriel Druil-

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lettes, a Jesuit missionary to the Abnakis, came to his home in Roxbury on 28 December 1650. The Puritan missionary was so concerned about his Catholic counterpart that he invited Father Druillettes to remain for the winter rather than risk the return trip to Canada through the cold and snow of the wilderness. Even though the Jesuit was on a diplomatic mission to the leaders of Massachusetts Bay (an exception permitted by the anti-Jesuit law), it could be surmised that the two apostles to the Indians compared notes about their work. Today the first edition of Eliot's translation of the New Testament for his Indians, published in 1661, is treasured at the American Antiquarian Society.

During King Philip's War, the white settlements at Quaboag Plantation (Brookfield), Quinsigamond (Worcester) and elsewhere suffered from the ravages of the son of Massasoit (the road from Rice Square in Worcester to Millbury is named for this Chief of the Wampanoags, the father of King Philip). King Philip waged a war against the expansion of the white settlers but these Indians, like those that Eliot had converted to Christianity, remained aloof from the conflict. Even though the Jesuits had no part in these frontier assaults (except insofar as the Indians defeated in that conflict took refuge among some of the Indians at the Jesuit missions in Canada where, for example, the Abnakis forged strong bonds with the Jesuits and the French), New Englanders blamed them for the difficulties.

However, subsequent raids were carried out against the frontier towns of New England by Indians from the Jesuit missions and this justified, at least partially, the anti-Jesuit attitude. Samuel Leonardson, for instance, taken from Quinsigamond in 1695, was a captive of the Pennacooks, neophytes of the Jesuits at the mission on the Chaudière River in Canada. Not only was young Leonardson present at the raid on Haverhill in 1697 when Hannah Duston was seized, but later he helped her to escape. Both were under an Indian master who prayed according to the French manner as the Jesuits taught their neophytes. This same master had prayed according to the English manner when he had lived some years previously in the Lancaster household of Reverend Joseph Rowlandson whose wife, Mary Rowlandson, had been captured on 10 February

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1676 before she was ransomed at Redemption Rock in Princeton. A marker was set up in Worcester, at the corner of Hamilton and Grafton Streets in 1930, indicating the site of Leonardson's home, and markers relating to Mary Rowlandson were set up that same year in both Lancaster and Princeton.

Moreover, there were the raids of the winter of 1703-04 when the children of Digory Sergeant were taken from Quinsigamond. Daniel and Mary were baptized Catholics and chose to remain in Canada while John returned after about twelve years even though the Jesuits and the Indians wanted him to remain. Their father was a carpenter who lived on Sagatabscot Hill in Quinsigamond. Daniel and Mary did return for a visit in 1740 but refused to remain. They were Worcester's first Catholics and they had lived at the Jesuit mission of Caughnawaga near Montreal. Interestingly enough, when Indians raided Lancaster in late July of 1704, it was thought that Jesuits accompanied the expedition.

Other captives who chose to remain at the Jesuit mission were the Rice brothers, Silas and Timothy, from Westborough. Related to Thomas Rice, who had settled the town in 1674, they were taken by the Indians with their cousins in 1704. Since the town was at the crossroads of frequented Indian trails, it was easy for the Indians, who sought young whites to gain ransom money or to adopt into their tribes, to seize these boys. A marker indicates that the site of the kidnapping was near a brook on West Main Street in Westborough.

Timothy, who, like his brother Silas became a Catholic, visited Westborough in 1740. Since he had been adopted into the family of one of the Indian chiefs, he had become a chief of the Caughnawagas and Governor Jonathan Belcher accorded him a friendly welcome as his guest on this visit. Thus, Chief Oughtzorongoughton, as Timothy was known, was well disposed toward the American cause before he died in September of 1777.

It was the policy of French military leaders, who were fighting the British in the struggle for North America, to prevent an alliance between the English settlers and the Indians in New England. One way to implement this policy was to harass the white settlers with raids on frontier towns like Brookfield which

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did not escape attack in 1708. Such a policy helped to increase the hatred for Catholics and the French as well as for the Jesuits and their Indian neophytes. Against such a background of trouble on the frontiers, Massachusetts was relieved to learn of the death of Father Sébastien Râle, S.J., in August of 1724, and of the fall of the French citadel at Louisbourg in July of 1745.

One example of Massachusetts' contempt for the Jesuits was the celebration of Pope's Day (November 5th). Though it had been celebrated as early as 1685 in Boston, it had to be toned down by 1752 because it had resulted in unnecessary injury to innocent citizens. The Jesuits were ridiculed in the demonstrations because of their alleged complicity in the Titus Oates Plot of 1678. Charles Paxton, after whom the town incorporated in central Massachusetts in 1765 was named, was ridiculed in effigy in one of Boston's celebration of Pope's Day presumably because of his penchant for political intrigue.

With the formal triumph of England over France by 1763 and the formal suppression of the Society of Jesus in 1773, the Jesuits had faded into non-existence as far as central Massachusetts was concerned, except for John Carroll. This member of the suppressed Society of Jesus was appointed the first American Catholic bishop in the United States in 1789. Just the year before that, Worcester County, a section of the commonwealth where Calvinism was very strong, had rejected by a vote of forty-three to eight the approval of the Federal Constitution because its delegation feared that the new document would permit a Catholic to hold public office (Carroll's cousin, Charles Carroll, had signed the Declaration of Independence for Maryland in 1776, and another member of that family, Daniel Carroll, the Bishop's brother, had signed the new Federal Constitution for Maryland in 1787).

## II

The modern period in the relationship of the Jesuits to Worcester County began with John Carroll, but it did not really begin to flourish until another Jesuit, Benedict Joseph Fenwick, became Bishop of Boston in 1825. This geographical area was under the jurisdiction of Bishop Carroll until 1808 when Jean Lefebvre de Cheverus was appointed First Bishop of

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Boston. Bishop Cheverus had tried to bring the Jesuits into his diocese, but it was his successor, Bishop Fenwick, who succeeded.

When Bishop Fenwick came to Boston in 1825, Worcester had begun to grow as the leading city of central Massachusetts because of its position on the Blackstone Canal. The construction of the canal had attracted Catholics to the city so that Bishop Fenwick visited the city at the head of the canal in 1826. Today on Main Street at Exchange Street in Worcester, a granite tablet recalls that Bishop Fenwick offered the first Mass in the city at that time in a room of the United States Arms Tavern.

The first priest that Bishop Fenwick sent to Worcester with the opening of the canal was the future Jesuit Robert D. Woodley. Father Woodley visited Worcester at least twice in 1828 and 1829 when he offered Mass. His missionary journeys included such towns as Uxbridge, Oxford and Leicester as well as Worcester.

Bishop Fenwick soon considered Worcester a vital center of his diocese. After he visited it again in August of 1832, on his way back from Hartford, he informed the Congregation for the Propagation of the Faith in Rome, on 26 September 1832, that he had set up one of five missions in Worcester. It was here that the Catholic church began to flourish under Father James Fitton in 1833 when this priest visited even Dudley, Leicester, Millbury, Oxford, and Webster from the mission at Worcester.

By the end of the first year in Worcester, Father Fitton, who had worked for Bishop Fenwick among the Indians of Maine shortly after his ordination in 1827 (Fitton was the first candidate that Bishop Fenwick accepted for the priesthood back on 24 December 1825), was making plans to build a church. With the encouragement of Bishop Fenwick and the help of the historian William Lincoln, who saw to it that the bigots did not succeed in preventing the priest from purchasing the land, Father Fitton obtained the land for the first Catholic church in Worcester on 1 May 1834. Most of the \$600.00 was raised by Catholics who had the joy of seeing Father Fitton bless the cornerstone of Christ's Church on the following July 7th. Completed two years later, the Catholic population of what is now St. John's parish had grown to 300 communicants.

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However, the founding of the first Catholic church in Worcester was not Father Fitton's only achievement in central Massachusetts. Having purchased about sixty acres of land on the Hill of Pleasant Springs in Worcester in 1836 from the descendants of Daniel Gookin who had purchased the original site from the Indians on 13 July 1674, Father Fitton established Mount Saint James Academy, a school not unlike the one he had attended under Father Virgil H. Barber, S.J., in Claremont, New Hampshire. It was this property that he transferred to Bishop Fenwick on 2 February 1843 before he left Worcester.

Bishop Fenwick, who envisioned a college and a seminary on Mount Saint James, approached the Jesuits. They had already turned down his invitation to open a college in his Catholic colony at Benedicta, Maine. He asked the Jesuit Provincial, Father Francis Dzierozynski, to send at least a few Jesuits to help him start a college and the Jesuit superior reluctantly consented to the request. On 21 June 1843, Bishop Fenwick blessed the cornerstone of a new building for the first Catholic college in New England, and Charles Constantine Pise, a Catholic priest from New York, gave an address on the role of the Jesuits in education. With Father Thomas F. Mulledy, S.J., as its president, and two Jesuits, George Fenwick, the Bishop's brother, and James Power, as the third priest, the new college opened its doors on 1 November 1843 with twelve students. For his role in laying the foundation for the college, the athletic field at Holy Cross honors the memory of Father Fitton. Until it received a charter of its own in 1865, the new Jesuit institution, the first Catholic college in New England, would grant its degrees through Georgetown University, an institution founded by Bishop John Carroll and the mother of all Jesuit colleges in the United States.

One aspect of Father Fitton's apostolic life in Worcester was the honor paid him by the summer visits of the Penobscots from Maine. These Indians, among whom the priest had labored before coming to Worcester, camped not far from the church and attended Mass with unusual devotion. Following Mass in Christ's Church, Father Fitton moved among his former neophytes and conferred on each of them his priestly blessing before the Penobscots departed. His work among them had been

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in the tradition of the Jesuit missionaries who had cared for these Indians before the American Revolution.

On 5 April 1845, Father Matthew W. Gibson arrived as the resident pastor of Worcester. He had left the Diocese of Philadelphia in 1844 and entered the novitiate at Frederick, Maryland, intending to become a Jesuit. Although the Jesuit Provincial hoped to use him at the College of the Holy Cross, he was assigned to Christ's Church by Bishop Fenwick. The latter paid a special visit to the city on April 20th to help overcome the opposition to his replacement of Father Adolphus Williamson. It was under the leadership of Father Gibson that a new church, dedicated to St. John by Bishop John Bernard Fitzpatrick, in the presence of Bishop Fenwick, on 24 June 1846, replaced Christ's Church. Father Gibson became the pioneer builder of churches in other parts of Worcester County, especially since he helped to build churches in Fitchburg, Leicester, Leominster, Millbury, Templeton, Webster and West Boylston as well as in Worcester.

Shortly before his death, in one of his last official acts, Bishop Fenwick had turned over the deed for Holy Cross College to the Jesuits on 6 August 1846. The year following the founding of Holy Cross, the bigotry of that area was evident when the General Association of the Congregational Churches of Massachusetts accepted the *Report on Popery* with its vehement attack on the Jesuits at the new institution. From twelve students at its opening, it had grown to 100 at the time of Bishop Fenwick's death. In 1849, because of Representative Erastus Hopkins, the Congregational minister from Northampton (he was the son-in-law of Rev. Dr. William Allen of Boston who had authored the *Report of Popery*), leader of the opposition, Holy Cross was denied a charter by the Bay State and had to continue to function under the civil charter of Georgetown University. With the coming of the Know-Nothings to power, the Commonwealth of Massachusetts in 1855 sent the Smelling Committee to Holy Cross to find evidence with which to attack the Jesuits. Among the influential friends of the Jesuits in those early years was Orestes A. Brownson who drew up the first petition for the charter of the College of the Holy Cross and who sent his sons to this same Jesuit school.

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Between 1834 and 1874, George Bancroft, a native of Worcester, wrote his ten-volume work, *History of the United States from the Discovery of the Continent*, and described the work of the Jesuits. While he was generous in his admiration of the Jesuits in New France ("... not a cape was turned, nor a river entered, but a Jesuit led the way."), he was wrong in his interpretation that the hatred of the Puritans for members of the Society of Jesus went back to the cruelties inflicted by the Indians during the raids on towns like Deerfield and Haverhill early in the eighteenth century. That Massachusetts had passed anti-Jesuit laws in 1647 and 1700, years before those raids, is sufficient evidence to indicate that hatred of the Jesuits and their neophytes antedated, for instance, the raid on Haverhill in 1708. While Bancroft reflects a certain sympathy for Father Sébastien Râle, S.J., it is necessary to be wary of some of the insinuations and the conclusions that are contained in his history.

Fortunately, the hostile atmosphere in Massachusetts did not curtail the Jesuits for whom Bishop Fenwick wanted to do so much more to assure that they had a commanding role in the development of his diocese. Under his successor, Bishop Fitzpatrick, who was a close friend of the Jesuits, the Society of Jesus was able to continue the work that it had begun in central Massachusetts, in particular by laying the foundations for churches not too far from Holy Cross.

While Father Fitton was the first priest to visit Southbridge in 1840, it was the work of the Jesuits between 1846 and 1858 that nourished the roots of Catholicism in that town. Father William Logan, S.J., visited Southbridge frequently when he was teaching at Holy Cross between 1846 and 1850. His successor, Father Peter J. Blenkinsop, S.J., who continued Father Logan's work, was placed in charge of the church dedicated to St. Peter by Bishop Fitzpatrick in Southbridge on 1 May 1853. This church was the predecessor of St. Mary's and it had as Father Blenkinsop's Jesuit successors Peter Kroes (1854-56), James C. Moore (1856-57), and Peter M. Folchi (1857-58). On 24 July 1854, during the era of the Know-Nothings when Father Kroes cared for the church twice a month, bigoted anti-Catholics damaged St. Peter's.



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Father Philip Sacchi, S.J., who came to Holy Cross as a teacher of modern languages in 1845, cared for the French Catholics in places like Millbury, Webster and West Boylston. The son of a French soldier in the Russian Imperial Army and an Italian mother (he took her maiden name), he was fluent in French. Having entered the Jesuits in White Russia, he came to Georgetown University before he was assigned to Holy Cross. At Webster (the Jesuits under Father Logan were here as early as 1847), Father Sacchi worked with the French before the bishop assigned a resident priest for the Catholics of St. Louis' parish. Even the Germans and Poles in surrounding towns benefited from the Jesuit's ministry. When death came to him on 6 April 1850, it was his dear friend, Bishop Fitzpatrick who administered to Father Sacchi the last rites of the Catholic Church.

Also, the work of the Jesuits extended to Leicester. Although it was Father Gibson who said the first Mass here on 12 January 1846, it was the Jesuits who cared for the Catholics of this town during the formative years of what is now St. Joseph's parish. At the beginning, in 1851, the Jesuits offered Mass in the town hall until Father Kroes said the first Mass in the new church, St. Polycarp's, on 1 January 1855. With the members of the parish increasing, Father Robert W. Brady, S.J., President of Holy Cross College, blessed the cornerstone of a new church, St. Joseph's, on 1 September 1867. A number of Jesuits, including Father Anthony F. Ciampi, Peter J. Blenkinsop, and Joseph B. O'Hagan, all of whom served as presidents at Holy Cross, attended the parish before the Jesuits handed over charge of it to the diocese in August of 1873. Father Thomas F. McDermott, S.J., who joined the Jesuits in 1930, is from St. Joseph's.

Another church under the care of the Jesuits was St. Aloysius in Rochdale. The work of the Jesuits among these Catholics began as far back as 1854 and continued on a regular basis from 1858 to 1869. Father Anthony F. Ciampi, S.J., used the timbers of the building that had served as St. Philip's in Grafton from 1848 to 1854 and as St. Polycarp's in Leicester from 1855 to 1869, and he built the church described as the "traveling-est" church in Worcester County and one with "gypsy

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blood in its timbers." Father Ciampi, who put up the church in 1869, cared for it until 1871 (he became President of Holy Cross College the following year for the third time). Of the Jesuits who followed him, Father Peter Blenkinsop, S.J., is noteworthy because he was in charge of St. Aloysius from August of 1873 until August of 1880 when the diocese assumed responsibility for it.

When Father James Quan became pastor of the Catholics in Spencer in August of 1858, he exchanged this mission for Southbridge where the Jesuits were in charge. It is interesting to note that Father John Bapst, who was spiritual father at Holy Cross from 1859 to 1860, was also at Spencer during this period. Father Thomas Sheerin, S.J., planned the new church in 1864, his last year at Holy Cross, and his successor, Father Livy Vigilante, S.J., purchased the land for the parish in 1865. Through the efforts of various Jesuits, including Father Vigilante, who was there from 1864 to 1867, the old mission was so developed that a resident pastor was sent by the bishop to the newly established parish of Our Lady of the Rosary in January of 1872. With that, the Jesuit responsibility for the Catholic church in Spencer ceased.

The third quarter of the nineteenth century was particularly crucial for the future of the College of the Holy Cross. When fire ruined the Jesuit institution on 14 July 1852, it appeared that was the death of the Catholic college. Fortunately, Father Ciampi, who was President of Holy Cross College at that time, refused to be overwhelmed by the tragedy and decided to rebuild. Not only did the Jesuits go out to the neighboring churches to help raise funds to cover the \$50,000 damages, but Father Ciampi vigorously championed the cause of Holy Cross. In a letter of 21 December 1857, he was particularly grateful for the generosity of Protestant dealers who refused to press payment of bills due by the college. That Father Ciampi's vision prevailed became abundantly clear when, on 24 March 1865, Governor John A. Andrew signed into law a charter granting the College of the Holy Cross the right to confer degrees after this bill had passed the General Court with the help of Alexander H. Bullock, Speaker of the House, and State Senator Elijah B. Stoddard.

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When the jurisdiction for Catholics in central Massachusetts passed from Bishop John J. Williams of Boston to Bishop Patrick T. O'Reilly of Springfield in 1870, the Jesuits were deeply involved in the growing Catholicism of this part of the Bay State. Not only were they in charge of parishes in Leicester, Rochdale and Spencer but they had become the leaders of Catholicism in Central Massachusetts. On 8 August 1875, for instance, when Father Edward Holker Welch, S.J., formerly of Holy Cross College, preached at the blessing of the cornerstone for St. John's in Clinton, some four thousand people reportedly showed up.

The influx of immigrants during the years after the Civil War brought the French Canadians in increasing numbers to central Massachusetts. This became evident in the French parishes established at Webster, Spencer, Southbridge, Millbury, Gardner, Fitchburg and Douglas as well as in Worcester between 1869 and 1890. The most interesting of these parishes was Notre Dame des Canadiens in Worcester, a city with a population of about 60,000 in 1880. Here Father P. F. Vignon, S.J., cared for the church in 1882 and Father P. I. Baudry, S.J., assumed responsibility for it from 1882 and 1884 because the Bishop of Springfield had requested the help of the Canadian Jesuits (the historic bond of the Jesuits with this parish was evident as recently as Memorial Day of 1976 when the Notre Dame Mausoleum was blessed with a large painting of the North American Martyrs, which was formerly in the parish church, permanently attached to the wall of its chapel). Another church, St. Aloysius in Gilbertville, was dedicated to the Jesuit saint on 17 November 1872. And at the Immaculate Conception in Fitchburg, where a mission lasting fifteen days was preached by two Jesuits in 1890, 400 men were enrolled in the League of the Sacred Heart and 150 women in the Apostleship of Prayer.

On 29 November 1896, St. James Church in the Fisherville section of Grafton was dedicated. Constructed during the pastorate of Father Michael J. Carroll, who graduated from Holy Cross College in 1876, it contained the original altar used at his alma mater. Unfortunately, a fire in 1945 destroyed the marble altar which symbolized another bond that existed between the church in central Massachusetts and the Jesuits.

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The impact of Holy Cross College on central Massachusetts was abundantly clear by the end of the nineteenth century. Its brand of Catholicism had attracted Charles B. Fairbanks, Jr., the author who wrote under the pseudonym *Aguecheek* and who was baptized at Holy Cross by Bishop Fitzpatrick in 1852. Another intellectual, Father John Boyce, pastor of St. John's in Worcester and a novelist, felt very much at ease with the Catholicism of Worcester and with the work that the Jesuits were doing at Holy Cross. This Catholic institution had produced by the turn of the century at least six bishops, one third of the priests working in Worcester County, including Father John J. Powers who built St. Paul's Cathedral, and a number of other graduates who were taking their place in the areas of education, law, medicine and politics. One was John C. Bossidy of the Class of 1881, a leading ophthalmic surgeon in Boston who addressed the Holy Cross Alumni Dinner in Boston in 1910 with these words:

And this is good old Boston,  
The home of the bean and the cod,  
Where the Lowells talk to the Cabots,  
And the Cabots talk only to God.

Moreover, Holy Cross, like Boston College, had a number of distinguished Jesuits who served it before the nineteenth century came to an end. Father James Clark, who held the office of president from 1861 to 1867, was a graduate of West Point and a classmate of General Robert E. Lee. Father Patrick H. Brennan, who taught a number of subjects at Holy Cross after the Civil War, was a medical doctor in that conflict. And Father James B. O'Hagan, who was president from 1872 to 1878, was a chaplain in the Civil War. Of these, only Father O'Hagan was buried at Holy Cross where his grave is not far from that of Father John McElroy, a chaplain in the Mexican War (and first superior of the Jesuits in Boston) and that of Brother John J. McShea who was a veteran of the Spanish-American War. The remains of at least a half dozen more Jesuits who performed military service for the United States in the last century lie buried in the historic cemetery at Holy Cross.

That Jesuit presidents of colleges and universities are not

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infallible became clear when a person who had been previously released from a penitentiary in Worcester County passed himself off as a bishop at Holy Cross College on 4 December 1899. The impostor convinced Father John L. Lehy, S.J., that he was the Bishop Theophile Meerschaert, Vicar Apostolic of Oklahoma and Indian Territory from 1891 to 1905. Introduced to the student body by President Lehy, who described the guest of honor as "almost a martyr," the strange person fascinated the students with some plausible tales, including how he escaped being burned at the stake by the Indians. As was customary in those days, holidays were declared in honor of the "distinguished" bishop. However, they were quickly withdrawn when it was learned that the "bishop" was a hoax. After he tried to pass himself off as the Cardinal Archbishop of Baltimore in France, the imposter was imprisoned in 1901.

Finally, while the Jesuits had a friend in Governor John A. Andrew who signed the charter of Holy Cross in 1865 and in Governor Oliver Ames who established a \$1000 scholarship in 1887, they were also indebted to George F. Hoar, the Worcester citizen who rose to national office. As United States Senator from 1877 to 1904, Mr. Hoar did not hesitate to speak out against the bigotry of the American Protective Association which stirred up the anti-Jesuit rhetoric on the national scene. Not only did he praise the work of Holy Cross College when it celebrated its jubilee in 1893, but he rebuked the A.P.A. in speeches in Worcester and Newport in July of 1895. When the Senator died in 1904, Father Joseph F. Hanselman, S.J., President of the College of the Holy Cross, praised this friend of the college as "a broad and liberal man."

### III

The opening of the contemporary period of the twentieth century was an auspicious one for the Jesuits in central Massachusetts. One of their finer moments was when Theodore Roosevelt visited Holy Cross College as President of the United States and spoke to the graduates on 21 June 1905. "It is eminently characteristic of our nation," he observed, "that we should have an institution of learning like Holy Cross, in which the effort is

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consistently made to train not merely the body and mind, but the soul of man, that he shall be made a good American and a good citizen of our great country." And in 1906 Governor Curtis Guild, Jr., of Massachusetts, whose wife later became a convert to Catholicism, became the first governor in New England honored by a Jesuit school when Holy Cross College conferred upon him an honorary doctoral degree.

Of the Jesuits who contributed to the development of the church in central Massachusetts, Father Albert Peters, S.J., was important. A native of France, this country's language was helpful to him as he contributed to the growth of the church in Spencer, Leicester and the Brookfields. Active for many years at Holy Cross (1868-72, 1879-89, and 1901-22), he was still living there when Leo T. Goddard of Spencer, a graduate of Holy Cross (1906) and grandson of a couple who had welcomed Father Peters to that town, was ordained a priest in 1911. Incidentally, it was to Brookfield that Christine Otis, a captive taken in the raid on Dover, New Hampshire, in 1689, went to live from 1717 to 1732 following her return to Protestantism after she had been converted to Catholicism. Also, in nearby West Warren, there is a church dedicated to a Jesuit, St. Stanislaus Kostka, which was established in 1913.

Stationed at Holy Cross during the first quarter of the century was the Jesuit historian Robert Swickerath. Born in the Rhineland at Kyllburg in Germany in 1869, he entered the Jesuits in 1890 and taught history at Holy Cross College from 1907 to 1918 and from 1923 to 1925. As he indicated in an article published in the *Woodstock Letters* for 1907, he also ministered to the German colonies of New England. Before his death in 1948, he spent twelve or so years of his teaching career at Weston College where he left a lasting impression on many Jesuits as a distinguished professor of church history.

The Jesuits did not remain aloof from chaplaincy work during World War I. In 1918 those at Boston College and Holy Cross were caring for the Catholics at Fort Devens. Father Eugene T. Kenedy, a New York Jesuit, who had been commissioned in the United States Army, served as a military chaplain at Chateau-Thierry, St. Mihiel and the Argonne before he returned to the United States at the end of the war and

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was discharged at Fort Devens on 3 May 1919. Of the Jesuits who served as chaplains in World War I, at least eight taught at Holy Cross (Terence J. Boyle, Charles F. Connor, John A. Cotter, Thomas J. Delihant, Edward P. Duffy, Hugh A. Gaynor, James T. Moakley, and Gerald C. Treacy).

A Jesuit who dominated the intellectual life of central Massachusetts during his years at Holy Cross was Father Michael Earls. A native of Southbridge, he belonged to that generation of American priests which was more concerned about coming to grips with the intellectual life of American Catholicism than with the problems of planting the church. Admired by William H. O'Connell, Cardinal Archbishop of Boston, he labored to make Catholicism intellectually respectable with his writings such as *The Wedding Bells of Glendalough* (1913) and *Marie of the House D'Anters* (1916). Although he reflected a veneer of anti-Yankeeism and anti-Semitism, not uncommon among Catholics, he did stand above his peers in contributing to the cultural life of his times. Before his death in 1937, he had been a teacher at Holy Cross for about twenty years.

Just as Father Earls dominated the intellectual life of Catholics in central Massachusetts, David I. Walsh dominated the political life of his co-religionists. The first Democrat of the Catholic faith to be elected a governor in Massachusetts, he held the office from 1914 to 1916. A native of Clinton and a graduate of Holy Cross College (1893), he served from 1919 to 1925 and from 1926 to 1947 in the United States Senate where he achieved prominence on the Committee on Naval Affairs. He was a good friend of the Jesuits at Holy Cross College where he received a doctoral degree in 1912 (Fordham and Georgetown also honored him with a doctoral degree in later years). On the occasion of Senator Walsh's fiftieth anniversary of graduation from Holy Cross, which corresponded with the centenary of that Jesuit school in 1943, former Governor Alvin T. Fuller (himself the recipient of an honorary degree from Holy Cross in 1926) gave \$35,000 to establish a scholarship in memory of Monsignor Richard Neagle of the Class of 1873, the pastor of his wife's church and a good friend of the former governor. After the Senator's death on 11 June 1947, the Walsh Papers were donated to his alma mater where they are available today

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for the use of scholars.

Just as there is an impressive list of former Holy Cross students who have become bishops (over thirty), so too is there an impressive list of Jesuits from Holy Cross who have become bishops in Jamaica. Looking at their year of appointment, there was John J. Collins (1907), who taught mathematics and was prefect of discipline; William F. O'Hare (1919), who taught French and was an assistant prefect of discipline; and Joseph N. Dinand (1927), who was president. Samuel E. Carter, the first native consecrated bishop (1966) and the Archbishop of Kingston since 1970, taught sociology as a young scholastic at Holy Cross from 1950 to 1951.

As a competitive undergraduate school, Holy Cross has been esteemed by natives of central Massachusetts because of its records in basketball, baseball and football. It won the NCAA basketball championship in 1947 and the NIT basketball championship in 1954, the NCAA baseball championship in 1952, and went to the Orange Bowl in 1946. Even golf, a field in which William P. Turnesa became the first graduate (Class of 1938) of a Jesuit school to win the United States Amateur (1938) and the British Amateur (1947), helped the outside world to equate Worcester with the College of the Holy Cross.

During the eighty years that Worcester County came under the jurisdiction of the Diocese of Springfield, there were only three bishops: Patrick T. O'Reilly (1870-92), Thomas D. Beaven (1892-1920), and Thomas M. O'Leary (1921-49) of whom the second and third were educated by the Jesuits. Bishop Beaven was at Holy Cross for both his secondary and college education between 1862 and 1870. The relationship that existed between these bishops and the Jesuits was evident when Holy Cross allowed the clergy of the diocese to use the college for annual retreats. That Bishop O'Leary acted as chief ordaining prelate when Father Dinand was elevated to the episcopacy on 30 October 1927 is an indication that the bond was a close one between the Diocese of Springfield and the Jesuits at Holy Cross.

Once more the Jesuits at Holy Cross College rose to the challenge when war broke out in 1941. Of some fifty-five Jesuits



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who served as chaplains from the New England Province of the Society of Jesus during World War II, more than half of them taught at Holy Cross. The College itself, which had been selected for the establishment of a unit of the Naval Reserve Officers Training Corps in 1941, was one of about thirty American educational institutions helping the Navy Department (current United States Secretary of the Navy, J. William Middendorf of the Class of 1945, was one of many who earned his bachelor's at Holy Cross at that time). Certainly, most distinguished was the service of Father Joseph T. O'Callahan, S.J., who rose to full commander in the United States Navy and was awarded the Congressional Medal of Honor from President Harry S Truman on 23 January 1946 for his courage on the damaged carrier, U.S.S. *Franklin* (in 1965, the U.S.S. *O'Callahan* was named in his honor).

Bishop John J. Wright, a graduate of Boston College in 1931, was appointed First Bishop of Worcester in 1950 at a time when the Jesuits were more than 100 years established in central Massachusetts. The new bishop held that position until 1959 when he became Bishop of Pittsburgh. His relations with the Jesuits may be discerned from the decision of Boston College (1947) and Holy Cross College (1950) in conferring upon him honorary degrees for he proved himself to be an eloquent spokesman for liberal Catholicism. Not only did he dedicate in Dudley the first church named for the Jesuit Saint Andrew Bobola in the United States on 21 February 1954 (Father Louis J. Gallagher, S.J., a priest involved in the rescue of the saint's body, preached the homily), but he established two parishes under the patronage of Jesuit saints: North American Martyrs (1952) in Auburn (a parish which used Kimball Hall on the campus of Holy Cross College as its first church) and St. Francis Xavier (1953) in Bolton (Known as "The Lord's Acre Church"). Understandably, these were seen as appropriate gestures recognizing how integral a part of the new diocese were the Jesuits who had not only helped in its parishes, but had housed the Assumptionist Fathers after a tornado destroyed their campus on 9 June 1953.

If Bishop Wright guided the growth of the new diocese in a period when Catholics numbered almost half of the population

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of Worcester County, it became the responsibility of Bishop Bernard J. Flanagan, a native of Vermont, to guide it through a period when the style of Catholicism was being altered by the changes flowing from the Second Vatican Council. Coming to Worcester in 1959, he was no stranger since he had graduated from Holy Cross College in 1928. Assisted by Timothy J. Harrington, Auxiliary Bishop of Worcester since 1968 (he graduated from Holy Cross in 1941), he continues to help the Catholics adjust themselves to a mature Catholicism suited for today's world. At the same time, he and Bishop Harrington have developed remarkably good relations with the Jesuits. Bishop Flanagan, for example, has honored them by being present at their funerals and by ordaining Jesuit candidates for the priesthood.

During Bishop Flanagan's years, however, there has been a marked decline in the number of Jesuits assisting in the local parishes as a consequence of the liturgical changes introduced by the Second Vatican Council. Whereas in the mid-1950s there were from fifteen to twenty Jesuits covering the parishes of central Massachusetts, today there are no more than a couple needed. The importance of this past work can be measured by the regular visits of Father Robert B. MacDonnell, S.J., a professor of physics at Holy Cross College, when he had the honor of saying the first Mass in the new church of Saint Catherine of Sweden in Worcester on 11 January 1962.

Another development has been the decline in the use of Holy Cross College for retreats by priests of the diocese. Down to the early 1960s, this was a common practice of priests from the old Diocese of Springfield (clergy retreats began in 1842 under Bishop Fenwick and priests had been using Holy Cross at least before the outbreak of World War I) and then of priests from the new Diocese of Worcester. However, with the changes in retreat styles and the availability of the facilities of the Passionist Monastery in Shrewsbury, another manifestation of the old style of Catholicism has vanished.

The Jesuits continue to work in the Diocese of Worcester in other apostolates apart from Holy Cross College. One is the hospital chaplaincy work, especially at Worcester City Hospital where Father Edward K. Cheney, a former mission-

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ary who was honored by the Queen of England for his work in Jamaica, has been an inspiring force since 1965. Another is the work of Father John T. Murray, a graduate of the United States Naval Academy at Annapolis (1946) and of Georgetown University Medical School (1952) as well as a former radiologist at St. Vincent Hospital, who has been a practicing psychiatrist at Worcester State Hospital. And a third is the silent work of Father Frederick A. Harkins with Alcoholic Anonymous groups.

Obviously, the Jesuits themselves, like any group in the Catholic church, have been experiencing changes. From a peak in the early 1960s of about eighty Jesuits teaching at Holy Cross College, they have declined to about thirty-five today, compared to the rise of the lay faculty from about sixty to a hundred in the same period. If this trend continues, the Jesuits will decline by at least ten more within a short period of time. And if the presence of Jesuits is what makes a college a *Jesuit* college, then there is an obvious conclusion particularly at a time when the Jesuits no longer dominate the courses in philosophy and theology, even though they still fill the chief offices of president and dean.

Also, ever since 25 March 1969, when the Jesuit community was separately incorporated from the College of the Holy Cross, the Jesuits have not only exercised less control over the school but they have had no building that they can call their own. While the financial status of the college may have dictated that arrangement, subsequent arrangements of separate incorporation worked out at both Boston College and Fairfield University are more reflective of the historic role that the Jesuits have played at these institutions. Although some Jesuits are content with the present arrangement, there are those who would have preferred another solution. If the Jesuits had kept the title to the land at Holy Cross while the college corporation exercised ownership of the building and the facilities on the campus during a limited transitional period, perhaps the influence of the Jesuits would be stronger than it is today. Yet, because they are still the major contributors to the College of the Holy Cross (since the separate incorporation came into existence, the Jesuits have given more than a million dollars to the

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school in the past eight years), the Jesuits still have some influence on campus.

One manifestation of change among the Jesuits themselves is the introduction of the new life style of smaller communities. A handful of Jesuits from Holy Cross College experimented with this by renting a house on the property of the Bigelow Nursery in West Boylston from 1971 to 1973. Since 1973, the original community, Strawberry Hill, has given way to a somewhat larger one located on City View Street neighboring the campus. Still other Jesuits have chosen to live alone apart from a community while the majority of them live in Loyola Hall which opened on the campus at Holy Cross College in 1965. Their status, it should be noted, in all these arrangements is in housing that is not owned by a Jesuit corporation.

The unseating of United States Congressman Philip J. Philbin of Clinton by Father Robert F. Drinan, S.J., in 1970 had an impact not only on central Massachusetts but also on the Jesuits themselves. Although some Jesuits were sympathetic to Father Drinan's campaign to gain a seat in Washington so as to help end the Vietnam War, others have not been at all sympathetic with his apparent inconsistency in refusing to back a constitutional amendment to protect the life of the unborn. Yet, even though one may disagree with Father Drinan's position on abortion when it is considered in the context of the civil law, there is no doubt that the Jesuit strictly adheres to the moral teaching of the Catholic Church that abortion is immoral. That the Jesuit monthly, *SJNews* (a newspaper published by the Society of Jesus in New England from 1971 to 1975), went so far as to cast doubt on Father Drinan's candidacy in the midst of the 1974 fall campaign by raising the question of ecclesiastical permission was an indication that not every Jesuit was enthusiastic about a priest in politics.

From June 22nd to August 14th of 1970, at least fifty Jesuits interested in the fine arts gathered for the First Workshop of Jesuit Artists at Holy Cross College. The Jesuit relationship with the art of the Baroque period is well-documented and Jesuits came from around the world to participate in the historic workshop in Worcester. Not only was Holy Cross' own professional harpsichordist, Father Thomas D. Culley, a partici-

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pant, but Father André Boulter of Paris, a friend of Le Corbusier and Pablo Picasso, created a painting that attracted the highest bidder. Father Joseph P. Love, a native of Worcester County and a graduate of Holy Cross (1950), came from Tokyo where he teaches at Sophia University and won high praise for his paintings. It is interesting to note that, in addition to other works that have a relationship to the Jesuits (Giovanni Battista Gaulli's "The Vision of St. Ignatius at La Storta" and "Peacock Window" by John LaFarge, the father of the Jesuit by that name), the Worcester Art Museum has a treasured painting, "Garland of Flowers with the Education of the Virgin," by the Jesuit Brother Daniel Seghers (1590-1661).

Not far from Holy Cross College is St. Benedict Center in Harvard, founded by the former Jesuit Leonard J. Feeney. Close to Fruitlands, a place visited by Orestes A. Brownson, St. Benedict is the home of the Slaves of the Immaculate Heart of Mary. The Feeneyites moved from Cambridge to Harvard in 1957 and took up residence at Still River. By that action Father Feeney came into central Massachusetts, a part of the Bay State to which his Jesuit Provincial, Father John J. McEleney, hoped to send him when he directed the former Jesuit to Holy Cross College in late August of 1948. With the passing of time, relations between Father Feeney and ecclesiastical officials have improved so that the censures directed against him more than twenty years previously were removed from the former Jesuit on 22 November 1972 and most of his followers were reconciled on 4 March 1974 when they professed their faith according to the Roman Catholic Church before Bishop Flanagan of Worcester. Such was the resolution of the case which Catherine Goddard Clarke, in her book, *The Loyolas and the Cabots*, published in 1950, declared was "the greatest blunder that had been made in the history of the New England Province."

At least seventy-five Jesuits have come from Worcester County in the history of New England. The earliest was Father John F. Lehy, a native of South Royalston, who entered the Society of Jesus in 1874 and became President of Holy Cross College from 1895 to 1901. Another was John E. Welch of Millbury who joined the Jesuits as a priest in 1915. Father

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Frederick L. Berigan and his father, (a native of Ireland) Brother John J. Berigan, were from Worcester. Also, there are a number of brothers like the *Cartys* (John and Paul), the *McGuinns* (Albert and Walter, late brothers of Kathleen who is the widow of Daniel J. Wellehan, a shoe manufacturer of national prominence), and the *O'Connors* (Thomas and William) of Worcester, and the *Donnellys* (John and Philip) of Spencer whose uncle, Timothy Donnelly, died at Custer's Last Stand on 26 July 1876. Also, one cannot pass over Father John J. Donohue who is making a contribution to the intellectual life of Catholicism in the Middle East by teaching at the American University in Beirut.

Today Holy Cross College remains the center of the Jesuit presence in central Massachusetts. A school of some 2500 students, it includes among its many distinguished recipients of honorary degrees Eamon de Valera (1920), Joseph B. Ely (1934), John W. McCormack (1942), Harry G. Stoddard (1955), Lyndon B. Johnson (1964) and Mother Teresa (1976). But those honors cannot compare with the distinction that was accorded to graduates of Holy Cross College: E. Bennett Williams of the Class of 1941 who was honored for his work as a remarkable lawyer in 1963, E. Michael Harrington of the Class of 1947 who was honored for his intellectual leadership in 1971 and W. Arthur Garrity, Jr. who was honored for his courage in pursuing justice under the law in 1976. In this last year alone, the high caliber of the recipients of honorary degree emphasized that the College of the Holy Cross during the presidency of Father John E. Brooks, S.J., stood together with Judge W. Arthur Garrity, Jr., against racial injustice, with Dr. Mildred F. Jefferson against abortion, with Mother Teresa against poverty and, above all, for the dignity of the human person.

In reviewing the last twenty-five years, there are many Jesuits whose contributions excel. One thinks of Father Hubert C. Callaghan, the specialist in industrial relations, who was beloved by the firemen of Worcester; of Father William L. Lucey, the author of the biography of Governor Edward Kavanagh of Maine and of the Catholic church in that state, and an illustrious professor of history; and of Father Leo A. O'Connor,

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the director of planning at Holy Cross, who taught theology for many years. Among the living, there is Father Joseph F. Busam, the oldest of the Jesuits at the College and the active chaplain of the Knights of Columbus, whose recommendations as a past chairman of the Department of Biology were highly valued by Harvard Medical School; Father William Van Etten Casey whose issues of *The Holy Cross Quarterly* on the Berrigans, China and other topics have challenged the thinking of the Catholic establishment; Father Edward J. Duff, the former Editor of *Social Order* and official Vatican observer at the 1961 World Council of Churches, who is a professor of political science; Father Francis J. Hart, the friendly chaplain and director of intramural athletics after whom the Hart Recreation Center has been named; and Father Joseph M.-F. Marique, the indefatigable pioneer in the Christian interpretation of the classics, who has guided *Classical Folia* from its birth in 1946 to its present status as an international scholarly journal. And the contribution of Father T. Lawrence Foran, the Director of the Catholic Alumni Sodality of Worcester County, whose late brothers were priests of the Diocese of Worcester and whose nephew prosecuted the case of the Chicago Seven, cannot be overlooked.

Today the relationship between the Jesuits and Worcester County is quite strong because of about 2500 graduates from the College of the Holy Cross and the more than 500 from Boston College who make their home in this part of the Bay State. While a surgeon like Edmund J. Croce, a bishop like Bernard J. Flanagan, a banker like Edward C. Maher, and a city manager like Francis J. McGrath indicate that those who have attended Jesuit schools are contributing to the quality of life in central Massachusetts, there are many more graduates of Jesuit schools who are playing significant roles throughout Worcester County in different professional careers by serving God and their fellow man. Consequently, there is no doubt that the Jesuit heritage in central Massachusetts is quite vibrant.

## CHAPTER SIX

### THE JESUIT HERITAGE IN WESTERN MASSACHUSETTS

Of the more than 790,000 people who today constitute the population of the western part of Massachusetts, about 356,000 are Roman Catholics of the Diocese of Springfield. This diocese was created on 14 June 1870 and, since the creation of the Diocese of Worcester in 1950, embraces the counties of Berkshire, Franklin, Hampden and Hampshire. This chapter is concerned with the relationship of the Jesuits to this part of the Bay State during the *early* period of the seventeenth and eighteenth centuries when Indians from the Jesuit missions of Canada terrified inhabitants of the frontier, the *modern* period of the nineteenth century when Jesuits contributed to the growth of Catholicism in the area, and the *contemporary* period of the twentieth century when the Jesuits established two foundations in western Massachusetts.

#### I

The story of the Jesuits in the early history of western Massachusetts was not unlike that in the rest of the Bay State where members of the Society of Jesus were regarded with suspicion. New Englanders hated Catholics and distrusted their priests. This was so true that Massachusetts incorporated this attitude into law before the middle of the seventeenth century. Since there were no Jesuits in Massachusetts to warrant such legislation, it is clear that this hostility towards the Jesuits was a residue of religious conflicts in England.

Moreover, Jesuits were blamed for Indian attacks during King Philip's War (1675-76). At that time the Indians burned Springfield and slaughtered sixty-four inhabitants at Deerfield. The latter was the Bloody Brook Massacre in September of 1675 when the nearby brook supposedly became red with the blood of the farmers and soldiers killed by the Indians. The



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first Catholic church in Deerfield, which was built in 1871, stood on the historic site that is marked by an obelisk today in South Deerfield.

Although there was little or no justification for the early hostility towards the Jesuits, there was some basis for it with the passage of time insofar as the Jesuits were associated with the French, then engaged with the English for the control of North America, the missionaries were not free from the criticism of the English settlers.

Once more, the example of Deerfield is important. This town, which had been settled on the Connecticut River in 1669, was recovering from the tragedy of King Philip's War when Jean Vincent Baron de St. Castin, a friend of the Jesuits in Maine, attacked the English settlement at Deerfield on 15 September 1694 in retaliation for the English raid against his outpost in Maine. Fortunately for its inhabitants, among whom was their inspiring leader Parson John Williams (1664-1729), the raiding party was forced to retreat.

However, that was not true in the assault on Deerfield in late February of 1704. For Jean-Baptiste Hertel de Rouville, the son of the leader of the expedition against Salmon Falls in the 1690s, led one of the most successful assaults against an English settlement in New England by coming down the Connecticut River with 200 French soldiers and 142 Indians, neophytes of the Jesuits. Forty-eight of the town's 291 inhabitants were killed and about 120, including Parson Williams, were captured and led off to the Jesuit missions. Later that same year, an attack on Northampton was repulsed.

One alleged explanation for the attack on Deerfield was that the meeting house there reportedly contained the bell intended for the Jesuit mission in Canada. This bell, which had been seized when the British captured the French vessel *Grand Monarque*, had been sold to a Deerfield man. When the Indians learned that their bell was hanging in a Protestant place of worship, they moved on Deerfield, captured the bell and brought it to old Fort Saint-Louis near Montreal. Today the "Deerfield Bell" can be seen inside the church dedicated to St. François-Xavier at the Jesuit mission of Caughnawaga outside that same city. But it is doubtful that there really was a bell at

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Deerfield before the raid on this frontier town.

Parson Williams lived to tell about his experience in *The Redeemed Captive Returning to Zion*, a book published in 1707, the year following his return. His daughter Eunice, who was converted to Catholicism, did not return with her father who had lost his wife and two younger children during his ordeal. Since the family was related to the Mathers, every attempt was made to win her back. One of about thirty who refused to return, Eunice did visit Deerfield occasionally in later years. Down to 1761, Massachusetts had offered her and her husband, a Caughnawaga chief named Ambrose, a grant of land to win her back. But, she rejected the offer lest she jeopardize her eternal salvation.

Her father, Parson Williams, who returned with his sons Samuel and Stephen, told of his experiences with the Jesuits who had tried to convert him. He traveled to Quebec with Father Vincent Bigot who had been appointed Superior of the Jesuits in the August following the attack on Deerfield. Williams talked with one Jesuit who informed the minister that, as the Indians were leaving for Deerfield, he had instructed them to beware of killing the children before they were baptized. Although the Jesuits tried very hard to win Williams over to Catholicism, the Deerfield parson held firm to his own religion. Today the Latin commentary on the Bible, by Father Jacques Tirinus, S.J., which the Jesuits gave Williams at Port Royal in 1706 in their attempt to convert the parson, is located in Old Deerfield at the Memorial Libraries on Memorial Street.

An alliance with the Abnakis of New England was as vital to the English as it was to the French. When Father Sébastien Râle, S.J., appeared to undermine such an agreement, Governor Samuel Shute declared war against him on 22 July 1722, and the Abnakis, including Chief Gray Lock who conducted raids against settlements along the Connecticut River between 1723 and 1725, refused to remain idle. With the death of the Jesuit in August of 1724, the Indians became disheartened and their tribal leaders throughout New England negotiated treaties of peace. One was signed at Deerfield by Governor Jonathan Belcher in 1735 that helped to preserve that troubled town from frontier raids until 1746.

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Another victory for the English settlers in New England was the success of the assault against Louisbourg in July of 1745. Massachusetts had contributed 183,649 pounds sterling to the campaign that was motivated partially by distrust of the influential Jesuit missionaries. One of the chaplains in this crusade was Stephen Williams whom the Jesuits had failed to convert. He was the religious leader at Longmeadow where his sister Eunice visited on her rare journeys to Massachusetts. Like his dauntless father, he had written his own version of his captivity following the raid on Deerfield in 1704.

Despite their setbacks, the French and the Indians continued their assaults on the western frontier of Massachusetts in the spring and summer of 1746. After Mass was offered nearby, the raiders assaulted Fort Massachusetts on the banks of the Hoosac River where Gray Lock, the Abnaki chief of the St. Francis Indians, was killed. Close to Adams, not far away from the site of his death, stands the highest mountain peak in the Bay State, an appropriate memorial for this neophyte of the Jesuits. And St. Stanislaus Kostka Church, named for a Jesuit saint, bears testimony in Adams of another aspect of the Jesuit heritage in this northwestern section of Massachusetts, not far from Mount Greylock.

One cannot pass over the work of Jonathan Edwards (1703-58), the minister at Northampton who was forced to become a missionary among the Stockbridge Indians. Apparently these were the descendants of the Mahicans whom the Great Mohawk Kryn had driven out of the upper valley of the Hudson River in the 1660s. Having settled in the Stockbridge area where they made Lake Mahkeenac their home, they were first evangelized by the Rev. John Sergeant before Edwards came among them in 1751 after he was driven out of his pulpit in Northampton. A monument near the village green in Stockbridge is dedicated to this popular preacher of the Great Awakening (1740-42) who labored there from 1751. His theological works regarded the Jesuits as false prophets and his labors among the Indians indicate that he sought to counteract their teaching.

Yet, as far as western Massachusetts is concerned, there is no military figure that stands out as prominently from the early period of its history as Major General Jeffrey Amherst

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after whom the town incorporated in 1775 is named. Not only did he help to recapture the fortress at Louisbourg in July of 1758, but he was responsible for sending Rogers Rangers against the Indians of the Jesuit mission at St. François-du-Lac when he learned that two of his spies, dispatched to Canada on 24 August 1759 with seven Stockbridge Indians as their guides, had been mistreated. It is true that Amherst did allow the Jesuit Pierre-Antoine Roubaud to return to the desecrated mission once the English had the assurance of the loyalty of the Abnakis, but the damage had been done. France and England soon signed the Treaty of Paris in 1763 ending their long struggle. Although Amherst wanted to lay claim to the property of the Jesuits in Canada so that his family could benefit from these estates, his rival, Governor Guy Carleton of Quebec, thwarted him by having the revenue diverted for the purpose of supporting public education in Canada.

However, the subsequent years of the eighteenth century were not devoid of the Jesuit connection. The celebration of Pope's Day that resulted in the expulsion of the Jesuits from New England in 1755 preceded the suppression of the Society of Jesus by the Pope himself in 1773. General Benedict Arnold, an ancestor of Father John LaFarge, S.J. (1880-1963), stopped at Deerfield to obtain supplies following the capture of Fort Ticonderoga on 10 May 1775. And in Canada the former Jesuits and their Indian neophytes remained sympathetic to the Americans in revolt against England.

## II

The link between the early period and the modern period in the relationship of the Jesuits to western Massachusetts is the member of the suppressed Society of Jesus, John Carroll, who had control over the whole of the Bay State as the First Catholic Bishop of the new nation. In his diplomatic mission to Canada in the spring of 1776, he had been very coolly received by Bishop Jean Oliver Briand (1715-1794) of Quebec who had not only refused to promulgate the bull suppressing the Jesuits but had become very effective in keeping Canadian Catholics loyal to the British cause during the American Revolution. Bishop Briand's secretary at that time was Joseph-Octave Plessis (1763-1825), a

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descendant of Thomas French, the deacon and town clerk taken captive in the 1704 raid on Deerfield. The example of his mentor was not lost on this student who became First Archbishop of Quebec in 1806 for, in the War of 1812, Archbishop Plessis kept the French Canadians loyal to the British cause at the very time that John Carroll was Archbishop of Baltimore.

Before the Society of Jesus was restored in 1814 John Carroll had such a vast diocese as the American Catholic bishop that his exercise of jurisdiction was rather unknown in the western section of the Bay State. With the appointment of Jean Lefebvre de Cheverus as First Bishop of Boston in 1808 the responsibility passed to a new prelate who had ordained Father Virgil H. Barber, S.J., for the neighboring State of New Hampshire in 1822. Only with the coming of Benedict Joseph Fenwick, S.J., as Second Bishop of Boston in 1825, did this territory begin to witness a flowering of Catholicism. For Bishop Fenwick sent James Fitton, a product of the Jesuit school in Claremont, New Hampshire, whom he had ordained in December of 1827, to the western part of the Bay State.

During the 1820s, the textile mills began to increase in number so that by 1832 Cabotville (Chicopee), once a section of Springfield, attracted Father Fitton to care for the Irish. Arriving in Cabotville in November of 1832, he offered Mass in the homes of Irish laborers who were coming to the area because of the construction of the canals and railroads as well as the mills. On 26 January 1836, he informed Bishop Fenwick that he had purchased land for a chapel to provide services for the growing Catholic population.

But the chapel was not built until the coming of Father John D. Brady. In reviewing the situation, Father Brady found it necessary to purchase another lot in 1839 and the church, dedicated to St. Matthew on 1 October 1843 by Bishop Fenwick, became the first Catholic church in western Massachusetts. Originally designed for 250 Catholics, it was found to be too small, so Bishop Fenwick urged Father Brady to construct churches elsewhere in this vast territory.

When Father Fitton came to Cabotville, he used it as "the rallying point" for his missions to other parts of the four counties. He went as far east as Palmer, as far west as Great

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Barrington, and as far north as Greenfield. Father Brady was familiar with this vast area which also included such towns as Holyoke, Northampton, and Pittsfield. And it was to Pittsfield that he next turned his attention.

Although it had been visited periodically by Father Jeremiah O'Callaghan from Burlington in the late 1830s, Father Brady began regular visits to Pittsfield in 1841. The Catholics grew to more than 200 so that, urged on by the Bishop Fenwick's interest and their own enthusiasm, the priest purchased the land and built his church on Mellville Street where Notre Dame parish is located. This church, which was completed early in 1845, was the first Catholic church in the Berkshires.

Moreover, Father Fitton did not neglect Catholics from the area of Amherst, Hadley and Northampton. This last town, which has become famous because of both Jonathan Edwards and Calvin Coolidge, had been visited by Father Jean Lefebvre de Cheverus in June of 1806 when the future bishop prepared for death Dominic Daley and James Halligan, two Catholics who were falsely accused of murder. It was Father Fitton who selected the land that was purchased in 1842 for about 150 Catholics from those three towns. In the spirit of those times when Protestants were warning against the growth of Jesuit education, Rev. Dr. William Allen was residing in Northampton writing his *Report on Popery*, an 1844 document in which he warned against the increase in Catholic priests and against the Jesuits who had recently established themselves with a new college in Worcester. Yet, with Bishop Fenwick preaching the homily, the church, which was the predecessor of St. Mary's and was located on King Street, was dedicated to St. John the Baptist on 25 December 1845 as the first Catholic Church in Northampton.

Springfield, which was a special concern for Bishop Fenwick, did not have a church of its own by the time of his death. From a small number in 1832 (three families and a few single men) Catholics grew to number about 180 by 1836. Once they had purchased land on Prospect Street next to the United States Armory in 1843, it was learned that it belonged to the government. After Catholics entered into negotiations with Colonel J.W. Ripley, the Superintendent of the Armory, Bishop Fenwick came to Springfield on 15 October 1845 and approved

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the sale of the controversial lot.

Under Father George F. Riordan, whom Bishop Fenwick had appointed as the first Catholic pastor of Springfield, the Catholics finally had a church of their own. For, two months after Bishop Fenwick's death in 1846, Father Riordan purchased the old Baptist church on Maple Street and moved it to Union Street. Located near Main Street, it was remodeled for Catholic services and dedicated on 17 February 1847 by Bishop Fenwick's successor, Bishop John B. Fitzpatrick of Boston. Quite appropriately, this church was named St. Benedict's in honor of the late Bishop.

*The Springfield Daily Republican* for 16 February 1847 gave an account of the dedication at which Reverend James Ryder, S.J., President of Holy Cross College, preached. Father Ryder declared, in that period of anti-Catholicism, that the new church was a bulwark for American institutions. "This is somewhat different from the view, which the opponents of Catholicism have generally entertained of the influence of that religion on the temporal government of the country," observed the leading newspaper of Springfield.

When Father Riordan was covering the missions of the western part of the state, Father William Logan, S.J., of Holy Cross College, helped out at St. Benedict's until his death in 1850. Father Logan, an energetic missionary, was an assistant priest on the day of the church's dedication. His associate, Father Peter J. Blenkinsop, S.J., continued this work until he was appointed the President of the College of the Holy Cross in 1854.

Under Bishop Fitzpatrick, who favored the Jesuits, the Fathers at Holy Cross College did not cease their work west of Worcester. Father Blenkinsop's brother was accepted as a priest in the Diocese of Boston and assigned to Cabotville. During his pastorate (1850-64) in this town, he had the support of the Jesuits, including Father Anthony F. Ciampi who almost lost his life serving the cholera victims, Irish immigrants, in that town. And Bishop Fitzpatrick dedicated two of his churches, St. William's in Ware (1 July 1855) and the Most Holy Name of Jesus (29 May 1859) in Cabotville.

Before Bishop John J. Williams took over as Bishop Fitz-

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patrick's successor in 1866, the latter had submitted the names of the Blenkinsop brothers as well as that of Williams as nominees in 1865 for Bishop of Boston. While he was Bishop of Boston, Williams took with him to the Second Plenary Council of Baltimore in 1866 not only William Blenkinsop, the brother of the Jesuit who had served as President of Holy Cross College, but also Alexander Sherwood Healy, the brother of Patrick F. Healy, the Jesuit who became President of Georgetown University eight years later and of James A. Healy, future Bishop of Portland.

As Catholics increased with the influx of immigration after the Civil War, Patrick T. O'Reilly was ordained First Bishop of Springfield on 25 September 1870 to care for the Catholics of the western part of the Bay State. The French Canadians, who were a significant proportion of his flock, constructed more than a dozen churches between 1868 and 1890, one of which Bishop O'Reilly dedicated in Indian Orchard to St. Aloysius Gonzaga (Saint-Louis), a Jesuit saint popular among the French Canadians, on 11 December 1873. And at the parish of the Precious Blood in Holyoke, where the Jesuit Edouard Hamon preached a mission for men in 1884, 500 men were enrolled in the League of the Sacred Heart, a number that grew to 1000 by 1890.

One parish which developed a bond with the Jesuits during the second half of the nineteenth century was St. Jerome's in Holyoke. It was founded by Father Jeremiah O'Callaghan who went there in 1856 as the first resident pastor (Bishop Fenwick had sent him as first resident pastor to Burlington, Vermont, in 1830). Father John Bapst, S.J., once the superior of the Jesuits in Maine, preached at the dedication of St. Jerome's on 17 June 1860 while Father O'Callaghan was still pastor (Father O'Callaghan died on 23 February 1861 at the age of eighty-two and a monument was erected to his memory next to the church). In 1882 Father Robert W. Brady, S.J., President of Holy Cross College, preached at the blessing of the cornerstone for the parish school. And Father Jeremiah O'Connor, S.J., of Boston College preached at the rededication ceremonies of the same church.

The story of the Jesuit relationship with the western part



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of the Bay State in the nineteenth century would not be complete if the Sedgwicks of the Berkshires were not mentioned. Because of Father Joseph Coolidge Shaw, S.J., (1821-1851), there is a connection with this prominent family. Father Shaw, it should be noted, was in western Massachusetts during the summer of 1848 when he ministered to the sick at Northfield about three times.

Miss Jane Sedgwick, who contributed to the Catholic churches in Lee, Lenox and Stockbridge, was the niece of Catherine Maria Sedgwick, the Berkshire author. When Father Terence Smith was pastor at St. Mary's in Lee (1883-91), Miss Jane Sedgwick, a convert of Isaac Hecker, founder of the Paulist Fathers, helped to build the parish school. Earlier, when Father Michael Carroll was pastor of St. Joseph's, Stockbridge (1874-85), she had contributed to the building of that church. She was buried in the cemetery next to this church in Stockbridge. Her cousin, Miss Grace Sedgwick (Mrs. Charles Astor Bristed), helped to build the new church dedicated to St. Anne in Lenox in 1911.

Father Shaw was the granduncle of Sarah Minturn, the second wife of Henry Dwight Sedgwick, the author who lived to the ripe age of ninety-six. His first wife, like some of the other members of the family who were not Roman Catholics, is memorialized in the beautiful Episcopal church of St. Paul in Stockbridge. On the east sanctuary wall of this church, there is a stained glass window over the altar depicting St. Paul preaching on Mar's Hill. It is the creation of the artist John LaFarge, the father of the past Jesuit editor of *America*.

Before the nineteenth century came to an end, a graduate of Holy Cross College, Thomas D. Beaven, became Second Bishop of Springfield in 1892. Bishop O'Reilly had dedicated an enlarged Fenwick Hall at Holy Cross College in 1875, but his relationship to the Jesuits could not match the one that existed between the new bishop and the Jesuit Fathers. As a young man, Beaven had entered the preparatory school of Holy Cross where he was a student from 1862 to 1866 before he entered the college from which he graduated in 1870. And he taught at Loyola College in Baltimore from 1870 to 1872.

Finally, as the century came to an end, Jesuits were in demand as special preachers in the parishes of Western Massa-

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chusetts. Father Francis T. McCarthy, S.J., gave the address for the blessing of the St. Joseph's Academy in Pittsfield in May of 1896, and Father John F. Lehy, S.J., President of Holy Cross College, served the Bishop by preaching at the blessing of the cornerstone for St. Patrick's in Williamstown later that same year.

### III

The first two decades of the contemporary period in the relationship between the Jesuits and the Diocese of Springfield must be regarded as happy ones because of Bishop Thomas D. Beaven. Not only had he joined in the jubilee celebrations in 1893, but he thought of doing more for his alma mater after he turned the first shovel of soil for the dedication of Almuni Hall in 1904. At conferences held with his clergy in Worcester, Springfield and Pittsfield, he urged them to contribute to the needs of Holy Cross College. The result was that, on 4 September 1912, he blessed the cornerstone of a new building, a monument of the clergy in his diocese, Beaven Hall.

While Holy Cross College had helped to educate priests for the Diocese of Springfield, the Jesuits also attracted students to the Society of Jesus. John Linnehan, who attended Holy Cross College from 1890 to 1891, was a native of North Adams. This Jesuit, who was ordained in 1906, was regarded by his contemporaries as another St. John Berchmans. Known as "A Pittsfield Saint," he moderated the *Fordham Monthly* before his death on 9 February 1912 at the relatively young age of forty-one. He was buried at St. Andrew-on-the-Hudson in Poughkeepsie, New York.

Two priests of the Diocese of Springfield joined the Jesuits during Bishop Beaven's time. One was Father John W. Casey, a native of Lee, who entered the Society of Jesus in 1902, and the other was Father John E. Welch. Father Casey, who had been on the Mission Band for the Diocese of Springfield, brought his experience to the Jesuit Mission Band and also served at Holy Cross College, his alma mater, as chaplain before his death in 1937. Father Welch, another graduate of Holy Cross, was a priest at St. Mary's in Northampton and at St. Joseph's in Pittsfield before he joined the Jesuits in 1915 and

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taught at both Boston College and Holy Cross. He died in Worcester in 1956.

For some twenty years between 1906 and 1926, Father Robert Swickerath of Holy Cross College used to visit German-speaking Catholics in Adams and the neighboring towns in the Berkshires around Christmas and Easter. Not only did he take an interest in these people who had migrated from Germany, Austria and Hungary, but he won back to Catholicism those who had not been solicitous about the practice of their religion in this country. This was particularly true in missions that he conducted for that German-speaking colony of western Massachusetts.

When Bishop Beaven died in 1920, he was followed by Thomas M. O'Leary who became Bishop of Springfield from 1921 to 1949. A native of Dover, New Hampshire, Bishop O'Leary had graduated from high school there in 1887 and then spent three years studying under the Jesuits at Mungret College in Limerick, Ireland, before he was ordained in Montreal in 1897. Having served as chancellor to Bishop John B. Delaney of Manchester, who also had studied under the Jesuits, Bishop O'Leary was the Bishop of Springfield when the only two Jesuit foundations in western Massachusetts were established.

The first foundation was the house of studies in Lenox, Massachusetts, which was founded by Father John H. Fisher, S.J., in 1922. "Shadowbrook," as it became known, was originally part of Oakwood, which Samuel G. Ward, a Boston financial leader had as a cottage. The estate, which went back to 1878, had a chapel where Mass was offered (his wife was a Catholic). It became Campion Cottage when the Jesuits took it over, the building where the agents of the Federal Bureau of Investigation stayed while they were investigating the files of a red barn in Lenox for evidence on the Communist contacts with the Institute of Pacific Relations in 1950.

However, it was Mr. and Mrs. Anson Phelps Stokes who developed the property and built in 1893 the mansion that was a landmark of the town before it was destroyed by fire on 10 March 1956. They were not only members of St. Paul's Episcopal Church in Stockbridge, but their son, Isaac Newton Phelps Stokes, married the grandniece, Edith Minturn, of the Jesuit

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Father Shaw. Her portrait, showing her in a tennis outfit and her husband in the background, was painted by John Singer Sargent in 1897 and bequeathed to the Metropolitan Museum of Art in New York City in 1938.

Mr. Spencer Shotter purchased Shadowbrook in 1906 and sold it to Andrew Carnegie in 1917. The Scottish millionaire called it "Skibo" after his birthplace, and lived there until his death in 1919. After a brief interlude, the Jesuits acquired the vast estate with the imposing stone building that overlooked Stockbridge Bowl (Lake Mahkeenac). Dr. Serge Koussevitsky, (1874-1951) the noted music director who lived nearby and conducted the summer concerts at Tanglewood, was so attracted by the building that he would bring his distinguished guests from the music world to visit the Jesuits and occasionally remain for Solemn Benediction (the niece of his first wife was married in the Jesuit chapel at Shadowbrook).

The Jesuit foundation at Shadowbrook served as the center of Jesuit activity in western Massachusetts. Named in honor of St. Stanislaus Kostka, it was a novitiate and a juniorate for the training of younger members of the Society of Jesus in ascetical theology and the humanities. The priests who taught there contributed their services to the neighboring parishes on weekends and conducted novenas and gave Lenten talks in the Berkshires. Even the young scholastics contributed to the life of the church in the area by teaching the elements of religion to youngsters in neighboring parishes.

Despite the tragic fire of 1956, when four Jesuits perished, a new building was constructed and opened in 1959. The campaign for the new building was conducted under the chairmanship of Joseph E. Sullivan of Sullivan Brothers, printers from Lowell. The Jesuits expressed their gratitude to Mr. Sullivan by conferring upon him, on 23 May 1959, at Shadowbrook, honorary degrees from their three New England colleges and universities, namely, Boston College, Fairfield University and Holy Cross College.

Unfortunately, the new structure, because of the revolution in the training of priests triggered by the Second Vatican Council, became obsolete. The novices and the juniors moved from the isolation and peace of the Berkshires to the Boston

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area in 1970. Today the large building awaits a buyer, while the tombstones in the nearby cemetery, especially the one for the victims of the fire, remind the visitor of the years that have passed.

The other foundation which dates from Bishop O'Leary's time is the Cranwell School in Lenox. On 27 May 1939, Mr. Edward H. Cranwell, a New York Catholic, deeded most of the property of the Berkshires Hunt and Country Club to the Jesuits. From the fall of 1939 to the spring of 1975, (when it closed for lack of funds) it served as the campus of a Jesuit preparatory school that included the sons of Latin American officials (the son of Mariano Ospina Pérez, former President of Colombia, attended the school) and such members of the Bay State as United States Senator Edward M. Kennedy and Boston Mayor Kevin H. White (both were enrolled there for a short period of time in its early years). And at least three New England Governors (former Governors of Massachusetts James Michael Curley and Charles F. Hurley, and Governor James B. Longley of Maine) sent a son to Cranwell.

The property at the Cranwell School had evolved from a number of estates. Henry Ward Beecher, the Protestant divine who built his summer home there in 1853, called it "Blossom Farm." The Beecher Well, still a conspicuous landmark on the property, goes back to his occupancy. When General John E. Rathbone of Albany took over the estate in 1865, he built his own home and called it "Wyndhurst." Captain John S. Barnes, who acquired the section of the estate nearby, built "Coldbrooke" or what is known as St. Joseph's Hall. And in 1894 the New York rug manufacturer, John Sloane, tore down Captain Barnes' building and built one of his own which became the main building named for Mr. Cranwell.

Certainly the most distinguished building on the property is the Pierce Chapel, named for Father Michael G. Pierce, S.J., who has directed the fund raising efforts of the New England Province of the Society of Jesus for a generation. Constructed in 1967, the building is one of modernistic design and is the center of the religious life for a group of Catholics involved in the Vineyard Community. Next to the building is the famous oak planted by President William McKinley when he was a guest

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of the Sloanes and not too far away is the golf course described by *Golf Illustrated* (November 1932) as "one of the sportiest championship 18-hole links in the land." Given the location and its facilities, it is no wonder that Cranwell became a popular summer camp for boys once classes were over. And the Jesuits used the campus for their annual golf tournament at the close of the summers (around the early 1970s) for the W.E.D. Strokes Trophy.

Two apostolates that sprung up in western Massachusetts shortly after the arrival of the Jesuits at Cranwell are worthy noting. One was the launching of the first Sacred Heart Radio Program in New England. Due to the efforts of Father Matthew Hale, S.J., who died in 1969 after many years of service in Boston with this apostolate, the first such radio program in New England was broadcast from WBRK in Pittsfield on 27 April 1941. The other apostolate was the chaplaincy work at St. Luke's Hospital in Pittsfield to which Father Robert W. Campbell, S.J., gave many years of his life and which continues today under Father Neil F. Decker, S.J., with the expanded facilities of the Berkshire Medical Center.

Following Bishop O'Leary's death in 1949, Christopher J. Weldon became Bishop of Springfield in the following year. Back in 1940, perhaps influenced by the establishment of Cranwell, Bishop O'Leary had attempted to have the Jesuits establish a school in his see city. From the outset of his first year, Bishop Weldon was anxious to bring the Jesuits to Springfield. Holy Cross College conferred an honorary degree upon him in 1950 and Boston College did so in 1954, but he was unable to win the Jesuits over to his dream of establishing a college in his see city.

Yet it is noteworthy to recall the efforts that were made between the spring of 1951 and the spring of 1963 by Bishop Weldon. The Jesuits, who were more interested in a high school than a college, did explore the possibilities. They visited various pieces of property, including the old Westfield State College. The whole venture, which had led to the formation of a civil corporation for the proposed high school (Campion High School) collapsed when it became evident that it would be impossible to raise funds within the diocese (a new Cathedral

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High School had just been constructed) to support even a high school.

However, Bishop Weldon did establish two parishes dedicated to Jesuit saints, and these were the first since Bishop Beaven had established St. Stanislaus Kostka in Adams in 1902. One was St. Francis Xavier's in Pittsfield in 1960 and the other was North American Martyrs' in Lanesboro in 1969. The church in Lanesboro goes back to 1935 when it was built by Father John C. McMahon as a mission of St. Mary's in Cheshire. Following the canonization of the Jesuit saints in 1930, the Shrine of the North American Martyrs at Auriesville, New York, became a popular pilgrimage for the people of that section of the Berkshires and this new church, which cost \$15,000, was named in honor of those Jesuits.

Of the many laymen who have contributed to the public life of Springfield, Roger L. Putnam, a descendant from the *Mayflower* stands out. Elected Mayor of Springfield three times (1937, 1939, 1941), he became a convert to Catholicism because of the influence of the Jesuit Fathers at their church on Farm Street in London. The American Jesuits at Boston College recognized his contribution to public life when they conferred an honorary degree upon him in 1949. Born on 19 December 1893, he died on 24 November 1972 having held the administrative post of Economic Stabilizer in the Korean War under President Harry S Truman.

Also, the Jesuit relationship to western Massachusetts cannot overlook the Naismith Memorial Basketball Hall of Fame. Located in Springfield, it includes among its illustrious athletes at least three graduates of Jesuit schools. Robert J. Cousy of Holy Cross College, Edward Macauley of St. Louis University, and Bill Russell of the University of San Francisco are names that basketball enthusiasts will recognize easily.

At least seventy native sons of western Massachusetts have become Jesuits. One can point to the Shea brothers (Bernard, John and Richard); the MacDonnell brothers (John, Joseph and Martin), nephews of Father Joseph F. MacDonnell, S.J., who was professor of ethics at Weston College before his death in 1955; the Moriarty brothers (Frederick and the late Philip) who were born on the same day (1 April 1913) and ordained on the

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same day (17 June 1944); and the Sheehan brothers (James and John), one of whom is a distinguished biblical scholar at Marquette University today. At the same time, one cannot forget Richard L. Eisenmann, the Jesuit who was ordained on 6 June 1968 and died in a tragic accident on 2 July 1972 in Brazil where he was working with other Jesuits from New England as a missionary among the poor of Bahia.

Moreover, there are at least three native sons from the Springfield area whose contributions cannot be overlooked: John J. Collins, Richard J. McCarthy and Raymond J. Swords. Father John J. Collins, who entered the Society of Jesus in 1918, was professor of New Testament at Weston College where he founded the *New Testament Abstracts*, a periodical that has served the international community of biblical scholars for a generation. Father Richard J. McCarthy, who became a Jesuit in 1933, was President of Al-Hikma University in Baghdad, Iraq, and, because of his many books published on Arabic studies, held a position (1970-76) as a professor of Islamic Studies at Oxford University in England. And Father Raymond J. Swords, who entered the Society of Jesus in 1938, expanded the College of the Holy Cross as its president from 1960 to 1970 before he served as the President of Cranwell School from 1972 to 1975.

One aspect of the changing times after the Second Vatican Council was the different educational activities of some Jesuits. While there was one Jesuit studying at the University of Vermont during the 1969-70 academic year, there were five Jesuits involved in graduate programs at the University of Massachusetts in Amherst. Also, from 1973 to 1975, there was a Jesuit teaching philosophy at the College of Our Lady of the Elms in Holyoke.

When Bishop Joseph F. Maguire, a member of the Class of 1941 from Boston College, became Coadjutor Bishop of Springfield in April of 1976, the situation of the Jesuits in western Massachusetts had altered considerably since the time when Bishop Weldon went to Springfield. For the two major Jesuit foundations in western Massachusetts, Shadowbrook and Cranwell, had been shut down, and some of the few Jesuits still in the diocese were in newer apostolates. Not only was Father



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Patrick A. Sullivan, former Dean at Shadowbrook, helping at St. Mark's in Pittsfield, but Father Maurice F. Meyers of Chicago was working at St. Michael's in South Hadley among the Catholics of the Oriental rite, and Father William J. Richardson of Nebraska was directing research at the Austen Riggs Center in Stockbridge.

The Jesuit relationship, then, with the western part of the Bay State has been a rich and an interesting one for both the Diocese of Springfield and the Society of Jesus. Yet it is a relationship that must look at the tremendous potential existing in this territory for the life of the Commonwealth of Massachusetts and the Roman Catholic Church. For prospects for the growth of social, political, intellectual, religious and economic life of this section of the Bay State depend in good part on more than 500 or so graduates from each of the two older Jesuit institutions in New England, Holy Cross College and Boston College, and upon a growing number from the youngest, Fairfield University. Certainly, the streets off Route 291 and St. James Boulevard in the parish of Our Lady of Hope in Springfield named for Jesuit schools (Georgetown, Holy Cross, Fordham, and Marquette) indicate that the Jesuit heritage is cherished by the city that has the most graduates of Jesuit schools in western Massachusetts.

## 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

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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

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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.

## II

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

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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

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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



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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.

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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 Pomfret, 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

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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

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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 Nobscusett 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-

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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 Grandliden 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

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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.



## CHAPTER EIGHT

### THE JESUIT HERITAGE IN RHODE ISLAND

The story of the Jesuit relationship to Rhode Island antedates the establishment of the Diocese of Providence in 1872 and continues today in the Ocean State where Catholics number at least 600,000 out of a total population of almost 930,000. This chapter will survey the connection of the Society of Jesus to Rhode Island during the *early* period of the seventeenth and eighteenth centuries when Jesuits were not tolerated, the *modern* period of the nineteenth century when Jesuits not only contributed to the planting of Catholicism but operated St. Joseph's in Providence, and the *contemporary* period of the twentieth century when the Jesuits have been present in various ways in the Ocean State.

#### I

The story begins with Roger Williams, a dissident who was driven out of Massachusetts and founded Providence Plantation in 1636. Although the new colony around Narragansett Bay gained a reputation for religious liberty, the charter of King Charles II of England granting freedom of conscience in 1663 was later restricted by the inclusion of a secret clause disfranchising Catholics. This was not made public until 1719 when it became known that no Catholic could hold public office. Thus, it is doubtful that it was in any way superior to the Religious Toleration Act passed in 1649 by Maryland where the Jesuits were influential.

While one might argue that the clause against Catholics was not reflective of the views of Rhode Island's illustrious founder, there can be no doubt about his own hostile views about the Jesuits. Roger Williams wrote to John Winthrop, Jr., on 6 December 1659 expressing his displeasure with the action of the Pope in sending Jesuits to Venice. In 1670 Reverend

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Williams, who was not ignorant of the success of the Jesuits in converting the Indians in Canada, blamed the missionaries for stirring them up. And, in his diatribe against the Quaker leader George Fox in 1672, he taunted his opponent by associating him with the Jesuits.

Exactly what contact there was between the inhabitants of Rhode Island and the Jesuits is not clear for these early years of Roger Williams' time. But Bishop Laval of Quebec, who had most likely derived his information from the Jesuits, reported to Rome in the fall of 1663 that there were some 20,000 Narragansetts in six towns centering around Providence. A few years later the Narragansetts from their stronghold in South Kingston supported the native cause against the White settlers in King Philip's War until they were defeated by the English in 1676. Yet, despite the rhetoric of New Englanders in blaming the Jesuits for Indian troubles in that war, these missionaries were innocent.

Roger Williams died in 1683, but the intolerance of the Jesuits in Rhode Island, as elsewhere in New England, continued, especially when Richard Coote, Earl of Bellomont, carried his anti-Jesuit drive into Rhode Island. Visiting this colony as the representative of the English crown in the fall of 1699, he was determined to bring about legislation outlawing the Jesuits. His duplicity was exposed when he met there in October (of the same year) Father Jacques Bruyas, S.J., who came as a representative of the Governor of New France to ascertain Bellomont's views of the Indians and to discuss repatriation of prisoners after the Treaty of Ryswick. If Father Gabriel Druillettes, S.J., did not pass through Rhode Island on his way to and from Connecticut during mid-seventeenth century, then Father Bruyas was the first priest to visit the Ocean State.

Despite its reputation for toleration, Rhode Island was not entirely free of the anti-Jesuit animus so prevalent in New England during the eighteenth century. Like the other colonies in New England, it was partially motivated by hatred of the French and Jesuits. Not only had it been involved in the various attacks upon the French in Canada, but its own contribution to the assault upon Louisbourg in 1745 won a reimbursement of

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6,322 pounds sterling. The consciousness of the Jesuits to Rhode Islanders was evident in 1751 when Job Shepherd's almanac published at Newport satirized the many efforts of these missionaries among the Indians.

Although the Jesuits were suppressed before the American Revolution, their influence was not lost on the French military and naval officers who contributed to the American cause and were so evident at Newport and elsewhere during the War for Independence. From 1685 to 1762, the Jesuits were in charge as the teachers and chaplains of the royal naval colleges at Brest and Toulon. The French naval officers who so graciously entertained John Adams at dinner on the *Triomphant* off Spain on 13 December 1779 surprised the American by speaking with such admiration for the former Jesuits.

Obviously, Mr. Adams did not fully realize that a priest, Father Ruggiero Giuseppe Boscovich, a member of the suppressed Society of Jesus, was appointed by the French King to be director of marine optics for the French Navy shortly before the outbreak of the American Revolutionary War. Actually the Jesuits had been recognized long before that time as the specialists for the textbooks on military and naval sciences. One of them, Father Paul Hoste, a professor at Toulon, had written the classic work, *L'art des armées navales*, which was published at Lyons in 1697 and became the bible of French naval theory and practice during the eighteenth century. Consequently, it is not unlikely that Charles-Henri Louis d'Arsac de Ternay, the French Admiral who died at Newport in December of 1780 and was buried with Catholic rites in the Protestant churchyard of historic Trinity Church (a special tablet of black marble inside this Episcopal church honors the memory of Admiral de Ternay, a Roman Catholic), came under the influence of the Jesuit masters.

Moreover, two of the heroes of the Revolutionary War had studied under the Jesuits. Jean Baptiste Donatien de Vimeur, Comte de Rochambeau, who had set up his headquarters at Newport in 1780, was a student under the Jesuits at Blois for about an academic year. Newport honors him with a statue in King Park. Thaddeus Kosciuszko, who served on the staff of General Nathaniel Greene of Newport, studied under the Jesuits

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at Breese and had a half-brother that was a Jesuit. The Polish hero, who honored the Greenes by a visit to Newport in 1784, was first buried in the crypt of the Jesuit church in Soleure, Switzerland, when he died in 1817 before his body was returned to his native land and entombed in the Cathedral at Cracow.

Rhode Island, like the other states in New England, came under the jurisdiction of the Bishop of Quebec and the Vicar Apostolic of London before the United States had its first American Catholic bishop in John Carroll. Appointed in 1789, the former Jesuit became the first Catholic bishop in the history of the new nation with jurisdiction over the Ocean State.

The early history of the Jesuit relationship to Rhode Island cannot overlook the artist Gilbert C. Stuart who was born at Saunderstown in 1755. Not only did he portray George Washington, but he did portraits of Bishop John Carroll, the parents of Father Joseph Coolidge Shaw, S.J., and John Holker, a relative of E. Holker Welch, S.J., and the first French Consul in Boston. Stuart died in 1828 and his birthplace is an historical landmark in the Ocean State today.

One of the earliest priests whom Bishop Carroll sent to New England was John Thayer, a native of Boston and a former Congregationalist minister, who had served as chaplain to Governor John Hancock of Massachusetts. A graduate of Yale, he studied in Europe where he met some members of the suppressed Society of Jesus. Following his conversion in 1783, he lived with the ex-Jesuits of the English College at Rome. Introduced to Bishop Carroll by the ex-Jesuit, Charles Plowden, who furnished information about the Bostonian (Benjamin Franklin told the Bishop that he did not have too high an opinion of him), Father Thayer was assigned to New England. He visited Newport as early as 1791 and as late as 1798 and perhaps at other times between those two visits. And, since the law disfranchising Catholics had been repealed in 1783, Catholics were enjoying greater freedom in the exercise of their rights as the century terminated.

## II

With the opening of the modern period of the relationship of the Jesuits to Rhode Island, Bishop John Carroll was the dominant personality. Not only did he exercise jurisdiction over

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the state until 1808, but he paid a personal visit to it in the fall of 1803. On his way back from dedicating Holy Cross Church in Boston, he stopped at Newport and baptized two children in the family of Joseph Mehe.

John Lefebvre de Cheverus, who was ordained by Archbishop Carroll in 1810 as first Bishop of Boston, had jurisdiction over Rhode Island until 1825. Although there were no former Jesuits working in his diocese before the restoration of the Society of Jesus in 1814, there was still evident a bias against them. For David Benedict, the Baptist pastor of Pawtucket, attacked the Jesuits in 1813 when he published his history of the Baptist churches. This attitude, not unlike the one evident in the writings of Roger Williams, was not uncommon in New England at that time.

With the appointment of Benedict Joseph Fenwick, S.J., as Bishop of Boston in 1825, the Jesuit presence in Rhode Island became more evident. For, on 4 January 1828, the new bishop sent Father Robert D. Woodley, who joined the Jesuits in 1857, as the first resident priest to the Ocean State. A student at Georgetown University when Bishop Fenwick was President there, Father Woodley laid the foundations of a number of churches in the state, starting with the one at Newport. On 8 April 1828, he purchased Eleazar Trevett's schoolhouse on Barney Street. Although the priest remodeled it, Bishop Fenwick was not content with the site and had Father Woodley obtain another site nearby. Still Father Woodley's early work was the beginning of St. Mary's, the oldest Catholic parish in the state.

Bishop Fenwick paid his first visit to Providence in 1828. On April 14th, he celebrated Mass and preached in Mechanics Hall. Later that same year, on September 14th, he administered confirmation for the first time in that city. By 1830, Providence was the second largest city in New England with about 17,000 people.

Though Newport has the oldest Catholic parish in the state, Pawtucket built the first Catholic church in Rhode Island. The land was a gift of the industrialist David Wilkinson, a Protestant and the brother-in-law of Samuel Slater, the cotton manufacturer. Following his initial visit to Providence, Bishop Fenwick visited Mr. Wilkinson on April 15th to express his

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gratitude for the plot of land. Returning from the First Provincial Council at Baltimore on 25 December 1829, Bishop Fenwick stopped at Pawtucket to dedicate St. Mary's, the new church that Father Woodley had constructed at the corner of Grace and Pine streets. Bishop Fenwick helped this church through difficult times with his own limited funds. The church was torn down in 1885, but a granite monument behind the present church marks the site of the original St. Mary's.

If Rhode Island was not totally free from bigotry, Newport was at least generous in its tolerance. When a mob set fire to the Ursuline convent in Charlestown, Massachusetts, a number of leading Newporters wrote Bishop Fenwick, inviting him to transfer the site of the convent to their town. There, under Father Woodley's successor, Father John Corry, a new church, which Bishop Fenwick dedicated on 20 August 1837 under the patronage of St. Joseph, was built to replace the first Catholic church until a new St. Mary's was constructed.

The first church in Providence was dedicated by Bishop Fenwick on 4 November 1838. Located on High Street, it was the work of Father Corry, who had purchased the lot for \$1,584 in 1832, and it was named in honor of Saints Peter and Paul. One of the more beautiful churches in the Diocese of Boston, it cost about \$12,000 and cared for more than a thousand Catholics when it opened.

With Providence continuing to grow, Bishop Fenwick instructed Father Corry to build another church. The priest, somewhat reluctant to see his parish divided, followed the bishop's directions. Located on State Street not far from the Rhode Island Capitol, the small Gothic structure was dedicated by Bishop Fenwick on 3 July 1842 during the Dorr Rebellion. The church's Spanish bell was a gift of Philip Allen, a Protestant and a leading manufacturer who employed many Irishmen in his mill. The church was named in honor of St. Patrick.

Bishop Fenwick had a difficult time with the Catholics of Providence. Not only did he have to overcome the opposition of Father Corry and his flock to the division of his parish, but he was forced to recall Father Patrick O'Beirne, assistant pastor. Friction continued until Bishop Fenwick dismissed Father Corry as pastor of Saints Peter and Paul on 8 September 1843.

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There was a month of turmoil as laymen took over the church and its property and did not surrender it until Father James Fitton succeeded in winning them over. If the laymen had persisted, Bishop Fenwick would have placed them under interdict.

When William Tyler, a cousin of Virgil H. Barber, a Jesuit priest famous in New Hampshire, became first Bishop of Hartford in 1844, he took up residence in Providence at Saints Peter and Paul since his jurisdiction included Rhode Island where there were 5,180 Catholics. Edward Putnam, a convert from New Hampshire and a former student at St. John's College in Fordham and at Holy Cross College, became the first priest ordained in Providence when Bishop Tyler performed this ceremony in 1845. On 11 April 1847, Bishop Tyler rededicated Saints Peter and Paul, which he had enlarged to Fenner Street, as his cathedral, and Father James Ryder, S.J., President of Holy Cross College, preached at the ceremony. The church was torn down in 1876 to clear the way for a new cathedral, but the original church was located just about where one finds the center aisle and sanctuary of the present cathedral.

The church at Woonsocket was started under Bishop Fenwick but completed under Bishop Tyler. As early as 1828, Father Woodley had celebrated the first Mass in the Woonsocket area in the house of William Allen, a liberal Quaker. The building, which was constructed around 1802, is located on Pound Hill Road in Union Village and has been known as the Osborne House and the Slocumb House. During Father Fitton's time, a number of students at Mount St. James Academy in Worcester, Massachusetts, reportedly came from Woonsocket Falls, and he was the priest who purchased the land on Meriden Road and Daniel Street on 10 October 1842 for the church. Two years later it was dedicated by Bishop Tyler under the patronage of St. Charles Borromeo, a friend of the Jesuits, and served the Catholics of the area until it was destroyed by fire in 1868.

One of Bishop Fenwick's friends at Newport was the niece of the late Archbishop John Carroll, Mrs. Robert Goodloe Harper, the widow of Senator Harper. During his visit to Newport in the summer of 1841, when he administered confirmation on July 31st, the Bishop of Boston stayed at the Harper home and met

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such distinguished persons as William Ellery Channing, whose statue adorns the city. After Newport was elevated to a parish under Bishop Tyler, the Harpers (the widow and her daughter, Miss Emily Harper) continued their interest in the Catholic church there and perhaps were responsible for encouraging the construction of the present structure after Father Fitton took over as resident pastor and purchased the land on Spring Street on 2 February 1847. Not only did St. Mary's, which was dedicated on 25 July 1852 under the title of the Holy Name of Mary, Our Lady of the Isle, have the Harpers as its chief benefactors, but it was supported by General William Starke Rosecrans, a convert since 1845 and a friend of Colonel Julius Garesché, brother of Father Frederick Garesché, S.J., of the Missouri Province. General Rosecrans' own brother, Sylvester, was a Fordham man and first Bishop of Columbus, Ohio, from 1868 to 1878.

When Bishop Tyler died in 1849, he was succeeded in the following year by Bernard O'Reilly as Bishop of Hartford, and the Jesuits were as much an object of attack by the Know-Nothings as other Catholics. The Sisters of Mercy, whom Bishop O'Reilly had brought to Providence, were ridiculed as "female Jesuits" after they opened their first convent in New England on 12 March 1851 under Mother Xavier Warde. Two years later, citizens were exposed to the bigotry of Alessandro Gavazzi, an ex-priest, who fulminated against the Jesuits and their use of confession for political oppression. During the second half of 1853, the *Providence Journal* carried a number of articles by "Sentinel" that kept the fires of bigotry alive. And the anti-Jesuit literature was not missing from the campaign that elected William W. Hoppin, a Know-Nothing candidate, Governor of Rhode Island from 1854 to 1857.

Before the Jesuits formally established themselves in Providence during the last quarter of the nineteenth century, they were never foreign to the clergy of the Ocean State. In 1854 Father John McElroy, S.J., gave the first clergy retreat in the state. When Bishop O'Reilly perished at sea in January of 1856, it was Francis P. MacFarland, who taught at Fordham College, who succeeded him two years later. And, at the dedication of St. Mary's in Providence on 11 July 1869, it was Michael



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O'Connor, S.J., first Bishop of Pittsburgh, who preached the sermon.

On 28 April 1872, Thomas F. Hendricken was consecrated first Bishop of the newly-established Diocese of Providence. Bishop Hendricken, who once thought about entering the Society of Jesus, invited the Jesuits to take over St. Joseph's. The church, which goes back to 3 August 1851, when the cornerstone was blessed, is still standing on the corner of Hope and Arnold streets in the Fox Point area of the city and is the oldest Catholic church in Providence today. Father Joseph E. Keller, S.J., the Jesuit provincial, accepted the Bishop's invitation because he thought that Providence would be a suitable place to found a college.

Under the leadership of Father John Bapst, S.J., who had suffered under the Know-Nothings in Maine, the Jesuits arrived in Providence on 7 April 1877. They established the Cleary School in honor of their second superior, Father William B. Cleary, S.J. (1879-84), and they were accepted into the Providence community as was evident, for example, when the *Providence Journal* eulogized Father Bernard A. Maguire, S.J., the illustrious preacher and former President of Georgetown University, who died in April of 1885. They were called upon at least twice in the 1880s to open the session of the Lower House of the Rhode Island Legislature with a prayer. And a sign of their greater involvement in the problems of the city was St. Joseph's Institute which Father Daniel F. Haugh, S.J., began in 1894 on Dove Lane before it was moved to Williams Street.

Our Lady of the Rosary was another parish that came under the care of the Jesuits in Providence. Before the land for the present location on Travers Street was purchased in 1892, the Portuguese (they had colonies at Gloucester, Boston, New Bedford and Fall River as well as in Providence) had remodeled the Protestant church that stood between Brook and Traverse Streets on Wickenden. Opened for worship on 22 March 1885, it was a mission of St. John the Baptist in New Bedford before Bishop Hendricken entrusted it to St. Joseph's. It was a mission of the Jesuits from November of that year to the following February when the bishop elevated it to a parish with his own diocesan priests.

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When Matthew Harkins, a former student at Holy Cross College from 1862 to 1863, became Bishop of Providence in 1887, the French Canadians were widely established in his diocese. By 1890, they numbered 32,000 out of a total Catholic population of 100,000 and they had established more than a half dozen churches across the state at such places as Centerville, Manville, Pawtucket, Providence and Woonsocket. Before the Jesuits left Providence in January of 1899, Father Edouard Hamon, S.J., had been already involved in an apostolate of the French-speaking Jesuits from Canada by giving missions in these parishes.

### III

The story of the Jesuit relationship to Rhode Island in the contemporary period of the twentieth century must begin with John LaFarge. Son of the artist by that name, LaFarge was born at the family home on Sunnyside Place in Newport on 13 February 1880. His mother was Margaret Mason Perry, whose father, Dr. Christopher Grant Perry, was a son of Commodore Oliver Hazard Perry, the hero of the Battle of Lake Erie in the War of 1812, and a nephew of Commodore Matthew Calbraith Perry, who reopened Japan to foreign trade in 1854. The statue of the former stands in Washington Square, while one of the latter is in Touro Park in Newport, and both are buried in separate sections of Rhode Island's historic cemetery on 30 Warner Street in the same city.

Moreover, Father LaFarge's mother was herself the great-great-granddaughter of Benjamin Franklin. The line went back to Sally Franklin who had married a William Bache. On 26 July 1784, Franklin had written to his daughter, Mrs. Sarah Bache, from Passy, France, that spices were never seen in Europe until the Jesuits brought them and they were used at King Charles IX's wedding reception. His brother, James Franklin, the great-great-great-granduncle of the Jesuit, founded the state's first newspaper, the *Rhode Island Gazette*, in 1732, and James Franklin, Jr., began the *Newport Mercury* in 1758.

Before Mrs. LaFarge became a Catholic, she worshipped at Trinity Church in Newport. Her ancestors, who went back to the founding of the colony, are buried in the adjoining cemetery.

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The grave of another ancestor, Benedict Arnold, the first Governor of Rhode Island from 1663 to 1666, is to the right of the Van Zandt House on Pelham Street in the right hand corner of the lot. Mrs. LaFarge, who died in 1925, is buried a few miles outside the city at St. Columba's Cemetery in Middletown, where her son, Christopher Grant LaFarge, the architect, is also buried.

After he attended the Coddington Public School and Rogers High School in Newport, John LaFarge went to Harvard where he graduated Phi Beta Kappa in 1901. Educated for the priesthood at Innsbruck, Austria, he was ordained there on 26 July 1905. He returned to the United States and entered the Society of Jesus at Poughkeepsie, New York, on November 12th of that same year. His subsequent career as a Jesuit was so extraordinary that he was one of the twelve Jesuits singled out in the history of the United States for inclusion in the 1976 Bicentennial Calendar of Jesuit Missions. His work as editor of the Jesuit weekly, *America*, reflected responsible leadership in the Catholic Church where he fought for interracial justice and civil rights long before these became popular issues. As early as 1897, he had met Theodore Roosevelt at his brother's place in Sauderstown. The future president encouraged him in his desire to become a priest. Near the end of his career, he had written an open letter on 18 February 1961 to President John F. Kennedy, who had married Jacqueline Bouvier at St. Mary's in Newport in 1953, the LaFarge family's parish, on personal religion.

Apart from Father LaFarge's entrance into the Jesuits, there were few events of note relating to the Society of Jesus during the rest of Bishop Harkins' years. The bishop himself had studied as a young priest from 1869 to 1870 at the Gregorian University in Rome under Father John B. Franzelin, S.J., who was raised to the Cardinalate in 1876, and Father Domenico Palmieri, S.J. Jesuits conducted retreats for his clergy, for example, when in the summer of 1913 two were held for a total of 180 priests of the diocese. And he established St.-Louis-de-Gonzague at the corner of Rathbun and Privilege streets on 28 February 1902 in Woonsocket, another parish honoring a Jesuit saint in the diocese.

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Developments in the secular history of the Ocean State during Bishop Harkins' time had a relationship to the Jesuits in the first quarter of the twentieth century. Father LaFarge's father, the artist and friend of the historian Henry Adams, died at Providence in 1910. Aram J. Pothier, who became the first Catholic to win an election to a governorship in New England as a Republican by being elected Governor of Rhode Island in 1908, was given an honorary degree by the College of the Holy Cross in 1912. And Ambrose Kennedy, a graduate of Holy Cross in 1897, who rose to Speaker of the Rhode Island House in 1912 and served in the United States Congress as a Republican from 1913 to 1923, was honored by his alma mater with an honorary degree in 1918.

William A. Hickey, a graduate of Holy Cross College in 1890, succeeded Bishop Harkins as Bishop of Providence in 1921. Accepted by Bishop Thomas D. Beaven of Springfield, a fellow alumnus at the Jesuit college, he was assigned as the first pastor of St. Aloysius Church in Gilbertville, Massachusetts, in 1903 and remained there until 1917. Bishop Beaven was the chief ordaining prelate when Father Hickey became a bishop two years before he assumed charge of the Diocese of Providence. As Bishop of Providence until 1933 he enlarged St. Francis Xavier Academy, a high school founded in 1851 and staffed by the Sisters of Mercy in his see city and he was also responsible for expanding St. Stanislaus' in Woonsocket by opening the Catholic school there in 1924.

Certainly, the most significant development related to the general history of Catholicism in New England during Bishop Hickey's time was the Sentinellist movement. Deriving its name from *La Sentinelle*, a newspaper published by Elphège J. Daig-nault, a native of Woonsocket and a graduate of the Jesuit College of Sainte-Marie in Montreal, it was a movement that focused on the control of church funds and stirred up the passions of religion and nationalism. When Bishop Hickey launched his drive in 1926 to expand the diocesan school system, he also set assessments for the support of *The Providence Visitor* and the National Catholic Welfare Conference. A significant segment of the French-speaking community in Rhode Island was opposed to using funds for these purposes and sought

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to prevent the bishop from receiving parish funds for assessments beyond those for the high schools.

Daignault, who had sought the advice of the Roman canonist, Father Arthur Vermeersch, S.J., defended the French Canadians in Rhode Island seeking to restrict the funds. Since the censure of Canon 2341, according to Vermeersch and others, did not apply to moral persons like parish corporations even when an ecclesiastical superior was part of the civil entity, Daignault did not have to fear the penalties of excommunication. He filed suits on behalf of members of ten parishes in the spring of 1927. And he had the sympathetic support of the pastors of both Our Lady of the Sacred Heart in Central Falls and of Saint Aloysius in Woonsocket.

The controversy raged throughout French-speaking Canada and New England between 1926 and 1928. Bishop Hickey, who was strong-willed and believed that it was the duty of the faithful to obey and pay, was defended by Eugène Jalbert, a graduate of the Collège Sainte-Marie. The principals opposed to Bishop Hickey were announced as excommunicated on 15 April 1928, and ten days later Judge Chester W. Barrows of the Supreme Court of Rhode Island ruled that the funds of the parish corporations involved could be used for other purposes of the Catholic church than for the parish itself.

However, the Jesuit involvement in this case was not restricted to Father Vermeersch's counsel. The pastor of Saint Aloysius Church in Woonsocket, M.W.A. Prince, not only had corresponded with Father Vermeersch in a letter of 17 July 1927, but his brother, Father Pierre Prince, S.J., was at l'Immaculée-Conception in Montreal where he evidently was in contact with Jesuits sympathetic to the Sentinellists. One was Father Eugène Gousie, S.J., a native of Central Falls, who warned Daignault in a letter of 12 November 1927 that the Knights of Columbus were out to defeat him. Father Louis Lalonde, S.J., a leading canonist, was quite sympathetic with Daignault, as was Father Fortunat Laurendeau, S.J. Since the French-speaking Jesuits had family and cultural ties with the French-Canadian parishes in Rhode Island where, as in other parishes in New England they had preached missions, it was understandable that they did not remain aloof from the con-

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troversy. Dagnault and his supporters, having submitted to the decisions against them, were openly welcomed by the Jesuits in Montreal when the *Canados* (an organization of which he was president) held their congress there in 1932. Not only did the Jesuits supply them with chaplains (they had been deprived of them after 1924), but the Jesuit provincial, Father Adelard Dugré, preached the homily at the Mass in the Jesuit church of the Gesù inaugurating the congress.

Further, the Jesuit relationship to Rhode Island was manifest in other ways during the Hickey years. William S. Flynn, a graduate of Holy Cross College in 1907 who was elected Governor of Rhode Island on the Democratic ticket in 1922, was granted an honorary degree by his alma mater the following year. Oliver Hazard Perry LaFarge, a nephew of the Jesuit, won the Pulitzer Prize in 1929 for his novel, *Laughing Boy*. LaSalle Academy, which antedated the time when Bishop Hickey came into office, was proving to be a source of vocation for the Jesuits. And during the 1920s, Bishop Hickey was interested in having the Jesuits open a retreat house in Rhode Island.

Of the vocations from Rhode Island during these years the FitzGerals of Providence are of interest because three brothers of this family had joined the Jesuits. Leo E. FitzGerald, who was ordained on 18 June 1930, taught modern languages at Holy Cross College for most of his career. William E. FitzGerald, who was ordained on 26 July 1932, became Jesuit provincial for New England in 1950 and later assumed a teaching position at Boston College. And James E. FitzGerald, who was ordained on 23 June 1935, became President of Fairfield University in 1958, one of three Jesuits of that name (some did not use the capital "G") to hold that office.

With the appointment of Francis P. Keough as Bishop of Providence in 1934, the Jesuit presence continued to manifest itself in the Ocean State. Charles F. Risk, who went to Washington as United States Congressman from Rhode Island in 1935 as a Republican, was the brother of Father James E. Risk, S.J., a native of Central Falls, who was ordained a Jesuit priest in 1933. Grant LaFarge, the designer of St. John the Divine in New York City and brother of the Jesuit, died in 1938. Edward W. Flynn, the brother of the former Governor and himself a

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graduate of the Class of 1910 from Holy Cross College, was honored, as Chief Justice of the Rhode Island Supreme Court, with an honorary degree from his alma mater in 1940. Governor J. Howard McGrath of Rhode Island received a similar honor from the same Jesuit school in 1943 (and later from Fairfield University in 1951 when he was United States Attorney General). And Blessed Sacrament Church was reflecting another link between the Jesuits and the Ocean State because of the Novena of Grace in honor of St. Francis Xavier which was conducted annually by members of the Society of Jesus.

Of international significance during the decade of the 1930s was the role played by a native of Newport in preparing an encyclical for Pope Pius XI. In meeting with the pope on 22 June 1938, Father LaFarge, who was commended by the Holy Father for his book, *Interracial Justice*, published the previous year, was asked by Pius XI to help write an encyclical against racism and anti-Semitism. Pius XI instructed the Jesuit to write what he would incorporate into the encyclical if Father LaFarge himself were the pontiff. Assisted mainly by Father Gustave Gundlach, a German Jesuit, Father LaFarge completed the secret assignment by September. Unfortunately, Pius XI died on 10 February 1939 before he was able to promulgate the document entitled *Humani Generis Unitas*. If the details presented in the extensive revelation of this story in the *National Catholic Reporter* for 15 December 1972 cannot be refuted, then it seems that there was perhaps some influence exercised by some Jesuit officials to prevent the Gundlach-LaFarge document from seeing the light of day in the pontificate of Pius XI's successor. Certainly, neither Adolf Hitler nor Benito Mussolini would have been pleased with Father LaFarge's ideas.

Moreover, there was an apparent increase in Jesuit activity during the Keough years. In 1940 Father Georges Desjardins, S.J., a native of Pawtucket, was directing a Woonsocket-based retreat movement for Franco-Americans from Collège Jean-de Brebeuf in Montreal. In 1941 the Jesuits gave four retreats to the clergy of the Diocese of Providence so that they reached 274 priests. During the summer of 1944 and that of 1945, the Jesuits at Holy Cross College rented a summer home at Watch Hill for the members of that Jesuit community. With Jesuits in-

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volved in World War II as Navy chaplains, a handful were assigned to Rhode Island either at the Naval Training Station at Newport or to the Naval Air Station at Quonset between 1944 and 1945. One of Rhode Island's native sons who did not receive such an assignment was Father Bernard R. Boylan, S.J., a Navy lieutenant who won the Navy and Marine Corps Medal for his heroic conduct on 22 August 1944 in Finschafen Harbor in New Guinea. Although Bishop Keough was well disposed towards allowing Jesuits to work in Rhode Island, he was the only bishop in New England who would not allow them to look for a replacement for Weston College in his diocese when the need arose for this during World War II.

After Bishop Keough was appointed Archbishop of Baltimore in 1947, Russell J. McVinney became Bishop of Providence from 1948 to 1971, and there was a deepening involvement of Jesuits in the Ocean State. Ordained a priest on 13 July 1924 by Bishop John G. Murray, an alumnus of Holy Cross College, Bishop McVinney was awarded an honorary degree by Holy Cross in 1957. If one can judge by his early years, he was kindly disposed to the Jesuits whom he honored by establishing a parish dedicated to one of their saints, St. Robert Bellarmine, at Johnston in 1963.

A number of Rhode Islanders who became Jesuits published books during the McVinney years. Father John Walsh, S.J., a native of Newport, published his *This is Catholicism* in 1959 (one of Father Walsh's contemporaries wanted to call the book *This was Catholicism!* after the Second Vatican Council). Father Reginald F. O'Neill, S.J., of Woonsocket, who adjusted to the changing church by accepting a professorship as a Jesuit at Fitchburg State College, wrote his *Theories of Knowledge* in 1960 and came out with an edition of *Readings in Epistemology* two years later. And one of the most promising scholars, Father Robert L. Richard, S.J., who died unexpectedly at the age of forty in 1967, produced *The Problem of an Apologetical Perspective in the Trinitarian Theology of St. Thomas Aquinas* (Rome, 1963) and *Secularization Theology* (New York, 1967).

Brown University, which has a history that goes back before the American Revolution, became important for Jesuits from the early years of McVinney's episcopate. At that time,



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Father Stanislaus J. Bezuska, S.J., presently Chairman of the Department of Mathematics at Boston College, was the first Jesuit to enroll in a doctoral program at that university. He was followed by Father John W. Flavin, S.J., now Chairman of the Department of Biology at Holy Cross College, and a number of others so that, with the opening of the 1965-66 academic year there were at least six Jesuits engaged in graduate studies at Brown. While some resided in various parishes in Providence, including St. Joseph's, the old center of Jesuit activity, a number also stayed at St. Francis Friary in the city.

The involvement of the Jesuits in the broader life of Rhode Island and the nation emerged during the McVinney years. A handful of Navy chaplains, including Father Bernard J. Finnegan, S.J., who rose to Commander, served at Newport in the United States Navy during the Korean War and its aftermath. Dennis J. Roberts, a graduate of Fordham University in 1927 and a supporter of John F. Kennedy for the Vice Presidency in 1956, was elected Governor of Rhode Island in 1950 and served in that office until 1959. His brother, Thomas H. Roberts, also an alumnus of the same class at that Jesuit institution, became Chief Justice of the Rhode Island Supreme Court in 1956. Francis B. Condon of Central Falls, a graduate of Georgetown University in 1916, succeeded him as Chief Justice in 1958. Christopher Del Sesto, a 1939 graduate of Georgetown Law, became Governor from 1958 to 1960. Dr. Angelo D'Agostino, a native of Providence who entered the Jesuits as a medical doctor, was ordained a priest in 1966 in what was an historic first in the Ocean State. And, in 1968, Father Thomas D. Culley, S.J., who had received his doctorate in music from Harvard University, became the first Jesuit to hold a teaching position on a professional level at Brown University.

If there was anything that unsettled relations between the Jesuits and Bishop McVinney, it was the candidacy of Father John J. McLaughlin, S.J., for the United States Senate in 1970. Campaigning on the Republican ticket against Senator John O. Pastore (the latter had received an honorary degree from St. Louis University, a Jesuit school, in 1969), a Democrat and a friend of Bishop McVinney of Providence, the Jesuit became the first priest in the history of the nation to run for that

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office (on 2 March 1848, Representative Lewis Charles Levin of Pennsylvania, a member of the American Party, had declared in Congress: "How many Jesuit Senators shall we have in the course of the next twenty years!"). Two months after Father McLaughlin announced his candidacy in his native state (he was born at Edgewood), Bishop McViney issued a statement in the *Providence Visitor* on 21 August 1970 informing Catholics that the Jesuit did not have his permission as required by Canon 139 of the Code of Canon Law. Even though Rhode Island was 65% Catholic, the Bishop's disavowal backfired when papers like the *Woonsocket Call*, *Pawtucket Times*, *Providence Journal* and *Washington Post* defended the priest's right to run for public office and when a group of Catholic laymen, Rhode Island Association of Laity, called the episcopal statement "a political act." Even though Father McLaughlin drove his opponent "batty," to use the word of *Washington Post* columnist David S. Broder, he was defeated by the veteran politician by 225,000 votes to 107,000. Yet, by cutting Senator Pastore's victory from the 82% that he captured in 1964 to 67.5%, Father McLaughlin did manifest unusual strength.

Father McLaughlin remained very much a part of the Rhode Island scene during the next five years. Although he ran as a peace candidate against the Vietnam War, he was accepted by the Nixon Administration as a member of the White House speechwriting staff the following summer after he was supported for that position by the Jesuit provincial of New England, Father William G. Guindon, S.J. Not only did he do an about-face on the war by staunchly supporting the American bombing of North Vietnam in the presidential campaign of 1972, but he provoked a number of Jesuits by an unusual press conference at the White House on 8 May 1974 defending President Richard Nixon as the tides of the Watergate controversy were overwhelming the President. With Father Robert F. Drinan, S.J., United States Congressman from Massachusetts working for the impeachment of Mr. Nixon, Americans were exposed to a new type of Catholicism that left no doubt about differences of opinions in politics.

In 1971, Bishop Louis E. Gelineau succeeded Bishop McViney as Bishop of Providence, and the Jesuit relationship

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to Rhode Island was not only evident in Father McLaughlin, who left the White House not long after Mr. Nixon resigned (he obtained his separation from the Jesuits in the following summer), but in other ways. Father Robert F. Taft, S.J., son of the late Judge James L. Taft and brother of Cranston's Mayor, James L. Taft, Jr., both graduates of Holy Cross College, became editor of the prestigious journal *Orientalia Christiana Periodica* in 1973. That same year, Father James J. Drohan, S.J., of Worcester received the Bishop Gelineau Trophy for low gross in a spring golf tournament, and Vincent A. Cianci, a graduate of Fairfield University (1962) and of Marquette University Law School (1966), both Jesuit schools, was elected Mayor of Providence. In 1974 Father Leo P. McCauley, S.J., became involved in retreat work and the charismatic movement at Our Lady of Peace Retreat House in Narragansett where Father Joseph J. LaBran, S.J., began bringing his retreatants from Holy Cross College in 1975. One Jesuit, Father Francis E. Traynor of the Wisconsin Province, was teaching theology at Our Lady of Providence Seminary during the 1975-76 academic year. And Father William J. O'Halloran, S.J., a graduate of LaSalle Academy and former Chairman of the Psychology Department at Holy Cross College, became President of LeMoyne College, a Jesuit school in Syracuse, New York, as 1976 began.

In reflecting, then, on the Jesuit heritage in Rhode Island over almost four hundred years of history, it is clear that there has been an enduring relationship with the Ocean State. It is based not only upon the contributions that individual Jesuits have made to Catholics of the Diocese of Providence but also upon the relationship founded upon some fifty natives of Rhode Island who have served as Jesuits in the history of New England. Yet it is on more than 2000 graduates of Jesuit schools who are playing important roles in the life of the Ocean State that the vitality of the Jesuit heritage in Rhode Island largely depends.

## CHAPTER NINE

### THE JESUIT HERITAGE IN CONNECTICUT

The only Jesuit foundation in Connecticut today is at Fairfield where the Jesuits run not only a preparatory school but also a college and a university. Yet the story of the Jesuits in the Nutmeg State, where the Catholic population numbers some 1,350,000, is much more than the work of the Society of Jesus at Fairfield. For it goes back to the *early* period of the seventeenth and eighteenth centuries when Jesuits were rare visitors to the state, develops in the *modern* period of the nineteenth century when Jesuits contributed substantially to the growth of Catholicism throughout the state, and continues in the *contemporary* period of the twentieth century when Jesuits are still serving the people of Connecticut who now number some 3,100,000.

#### I

The story of the Jesuits in Connecticut begins with John Winthrop, Jr., who was elected Governor of Connecticut in 1657. The son of the Governor of Massachusetts Bay, the younger Winthrop had settled Saybrook at the mouth of the Connecticut River in 1635 and became such a recognized leader of the colony that the Jesuit Father Gabriel Druillettes, S.J., representing Louis d'Ailleboust de Coulonge, Governor of New France, sought his help in his diplomatic mission to New England between 1 September 1650 and 24 April 1651.

Since the Mohawks were attacking the French around Quebec and their allies, the Abnakis of the Kennebec River, Father Druillettes sought to gain a military alliance of the New England colonies (Massachusetts Bay, Plymouth, Connecticut, and New Haven) against the Iroquois. John Winthrop, Sr., who had already manifested an interest in a commercial alliance with the French as far back as 1647, had died in 1649. The

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Jesuit appealed to his son in a Latin letter addressed from the Agamenticus River in Maine to the younger Winthrop at the Pequott (Thames) River, which became a settlement for New London in 1658. In his letter of 1651, Father Druillettes not only indicated that the French knew how effectively the citizens of Connecticut had helped to check the Narragansetts in favor of the Mohegans after the Pequot War in 1637, but was aware that New Englanders traded with the Abnakis. The Jesuit asked Winthrop to do all he could to advance his case at the upcoming June meeting at Hartford.

During that same June of 1651, Father Druillettes, who had returned to Quebec, set off once more to complete his negotiations in New England. Accompanied by Jean Guerin, a Jesuit *donné*, Noel Negabamat (Tekwerimat), Indian Chief at the Sillery, Sieur Jean de Godefroy, a member of the Quebec Council, and a contingent of Abnaki and Saco Indians, the Jesuit went as far as Quinnipiac (New Haven) even though he had received discouraging news from Connecticut. Arriving at New Haven, which had been founded by John Davenport and others in 1638 and which had legislated membership in its anti-papal church as qualification for voting as far back as 19 May 1643, Father Druillettes took his case before the New England Council in the first part of September of 1651. "He must have been," wrote Gideon H. Hollister who published his two-volume *History of Connecticut* in 1855, "the fruitful theme of conversation at New Haven for many days." At that time, Theophilus Eaton was Governor of New Haven and Edward Hopkins was Governor of Connecticut.

Although Father Druillettes, who had placed his hope for success in the influence of the younger Winthrop, was disappointed, his mission was important since it was most likely the first time that Mass was offered in Connecticut. Judging from both his genuine religious commitment to the Indians and the practice of missionaries in offering Mass on journeys with their neophytes, it is unlikely that Father Druillettes would have let the opportunity pass. It is clear that he was conscientious about his religious exercises when he visited Boston and it is doubtful that he was less concerned in this visit to New Haven when so much was at stake.

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The history of the Nutmeg State from 1659 to 1676 is not devoid of interest for Jesuits since John Winthrop, Jr., was then Governor of Connecticut. From the report of Bishop François de Montmorency Laval on 27 October 1663, it is clear that there were about 800 Indian families at the Connecticut River (Sokouëki). This information was perhaps derived from the Jesuits to whom Laval had entrusted the missions to the Indians after these Fathers had supported him as a successful candidate for first Bishop of Quebec in 1658. If Father Druillettes was able to go as far as the Connecticut River in 1651, one wonders if some other Jesuit might not have ventured there in Winthrop's years as Governor. A few years later, in 1674, the Jesuit Jean Pierron, who supposedly preached to the Indians of Connecticut, passed through New England on his way from Acadia to Maryland. If it is doubtful that he actually proselytized among the Connecticut Indians, his presence in New England so soon after Laval's report indicates that the Jesuits were in a position to gather such information.

In any case, by King Philip's War, the Mohegans (perhaps a branch of the Mahicans whom the Great Mohawk Kryn had driven from the valley of the Hudson River in 1669) were on the east side of the Connecticut River in the Nutmeg State when hostilities broke out. The Mohegans, who had not forgotten how Connecticut had defended them against the Narragansetts almost forty years previously, remained loyal to the English settlers during the trouble with King Philip after whom a mountain is named in Hartford County. It was to the east side of the Hudson River that refugees from Connecticut came among the Schakkooks. And these survivors perhaps were the Catholic Indians whom Lord Bellomont addressed in his anti-Jesuit campaign at the end of the century.

Even before Bellomont's campaign against the Jesuits, the anti-Jesuit bias was evident in Connecticut. The colonial charter, which Governor Winthrop obtained in London in 1662, required anti-Jesuit oaths of supremacy and allegiance as was demanded of royal officials. Seven years later, a clause demanding the renunciation of the Pope, to whom the Jesuits owe a special allegiance, was directed against all Catholics. All this appeared quite paradoxical in a colony where Thomas Harvey, an English

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Jesuit who was a chaplain for Governor Thomas Dongan of New York, was allowed to cross through on his way from Nantasket in Massachusetts to New York in 1683.

Although Sir Edmund Andros, Governor of the New England Colonies from 1687 to 1689, was not a Catholic, he was implementing the policies of the Catholic King James II who had Jesuit advisors. In failing to convince Connecticut to surrender the charter liberally conferred by King Charles II in 1662, Governor Andros came into the colony armed on 31 October 1687. When he met the officials of Connecticut at Hartford, the charter was presented but the candles were extinguished before Andros had it safely in his possession. When the meeting place was once more illuminated, the important document had disappeared. Joseph Wadsworth concealed it inside the oak tree on Samuel Wyllys' property, and the "Charter Oak" won a permanent place in Connecticut's history. With the deposition of James II in the following year, Governor Andros himself was soon out of office. In 1689 the general court of the colony was encouraging Jacob Leisler, the revolutionary who had seized power in New York and from whose anti-Jesuit clutches Father Harvey had escaped, to keep Roman Catholics out of the government.

From July to September 1690, Fitz John Winthrop, Major General of Connecticut, joined the Albany expedition under Captain Johannes Schuyler against Canada. It is clear from the map in Winthrop's journal that he was not only familiar with the lake which Father Isaac Jogues, S.J., had named in honor of the Blessed Sacrament (now Lake George), but also with the French stronghold on Isle La Motte. Before Winthrop headed back to Albany, it was decided to attack *La Prairie de la Magdelaine*. This was a village opposite Montreal and on the south bank of the St. Lawrence River. It was an outgrowth of the influx of Christians at the mission of St.-François-Xavier-des-Pres founded by the Jesuits in 1669.

Despite Bellomont's policy that resulted in an anti-Jesuit law in Massachusetts in 1700, Father Jacques Bruyas, S.J., was able to pass through Connecticut unmolested that year because he was part of an embassy (the colony had voted money in May of that year for the reception of this embassy). If Winthrop was

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able to pass from Hartford to Albany in seven days ten years previously, it could not have taken the Jesuit much longer to go from Milford to Albany. Father Bruyas was no stranger to New England since he had served in diplomatic missions between the English and French as well as between the French and the Iroquois.

The attack on Deerfield, Massachusetts, stirred up their neighbors in Connecticut where Fitz John Winthrop was governor from 1698 to 1707. After his death there was found an account of the destruction of Deerfield by the French and the Indians from the Jesuit missions in February of 1704. Although the force from the Nutmeg State arrived too late to do any good, Connecticut's action is an illustration of the alarm that was caused by the French and the Indians throughout New England.

Captain Josué de Beaujours, who led an expedition of 800 (all save about 120 were Indians from the mission), wanted to destroy the English settlements on the Connecticut River starting with Hatfield in Massachusetts. This was in the November following the attack on Deerfield and the de Beaujours expedition included Jesuits as chaplains. "This army," declared John Williams, the minister captured at Deerfield earlier in the year and held a captive at a Jesuit mission, "went away in such a boasting, triumphant manner that I had great hopes God would discover and disappoint their designs." His wish came true when a soldier deserted to the English a day's journey outside of Montreal and the expedition turned back.

Like other colonies in New England, Connecticut contributed to various campaigns to check the attacks by the French and the Indians. Since the Jesuits were associated with both, it is doubtful that the traditional hatred of these priests, so evident in the literature of the mother country, was lacking in any of these enterprises. In 1710, Connecticut contributed some 300 men to the successful expedition against Port Royal. In 1745, once Major General Roger Wolcott of Connecticut was appointed second in command, the colony supplied 516 men and officers for the campaign against Louisbourg. The following year Connecticut supplied 1000 men to conquer Canada and was ready to give 6000 more if the French attacked Boston.



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The Puritan suspicions of Jesuit activities among the Indians extended to Connecticut. On the upper waters of the Housatonic River, the Moravians were laboring among the Indians in 1740 and it was rumored that they were Jesuits in disguise stirring up the Indians. Consequently, a law was passed three years later authorizing local officials to arrest them. When this was done, it took the intervention of the Governor of Connecticut to release the prisoners who were in fact Moravian missionaries. Although Jesuits were not at all active in Connecticut, the case illustrates that there was still a strong bias against these Catholic missionaries in this colony.

The Jesuit relationship was not foreign to another enterprise that started in Connecticut. At Columbia in 1755, Eleazar Wheelock founded Moor's Indian Charity School. The Wheelock House, located on Route 14, was the site of the school started with the help of Joshua Moor who donated the land for it. Although it moved to Hanover, New Hampshire, where it became Dartmouth College, the founding of this school was partially motivated by a desire to curb the influence of the Jesuits among the Indians by devoting itself to the free education of Indians.

At Simsbury on 2 October 1756, Daniel Barber, the great grandnephew of Thomas Barber, one of the town's original proprietors, was born. After the Battle of Bunker Hill in 1775, Daniel joined the colonial forces. Later he married Chloe Case, a native of Simsbury, the daughter of a judge, and the widow of John Case. Their son, Virgil H. Barber, was born in Simsbury on 9 May 1783, and entered Cheshire Academy. Ordained a deacon at Christ Church in Middletown by Episcopal Bishop Samuel Seabury, Daniel carried on his ministry outside of Connecticut before he was converted to Catholicism and pronounced his vows as a Jesuit on 15 August 1832.

Before the suppression of the Jesuits in 1773, Connecticut manifested an ambivalent attitude towards the Society of Jesus. As far back as 9 September 1708, the Saybrook Conference of Faith had attacked such vows as those taken by the Jesuits. In 1768, New London demonstrated its tolerance by abolishing the celebration of Pope's Day, an event that slandered the Jesuits by presenting them as conspirators. And in his almanac for 1772

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Joseph Perry showed how intolerance was still alive by printing a scurrilous piece about the Jesuits' "Doublefaced Creed."

There was a slight relationship between the Jesuits and Connecticut during the American Revolution. Although different French officers like Comte de Rochambeau, whose presence is recalled by markers at Hartford, Lebanon, Marion and Wethersfield, studied under the Jesuits, there was the link between the army of General Benedict Arnold and Father Pierre René Floquet, S.J. Arnold, a native of Norwich, had a regiment under Colonel Moses Herzen and the Jesuit ministered to these soldiers during Easter Week of 1776 when they were in Montreal.

The appointment of John Carroll, a member of the suppressed Society of Jesus, as the first Catholic bishop in 1789, gave him jurisdiction over Connecticut until 1808. On 16 June 1791, he paid his first visit to Connecticut by going to New London on his way back from Boston and before sailing for New York four days later. Earlier, on 11 April 1791, Ezra Stiles, president of Yale from 1775 to 1795, recorded his low opinion of John Thayer, a Yale graduate who became a convert to Catholicism, a friend of ex-Jesuits and a priest. He had been sent to Connecticut by Bishop Carroll, who also visited Connecticut again in 1793, and offered the first Mass at West Hartford in the home of Noah Webster on 10 April 1791:

## II

Bishop John Carroll exercised jurisdiction in Connecticut until 1808 when the state came under the newly-established Diocese of Boston with Jean Lefebvre de Cheverus as its head. Bishop Cheverus was the one who ordained Virgil H. Barber, a native of Simsbury, on 3 December 1822, a few years after the latter's conversion to Catholicism. That was less than ten years after the Society of Jesus, which had been suppressed since 1773, was restored by Pope Pius VII in his proclamation of 7 August 1814, *Sollicitudo Omnium Ecclesiarum*.

Before his entrance into the Society of Jesus, Virgil H. Barber had been resident pastor at St. John's Episcopal Church in Waterbury from 1807 to 1814. He had taught at Cheshire Academy before he went to St. John's as a curate in 1805. The

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original church over which the Reverend Barber had charge was built in 1795 on the site of the Soldiers' Monument before it was enlarged in 1839 and sold to the Catholics in 1847. It was moved to East Main Street where it became St. Peter's, the first Catholic Church in Waterbury and a predecessor of St. Patrick's before it was demolished in 1888 to clear the site for a new church.

Waterbury's link with the Jesuits is an enduring one that began with the Barber family. It was during the Waterbury years that Reverend Barber married Jerusha Booth who was born at Newtown on 20 July 1789. Following their marriage in 1807, four of their children were born in Waterbury, including their son Samuel on 19 March 1814. Although his father wanted to call him Francis Xavier in honor of the Jesuit saint, his mother objected to this attraction to Catholicism. Thus, it was clear that Waterbury marked the stage in Reverend Barber's career that would lead not only him but also Samuel to the Jesuits.

One of Reverend Barber's earliest links with Roman Catholicism was the Jesuit Benedict Joseph Fenwick who became Bishop of Boston in 1825. It was Father Fenwick, while vicar general of New York and living at St. Peter's on Barclay Street in that city, who led Reverend Barber into the Catholic church in 1816, and it was Bishop Fenwick, while leader of the Catholics of Connecticut, who sent Father Barber to Hartford where he offered Mass in the home of the Taylors, the first Catholic chapel in that city, at 204 Main Street in April of 1826.

But Father Barber's visit to Connecticut came between that of Father John Thayer, the first missionary sent by Bishop Carroll in 1791, and Father Bernard O'Cavanagh, the first resident priest sent by Bishop Fenwick in 1829. From his residence in the adjoining state of Rhode Island, the future Jesuit, Robert D. Woodley, was sent by Bishop Fenwick on a missionary journey into the Nutmeg State during April of 1828. Between Father Barber and Father Woodley, most of the children of Solomon Taylor, a Congregationalist who came from Massachusetts and established himself as a successful building contractor at Hartford before his death in 1813, were received into the Catholic church. And between the visits of Father Barber and Father Woodley the ubiquitous Father Fitton had visited Hart-

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ford in 1827.

When, therefore, Bishop Fenwick came to Hartford in 1829, he helped to develop it into the center of Catholicism for the state. Not only did he preach in the State House, but he met with the Episcopal bishop and decided to purchase the old church of the Episcopalians on Church and Main streets. It was moved to the corner of Main and Talcott streets and dedicated by him as Holy Trinity Church on 17 June 1830. Known as the "cradle church of the Connecticut Valley," it was the site of the first Catholic school for boys which opened in the basement of the church on 2 November 1830. Joseph Brigden, who had taught for the Jesuits at Georgetown and for Father Fitton at Mount St. James, ran the school while Father O'Cavanagh took care of the church until he was succeeded by Father Fitton in October of the following year. The historic building, which Bishop Fenwick had obtained with the help of the Taylors, remained standing until it was purchased by the G. Fox and Company and razed to the ground in the 1920s.

On the corner of York Street and Davenport Avenue in New Haven where the Yale-New Haven Hospital now stands, Bishop Fenwick was dedicating one of the most beautiful Gothic churches in New England on 8 May 1834 when tragedy struck. Bishop Fenwick barely escaped being killed as the gallery of the new Christ's Church came crashing down on the people below and took the lives of two converts, a person named Hardyear and his grandson, Abraham Lloyd Bryan, and injured others. Bishop Fenwick delayed his departure to console the victims of the disaster that was caused by the failure of the carpenter to include the two columns of the original plan to support the gallery. On May 11th, the Sunday following the disaster of Ascension Thursday, Bishop Fenwick gave the church its name. Misfortune continued to plague the church for it was destroyed by fire on 11 June 1848. While most papers were sympathetic to what the Catholics had suffered at the time of the dedication, bigoted remarks by New Haven's *Religious Intelligencer* evoked a rebuke from *The Jesuit* in its issue for 21 May 1834.

Bridgeport was the third Connecticut city to have a Catholic church. Located on the corner of Arch Street and

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Washington Avenue it was the first brick church for Catholics in the Nutmeg State. It was of ample size for its 250 communicants and it was dedicated on 24 July 1842 under the patronage of St. James. This church was replaced by the present cathedral that opened for public worship in 1868 under the title of St. Augustine's.

Bigotry hit Connecticut as it did the other states in New England during Bishop Fenwick's time. The bishop took to the columns of *The Catholic Press*, founded by Francis H. Taylor in 1829, and spoke out against the Congregationalist weekly, *Connecticut Observer*, and the Episcopalian journal, *Watchman*, in July of that year. It was partially because of the anti-Catholic preaching of the Congregationalist minister Lyman Beecher, a native of Connecticut, that bigots burned the Ursuline Convent in Charlestown, Massachusetts, in 1834. Theodore Dwight, editor of the *Hartford Courant*, called for "public inspection" of all Jesuit seminaries in his book, *Open Convents*, published in 1836. And Dr. Horace Bushnell, pastor of North Congregationalist church in Hartford, wrote a letter in 1846 boldly demanding the resignation of Pope Gregory XVI, who was a good friend of the Jesuits.

On 18 September 1843, the Diocese of Hartford was established and William Tyler, whose mother was the aunt of Father Virgil H. Barber, S.J., was the choice of Bishop Fenwick for that new see. Converted to Catholicism at the age of fifteen, he had attended the school at St. Mary's in Claremont, New Hampshire, before he went to Boston in 1826 to study theology under Bishop Fenwick. Ordained a priest by his mentor on 3 June 1829, he served as vicar general for the Diocese of Boston until he yielded to the advice of his spiritual father, Father Francis Dzieronzinski, S.J., and reluctantly accepted the appointment as first Bishop of Hartford. Bishop Fenwick ordained Father Tyler a bishop on 17 March 1844 and installed him at Hartford's Holy Trinity Church on April 12th. Bishop Tyler's four sisters later joined the Sisters of Charity at Emmitsburg, Maryland.

The new bishop was responsible for both Connecticut and Rhode Island. Catholics numbered 5,180 in Rhode Island, compared to 4,817 in Connecticut, and Bishop Tyler decided to

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make Providence the center of his new diocèse. Although the Jesuits were able to help Bishop Tyler, who labored strenuously for the church until his death in 1849, by tending such towns in the eastern part of the state as Putnam, Norwich and New London from their center at Holy Cross College in Worcester, Massachusetts, the towns in the southwestern part of the state had to look to St. John's College at Fordham in New York which the Jesuits took over at the invitation of Bishop John Hughes in 1846.

Certainly, Father William Logan, S.J., was the important Jesuit missionary to Connecticut during Bishop Tyler's time. At the request of the bishop, he tended Norwich and New London from 1848 and offered the first Mass at Moosup (in the home of Michael Smith, Sr., in 1848) and at Putnam (in the home of Nicholas Cosgrove in 1840). At Norwich he cared for St. Mary's, which one of its later pastors, Father George J. Donahue, described as "Mother and Mistress of all Catholic Churches in Eastern Connecticut." Father Fitton had decided to build this church in 1843 when Bishop Fenwick still had jurisdiction over the state, and it was dedicated by Bishop Tyler on 17 March 1845. Allowed to lapse into oblivion, it was resuscitated before the end of the nineteenth century and continued until a new St. Mary's was dedicated on 10 December 1922 with Jesuits (John X. Pyne and George L. Coyle) from Holy Cross College present (Old St. Mary's was sold and converted into what is now Savage Hardware on North Main Street). As for New London, where Father Fitton had built a wooden church on Jay Street in 1843 (Bishop Bernard J. Fitzpatrick of Boston dedicated it on 13 May 1850), Father Logan worked tirelessly and died there of the smallpox at the age of forty on 30 May 1850. He was succeeded at both Norwich and New London by Father Peter J. Blenkinsop, S.J., who administered to the Catholics of these churches until 1851.

With respect to the southwestern part of Connecticut, priests from Fordham had a tradition of caring for Catholics from their neighboring missions in New York. This was the practice when Father Augustus J. Thébaud, S.J., the Jesuit President at Fordham, had an exchange of letters with Bishop Tyler during the summer of 1846 after Catholics of Stamford

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indicated that they would like the services of a priest. Father Charles Hippolyte de Luynes, S.J., went to Stamford to work out an arrangement that would be acceptable to both the people and the priest responsible for that area. Although no Jesuit was sent because the demands were unreasonable, it seems likely that the Catholics of the southwestern part of the state may have had the services of the missionaries who came to Port Chester in nearby New York.

Related to Father Thébaud and Fordham was Father Francesco de Vico's visit to the United States in 1848. Exiled from Italy during the civil disturbances of that year, the distinguished Jesuit astronomer who was the director of the astronomical observatory at the Roman College and was responsible for finding forty-six comets, set out from Fordham with its president to visit Yale and Harvard. A Yale Professor, Benjamin Silliman, who founded the *American Journal of Science* in 1818 and held that the findings of science supported Christianity, gave both Jesuits a tour of the campus. When Father de Vico continued his journey to Boston, where he was the guest of Bishop Fitzpatrick, he visited Harvard where President Edward Everett entertained the bishop and the two Jesuits. Father Thébaud found that Yale was modeled on Harvard and that both schools, while truly distinguished, were not really universities. The scientific work of Father de Vico, who died in London on November 15th of that year, continues today at the Vatican Observatory where Father Martin F. McCarthy, a New England Jesuit, has held a prominent position for many years.

In 1850, Bishop Bernard O'Reilly succeeded Bishop Tyler as Bishop of Hartford. Father John McElroy, S.J., who preached at his episcopal ordination on November 10th, was Bishop O'Reilly's theological adviser at the First Plenary Council of Baltimore in 1852. Interestingly enough, a Father Bernard O'Reilly, S.J., of Fordham preached at the dedication of St. John's in Middletown on 5 September 1852. Following Bishop O'Reilly's mysterious disappearance after his ship, *Pacific*, with 186 passengers, left Liverpool, England, on 23 January 1856, and sank, Father McElroy served as the archdeacon at the solemn obsequies for the bishop on the following June 17th.

Anti-Catholicism was very much alive during Bishop

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O'Reilly's time. Alessandro Gavazzi, an ex-priest and a virulent anti-Jesuit, was capturing headlines in the *New Haven Palladium* for April of 1853. Although Gavazzi had fulminated against the Pope's personal representative, Archbishop Gaetano Bedini, during his lecture tour, the latter was able to visit New Haven and preside at the dedication of St. Patrick's in October of that year. Two years later, the Know-Nothings elected William T. Minor as Governor of Connecticut, a member of a party whose anti-Jesuit prejudice was evident a year before when the secret ritual of this organization was exposed at New Haven. And in 1856 a Hartford delegate charged that John C. Frémont, presidential candidate, was a Catholic. Elsewhere others went so far as to declare that he was a Jesuit.

Bishop O'Reilly's successor as Bishop of Hartford from 1858 to 1874 was Francis Patrick McFarland. A native of Franklin, Pennsylvania, he came under the influence of James Clark of Waynesboro, Pennsylvania, who was a seminarian at Mount Saint Mary's College in Emmitsburg and also a professor at the time McFarland was there. When Clark became President of Holy Cross College, Bishop McFarland visited the Jesuit college and joined in the celebration of the grant of its charter on 27 April 1865. In addition to his connection with Father Clark, Bishop McFarland had taught at Fordham at the time the Jesuits were taking over that institution and he made frequent missionary journeys to Connecticut. His love for the Society of Jesus was further manifested when he dedicated St. Francis Xavier's in New Milford in October 1860 and St. Aloysius' in New Canaan three years later.

Of interest in McFarland's time is the relationship of Mark Twain, then a resident of Hartford, to Father Joseph B. O'Hagan who became the Jesuit President of Holy Cross College in 1873. The noted American author had been introduced to the Jesuit because of Reverend Joseph Hopkins Twichell of Asylum Hill Congregational Church in Hartford. Both the Reverend Twichell and Father O'Hagan were friends since their days as chaplains during the Civil War. Mark Twain, who spoke in jest of the Jesuits in a letter of 1 February 1875, regarded his friend, Father O'Hagan, as "a most jolly and delightful Jesuit priest." Many years later, on 12 January 1928, the daughter of Samuel



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L. Clemens visited Holy Cross and lectured on her father's work on Joan of Arc.

The next Bishop of Hartford was an Augustinian friar named Thomas Galberry. He was ordained fourth Bishop of Hartford on 19 March 1876 and continued in that office until his death on 10 October 1878. Father H. Glackmeyer, S.J., who was one of the rare Jesuits to visit the state, celebrated the Mass on 13 December 1875 following the dedication of St. Peter's in Danbury, and he preached at the blessing of St. Patrick's Cemetery in Falls Village in Litchfield County on 17 July 1876. There was further evidence of the link between the Nutmeg State and Fordham when, on November 19th of that year, Father F.W. Gockeln, S.J., of St. John's College, had a conspicuous role at the dedication of St. Patrick's in Hartford.

Lawrence S. McMahon, who became fifth Bishop of Hartford, was in that office from 1879 to 1893. He started out as a student of the Jesuits at the College of the Holy Cross in 1851 until the fire of 1852 forced him to go elsewhere for his education. Before his ordination in 1860, he was studying for a doctorate under the Jesuits at the Gregorian University in Rome and, after an interruption for a few years during which he served his bishop, he received it in 1873. Bishop James A. Healy of Portland, a graduate of Holy Cross, preached at his episcopal ordination on 10 August 1879, and Bishop Thomas M. Beaven of Springfield, another graduate of that school, preached Bishop McMahon's eulogy on 26 August 1893.

The most significant development during Bishop McMahon's years, as far as the Jesuits were concerned, was the establishment of Manresa Institute of Keyser Island at South Norwalk. This property, which is now occupied by the Connecticut Light and Power Company since the purchase of it from the Jesuits in 1954, was owned by John H. Keyser from 1859 until its sale to the Jesuits for \$32,000 in 1888. Keyser, a member of the Tweed Ring, which began in New York with the appointment of William M. Tweed as Street Commissioner in 1863, gave his name to the estate on one of the Norwalk Islands on the Sound. It was variously known as Keyser Island and Manresa Island when the Jesuits used it for retreats for their own members as well as for the clergy of the Diocese of Hartford.

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Equipped with separate buildings named after various Jesuit saints, it also served as a summer resort for Jesuits from the area of New York and Maryland as well as that of New England. Francis J. Spellman, who had studied under the Jesuits, stayed overnight at Manresa on 21 May 1939 before entering New York City as its new Archbishop on the following day.

The work of the Jesuits in Connecticut during the years of Bishop McMahon was evident in the popularity of their preachers. Father Bernard Maguire's companions on the Mission Band were at Fairfield and New Haven in 1881. At St. Peter's in Danbury, Jesuits were called upon to speak at the blessing of the church's basement and the church's chimes in 1889. That same year Father F.J. McCarthy, S.J., preached at the consecration of Sacred Heart Church in New Haven, Father Michael O'Kane, S.J., gave the sermon at the dedication of St. Joseph's in Hartford in 1893. And it is quite likely that Father Edouard Hamon, S.J., who gave retreats in the French-speaking parishes of the other states of New England at that time, did not neglect Connecticut where the French-Canadians numbered ten percent of some 250,000 who constituted the Catholic population in 1890.

Bishop Michael Tierney was Bishop McMahon's successor as Bishop of Hartford from 1894 to 1908. Although he was not educated by the Jesuits, he did establish St. Francis Xavier's in Waterbury in 1895. Since its first pastor, Jeremiah J. Curtin, a graduate of the College of the Holy Cross in 1877, arrived on the feast of the Jesuit saint, December 3rd, to take up his duties, the former student of the Jesuits selected the name of the Jesuit missionary. During Bishop Tierney's episcopacy, Father Wilhelm J. Reumper, S.J. preached at the blessing of St. Cecilia's in Waterbury in 1894; Father William O'B. Pardow, S.J., preached at the golden jubilee of St. Mary's in Derby in 1895; Father F.J. McCarthy, S.J. preached at the dedication of the convent at St. Peter's in Danbury in 1896; and Father Thomas Campbell, President of Fordham, preached at the dedication of St. Patrick's in East Hampton in 1897.

### III

The contemporary period in the relationship of the Jesuits

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to the Nutmeg State must begin with John J. Nilan who was Seventh Bishop of Hartford from 1910 to 1934. It was during his episcopate that the Polish Catholics of Waterbury incorporated a new parish dedicated to the Jesuit Saint Stanislaus Kostka on 30 January 1913. The major work of the Jesuits during his years was in the area of retreats since they gave two retreats for 270 priests in 1913, two retreats for 341 priests in 1922 and two for 420 priests in 1932. "The Jesuit Fathers," wrote Thomas S. Duggan in his book, *The Catholic Church in Connecticut*, published in 1930, "are always invited to conduct the spiritual exercises, and they have discharged that important task with perfect satisfaction and without provoking anything savoring of criticism, much less of dissatisfaction."

One Jesuit who returned to Yale for a reunion during Bishop Nilan's years was Thomas Ewing Sherman, son of General William Tecumseh Sherman of the Civil War fame. The grandson of Senator Thomas Ewing of Ohio (1789-1871) and the nephew of Senator John Sherman of Ohio (1823-1900), he never forgot the honor accorded his father on 24 May 1865 in Washington. Through his mother, who was a Catholic (his father was not a Catholic and did not become one), he was also related to James G. Blaine of Maine, a former secretary of state and presidential candidate towards the end of the nineteenth century. Having graduated from Yale in 1876, Thomas E. Sherman entered the Society of Jesus in the Missouri Province two years later. Ordained in 1889, he served as chaplain in the Spanish War and accepted President Theodore Roosevelt's invitation in 1906 to accompany West Point cadets retracing his father's march through the South. Subsequently plagued with psychological difficulties, he returned to New England from 1911 to 1912 when he was cared for at a sanatorium in Brookline, Massachusetts. He recovered sufficiently to attend the 1914 reunion at his alma mater. The mental illness plagued him for the rest of his life. He died on 29 April 1933 and was buried in the cemetery of the Jesuit novitiate at Grand Coteau in Louisiana. Three days later, Father John M. Salter, S.J., grandnephew of Alexander H. Stephens, Vice President of the Confederacy, died and was buried next to the son of the Union General.

In 1912 William O. Black transformed the bogus "Jesuit

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Oath" into the bogus "Fourth Degree Knights of Columbus Oath." This organization, which was founded by Father Michael J. McGivney and incorporated at New Haven in March of 1882, has councils in New England that have restored Jesuit historic sites and its national organization has supported Jesuit causes. Its supreme office is located at Columbus Plaza in New Haven. Justice John E. Swift, a graduate of Boston College in 1899, and John W. McDevitt, a 1928 graduate of the same Jesuit school, have served as Supreme Knight.

On 7 December 1920, a priest of the Diocese of Hartford entered the Society of Jesus. He was Peter J. Dolin who was born in Hartford on 10 March 1885 and had been ordained a priest on 27 June 1912. Associate editor of *The Catholic Transcript*, he used to write weekly editorials and had a column of his own in the diocesan weekly. Before his death on 10 March 1957, Father Dolin served as spiritual father for the young Jesuits at Shadowbrook in Lenox, Massachusetts.

Another native of Connecticut was Gerald Groveland Walsh, the Dante scholar. Born at South Norwalk, he entered the Jesuits in 1910 in England and became a member of the New York Province. Ordained in 1926, he studied under Cesare Foligno, the expert in Dante, at Oxford. Equipped with a master's from that center of learning and a S.T.D. from the Gregorian University in Rome, he taught ecclesiastical history at Woodstock College from 1929 to 1934. Moving on to Fordham University, he became editor of *Thought* in 1940 and editor of the series on *The Fathers of the Church* starting in 1946. Not only did he give the Lowell Lectures in Boston in 1945, but he produced a book on it, *Dante Alighieri* (New York, 1946). By the time of his death on 17 December 1951, he had published a number of books and articles on medieval studies and Christian culture.

Under Maurice Francis McAuliffe, who was Bishop of Hartford from 1934 to 1944, the Jesuits came to Connecticut with their first educational foundation. Ever since the formation of the New England Province, the Society of Jesus had been interested in establishing another foundation in the Nutmeg State in addition to that at South Norwalk. Father Francis X. Downey, S.J., a native of Hartford, wanted to open a retreat

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house in Newtown while Father James T. McCormick, S.J., Provincial of New England from 1932 to 1937, was interested in the Hartford and the New Haven areas. Both wanted to move away from the inbreeding that threatened the New England Province from the several foundations that existed in Massachusetts. And so Father McCormick opened the tertianship in 1935 at Pomfret, a town where Mrs. Clara Thompson, a convert whom Father Anthony F. Ciampi, S.J., had directed, had been the benefactor of Catholicism in the last century.

However, St. Robert's Hall was for the training of Jesuits and not for the faithful of the diocese even though its priests assisted in the parishes in the state. Since the Jesuits wanted to move into Connecticut with a high school, they accepted the invitation of Bishop McAuliffe in 1941 and opened up Fairfield Preparatory in the following year under the leadership of Father John J. McEleney, S.J., who was ably assisted by Mr. James V. Joy, a banker and insurance broker. The attraction of the Nutmeg State was evident two years later when the Jesuits of Holy Cross College explored the possibility of a summer residence on an estate at Southport. Before Bishop McAuliffe died, the Jesuits were laying the foundations for their broadening educational endeavors at Fairfield by obtaining the 200 acres of the Jennings and Lasher estates enclosed by North Benson, Barlow, and Round Hill Roads. St. Ignatius Church, which Bishop McAuliffe established at Rogers in 1940, stands as a reminder that the Jesuits were the first missionaries in the nearby towns of Danielson, Moosup, and Wauregan.

The work begun under Bishop McAuliffe continued under his successor, Henry J. O'Brien who was Bishop of Hartford from 1945 to 1953. The Jesuits opened Loyola Hall at the former mansion in Seaside Park in Bridgeport to accommodate 145 freshmen in the fall of 1945. That same year, Governor Raymond E. Baldwin signed the charter incorporating the Fairfield University of St. Robert Bellarmine that was founded under the leadership of Father James H. Dolan, S.J., who was closely assisted by Mr. Gerald P. Phelan, the architect, in the design of the new campus. At the commencement of the first graduating class, the new Jesuit school conferred an honorary degree upon Bishop O'Brien.

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The rising prestige of Catholicism was evident during the O'Brien years when Father John Courtney Murray, S.J., was invited to lecture at Yale for the 1951-52 academic year. On 12 December 1960, he made the cover of *Time* because of his views on church and state as expressed in his book, *We Hold These Truths*. Yale University Press published his St. Thomas More Lectures four years later as *The Problem of God, Yesterday and Today*. A distinguished expert at the Second Vatican Council for Francis Cardinal Spellman of New York, he was honored by Harvard University with a doctoral degree in 1954 and by a number of Jesuit universities before his death in 1967.

Because of their connection with Jesuit institutions, one can mention three political figures who were prominent during the decade of the 1940s. Robert A. Hurley, who was Governor of Connecticut when the Fairfield foundation began and the first Catholic to hold that office, was given an honorary degree by Holy Cross College in 1942 for achieving an harmonious understanding between management and labor during World War II. Vincent A. Scully, who was Mayor of Waterbury at the time of his death in 1943, had graduated from Holy Cross College in 1919. And James O'Brien (Brien) McMahon, who was United States Senator from Connecticut from 1945 to his death in 1952, had graduated from Fordham University in 1926.

Once the Jesuits were established at Fairfield, attempts were made to have them open another high school in Connecticut. Not many years after World War II ended, Father George V. McCabe, S.J., explored this project when a group of laymen led by Mr. Francis McDonald of Waterbury, a real estate agent, offered land in Watertown for the Jesuits to build a high school in the Waterbury area. Since the Jesuits had been interested in having a juniorate in Connecticut as far back as the early 1920s when Father Patrick F. O'Gorman was vice provincial, it is not surprising that the Society of Jesus became interested in the proposal. The Watertown offer of the late 1940s did not get far because the Jesuits could not decide favorably on the school within the stipulated six-month period. The idea was revived by a generous benefactor, Mr. John A. Largay of Middlebury, during the drive for the Shadowbrook Fund so that by February of 1958 the Jesuits were willing to build a faculty

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residence if the laymen provided the high school in the Waterbury area. A third attempt was made in 1961 when Mr. and Mrs. Fred Robinson of Wooster Heights in Danbury, who had previously been turned down by the Jesuits of the New York Province, generously offered the New England Jesuits their property, Lee Farms, for a Jesuit high school. Perhaps it was a blessing in disguise that nothing came of these attempts because, as in the Diocese of Springfield where plans for a school never materialized, the Jesuits would have been forced to abandon the operation today because of a lack of resources.

Unquestionably, Waterbury is an important city in the Nutmeg State as far as the history of the Jesuits in Connecticut is concerned. On 29 April 1956, *The Waterbury Sunday Republican* ran an extensive centerfold entitled "Waterburians in Black Robes," a story by Cornelius F. Maloney about some twenty Jesuits from the city. It listed the Hutchinson brothers (John and Gerald), the Phalen brothers (Robert and William), and others like Joseph F. Donahue, Richard J. Dowling, Bernard J. Finnegan, Edward F. Howard, Harry L. Huss, Joseph L. LeRoy, Andrew H. McFadden, James W. Ring, Lawrence R. Skelly, John R. Sullivan and Edmond J. Wolff who were born in the city. Others like Albert A. Beckwith, James F. Halpin, John W. Kelley, John R. Post and Thomas A. Shanahan who were not natives of the city but grew up there were also included. Although it singled out Father William W. Kennedy, S.J., who taught classics at Shadowbrook and fourth year at Fairfield Prep, as the first Waterburian to join the Jesuits, the distinction really belongs to Samuel Barber who joined the Society of Jesus in 1830.

Certainly, a remarkable Waterburian was Father John Louis Bonn, S.J. Like most of his Jesuit brethren from Waterbury, he graduated from Crosby High School. He served as a Navy Chaplain in World War II and spent most of his teaching career as a professor of English at Boston College and Fairfield University. Before his death in 1975, he published a number of poetic and prose works. Of these, one can list *So Falls the Elm Tree* (1940), *And Down the Days* (1942), *House on the Sands* (1950), and *The Gates of Dannemora* (1951). *So Falls the Elm Tree* was about Mother Valencia, foundress of St. Francis

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Hospital in Hartford.

On 6 August 1953, Bishop O'Brien became Archbishop of Hartford with the creation of two new suffragan sees, one at Norwich and the other at Bridgeport. Hartford was reduced to the counties of Hartford, Litchfield, and New Haven. It was at New Haven that the Jesuits chose to establish a house of studies at 682 Prospect Street in 1963 for Jesuits enrolled at Yale and to name it in honor of Virgil H. Barber, the first native of Connecticut to become a Jesuit. Conveniently located at 268 Park Street is the Catholic chapel for Yale students. Named after St. Thomas More, it contains, over the side altar at the right of the sanctuary, reproductions of *The Ark* and *The Dove*, the ships that carried the first Jesuits to Maryland back in 1634.

Yale, moreover, because of Father John Courtney Murray, S.J., was considered as a possible site by the Jesuits of Woodstock College in Maryland when they were discussing the transfer of the oldest Jesuit theological school in the United States from the Woodstock countryside to the city in the 1960s. Father Murray supported the proposal to move to New Haven where the Yale Divinity School would house the valuable holdings of the Woodstock College Library. However, the Woodstock faculty turned down the proposal, much to Father Murray's disappointment, and moved to New York City in 1969 where the Jesuits saw a larger ecumenical environment and a greater opportunity for field work than existed in New Haven.

The high regard of Archbishop O'Brien for the Jesuits can be measured by the four parishes which go back to his time and honor Jesuit saints. At Windsor Locks, where Father Woodley had visited in his missionary journey to Connecticut from November of 1828 to July of the following year, he established St. Robert Bellarmine in 1960. At Plantsville, where the nearest Catholic church was in Southington, he established St. Aloysius' in 1961. At East Hartford, where it had been a mission of St. Rose's, he established St. Isaac Jogues in 1965. And at West Hartford, where the church was dedicated by his successor on 3 May 1970, he established St. Peter Claver in 1966. No bishop in the history of New England has established as many parishes in honor of saints of the Society of Jesus as did the late Archbishop O'Brien.



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With the resignation of Archbishop O'Brien in 1968, John F. Whealon became head of the Archdiocese of Hartford. Although he did not study as an undergraduate of the Jesuits, he did higher studies under them in Rome at the Pontifical Biblical Institute, where he received his S.S.L. in 1950, and at John Carroll University in Cleveland, where he received his M.A. in 1957. One of his auxiliaries, Bishop Joseph F. Donnelly, who was ordained a bishop in 1965, received an L.L.D. degree from Fairfield University in 1952. Under Archbishop Whealon St. Stanislaus Kostka's, a parish organized in 1919, opened a new church in Bristol on 27 April 1969. And on 20 June 1976 the Archbishop rededicated to the same Jesuit saint the church founded in Waterbury in 1913.

Perhaps the most significant development in the relationship of the Jesuits to the Archdiocese of Hartford is the diversification of apostolic works. Jesuits have participated in degree programs at Trinity College in Hartford (Christopher Grant LaFarge designed the Morgan Building and Williams Memorial here) since the opening of the Second Vatican Council. But a look at the activities of the Jesuits in Archbishop Whealon's jurisdiction indicates that one is ministering to the sick at Yale-New Haven Hospital, another is directing renewal at Regina Laudis Monastery, and a third is representing the United States Department of Housing and Urban Development.

Turning to the Diocese of Norwich, which was organized in 1953, Bernard J. Flanagan, a graduate of Holy Cross College in 1928, was its first bishop from 1953 to 1959. It comprises the Connecticut counties of Middlesex, New London, Tolland, and Windham. The major Jesuit foundation in the new diocese was St. Robert's Hall in Pomfret Center. From here the Jesuits would move to various parishes in New England to do pastoral work during their final year of formation.

When Bishop Flanagan became second Bishop of Worcester in 1959, Vincent J. Hines succeeded him as Bishop of Norwich until 1975. Since the tertianship at St. Robert's Hall had ceased in the spring of 1968, the Jesuits had to decide on its future. The decline in vocations to the Society of Jesus and the changes wrought not only in the Catholic Church by the Second Vatican Council but also in the Society of Jesus itself by both its Thirty-

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First and Thirty-Second General Congregations left many facilities obsolescent. Thus, the Jesuits closed down St. Robert's Hall in 1973 and sold the property.

Yet, before Bishop Daniel P. Reilly took over as Bishop of Norwich following Bishop Hines' resignation in 1975, the Jesuits had not completely vanished from the Diocese of Norwich. Not only did the diocese have a church named after the founder of the Jesuits (St. Ignatius in Rogers), but it had a school named after the greatest of the Jesuit missionaries (Xavier High School in Middletown). And, while Jesuits had enrolled in degree programs at Wesleyan University, an institution named for the Methodist founder, John Wesley, during Bishop Hines' years, a Jesuit was teaching theology there and another Jesuit was teaching physics at the University of Connecticut during the first year of Bishop Reilly's episcopate. Although a few Jesuits had served on the faculty of Annhurst College in South Woodstock during the 1960s and 1970s, the movement into different apostolates symbolized the opening to the world beyond the walls of Catholicism.

But it was at Fairfield that the Jesuits were to solidify their position in Connecticut, especially after the creation of the new diocese embracing Fairfield County in 1953. Lawrence J. Shehan became the first Bishop of Bridgeport and served in that office until he was elevated to Archbishop of Baltimore in 1961. The cooperation between the new bishop and the Jesuits at Fairfield, who had awarded him an honorary degree in 1954, was evident when the Society of Jesus made available the chapel of Loyola Hall on the Fairfield campus to the newly-established parish of St. Pius X during the mid-1950s before the construction of a new church.

Bishop Shehan, who was appointed Archbishop of Baltimore and later a Cardinal, was succeeded by Bishop Walter W. Curtis, Auxiliary Bishop of Newark, in 1961. A native of Jersey City, New Jersey, the second Bishop of Bridgeport had studied under the Jesuits at St. Peter's Prep in that city, at Fordham University in the Bronx and at the Gregorian University in Rome. Perhaps his attitude towards the Society of Jesus can be measured by his opening in 1963 of Sacred Heart University in Bridgeport, a diocesan university not far from the Jesuit one at

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Fairfield, and by his selection of Father James E. Risk, S.J., who has served him for ten years, as Chief Judge of the Matrimonial Tribunal of the Diocese of Bridgeport. Another Jesuit, John Joseph Walsh, who was working at St. John's in Stamford, was honored on 20 May 1976 by an ecumenical group in that area as "Clergyman of the Year."

One of the new houses established during Bishop Curtis' time was Manresa Retreat House in Ridgefield. This opened on the property where the Cortland P. Dixon family had Mamansco Lake Lodge, a resort inn for Jewish people. Father George V. McCabe, S.J., who had been asked by the Jesuit provincial to be alert to a possible site for a retreat house in Connecticut during his efforts for the drive to rebuild Shadowbrook, hoped that the Jesuits would take advantage of a large estate at Stamford. However, when it was learned that the resort inn was available for less than \$100,000, the Jesuits (Father James E. Coleran who was then Jesuit provincial was interested in establishing retreat houses) purchased it and Manresa opened in 1961. Located on 209 Taskora Trail, the retreat house is noteworthy for the white marble altar donated to the Jesuits by Captain W. Sergeant Bouvier, late uncle of Jacqueline Bouvier Kennedy Onassis, when the Jesuits had their foundation at Keyser Island. The Captain had become acquainted with the Jesuits when he was a patient in the tubercular sanitarium in South Norwalk and in his will gave them the marble altar (after they left Keyser Island, the Jesuits stored the altar at Fairfield). His sister, Mrs. Maude Davis, who lived in Ridgefield during the summers, became a generous friend of the new retreat house. Although the *Danbury News-Times*, on 28 December 1972, announced that a prospective buyer hoped to convert the Jesuit foundation into a hotel-inn for adults, this did not happen and it remains the property of the Society of Jesus.

Certainly the most unusual story of a Jesuit during Bishop Curtis' time concerns that of the peace activist Daniel J. Berrigan, no stranger to New England since he had studied theology at Weston College, who was imprisoned at the Federal Penitentiary at Danbury in 1970 for his methods of protesting against the war in Indochina (he and his brother, Philip, were featured on the cover of *Time* on 25 January 1971). Subse-

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quently, Father Arrupe, S.J., who had in 1966 become the first General of the Jesuits to visit New England, took advantage of a second journey to the United States to call on Father Berrigan at Danbury. *Time*, which recalled the visit to the penitentiary in its cover story about the Society of Jesus on 23 April 1973, viewed the action of Father Arrupe as one way that the Jesuit General was coping with the members of the Jesuit Order today.

While some Jesuits are working in parishes on a regular basis in the Diocese of Bridgeport in contrast to the part-time work on weekends so customary in areas where the Society of Jesus had established itself in the past, the major undertakings of these priests are in the field of education at Fairfield. Here one can find one of the four Jesuit secondary schools and one of the four Jesuit centers of higher education in New England. The preparatory school, which has an enrollment of more than 750 students, is one that attracted the sons of such celebrities as ABC television commentators Harry Reasoner and Jim McKay (the latter studied under the Jesuits at St. Joseph's Prep in Philadelphia and at Loyola College in Baltimore where he graduated in 1943). The college and university, which together service more than 2,500 students, have a campus that is one of the most attractive in New England (one of the buildings, Gonzaga Hall, houses a painting by the artist Bernard Riley, "Gonzaga Mural," that goes back to 1958).

As for the position of Fairfield University itself, it is recognized today not only as a leading force in the State of Connecticut but an important institution in the educational life of the nation. Under the leadership of its former president, Father William C. McInnes, S.J. (now President of the University of San Francisco), it gained national recognition when it was one of the four colleges to win the suit challenging federal grants to denominational institutions for construction purposes under the Educational Facilities Act of 1963. In *Tilden V. Richardson*, a case in which Mr. Howard V. Owens, Sr., a loyal counsel and friend of the Jesuits, played a crucial role, the United States Supreme Court, on 29 June 1971, ruled in favor of Fairfield University and the other schools. Not only has the Jesuit institution benefited from the service of people like Father George S. Mahan, S.J., Executive Assistant to the President, Dr. John A.

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Barone, Provost, and others, but it has been blessed by non-Catholics of Swedish background who have contributed substantially to the Nyselius Library and the Bannow Science Center, the only buildings, among those constructed since the arrival of the Jesuits, named for persons other than Jesuit saints.

Perhaps the stature of Fairfield University can also be measured by the recipients of its honorary degrees. It honored United States Senator Raymond E. Baldwin, who had served as Governor of Connecticut from 1939 to 1940 and from 1943 to 1946, in 1953. In 1966 it honored both John Davis Lodge, who had served as Governor of Connecticut from 1951 to 1955, and John N. Dempsey, who held the same office from 1961 to 1971. In 1975 Judge John J. Sirica, a native of Waterbury and a graduate of Georgetown University, received an honorary degree after he had been selected by *Time* as "Man of the Year" for 1973. And, on the occasion of its 1976 commencement, Fairfield University gave a doctoral degree to former United States Secretary of State Dean Rusk.

The future of the Jesuit relationship to the State of Connecticut depends not only on the success of Fairfield Prep and Fairfield University but also upon the graduates of these schools whose numbers fill positions across the Nutmeg State. While it is not easy to arrive at exact numbers, it is clear that the graduates of these schools at least equal as many as the close to 2000 from Holy Cross College and the more than 2000 from Boston College. If one keeps in mind the many graduates who have gone to other Jesuit schools like Fordham (500 graduates of this school gathered at Stamford for a meeting in 1975) and Georgetown (Patrick B. O'Sullivan who was appointed Chief Justice of the Connecticut Supreme Court in 1957 attended this school in 1910), the number of those who have attended Jesuit schools and live in the Nutmeg State constitutes a strong force for the well-being of both church and state in Connecticut.\*

\*At the end of the 1975-76 academic year, Fordham University had 2480 alumni and alumnae in Connecticut (754 of which lived in the lower half of the state) compared to 3740 college and 2919 university (a number of the latter, perhaps one-fifth, has already been included in the college total) alumni and alumnae from Fairfield University. The College of the Holy Cross has 1827 and Boston College has approximately 2600 alumni and alumnae in Connecticut.

## **APPENDIX A**

### **JESUIT PROVINCIALS OF NEW ENGLAND**

Patrick F. O’Gorman  
First Vice Provincial (1921-1924)

James M. Kilroy  
Second Vice Provincial (1924-1926)

James M. Kilroy  
First Jesuit Provincial (1926-1932)

James T. McCormick  
Second Jesuit Provincial (1932-1937)

James H. Dolan  
Third Jesuit Provincial (1937-1944)

John J. McEleney  
Fourth Jesuit Provincial (1944-1950)

William E. FitzGerald  
Fifth Jesuit Provincial (1950-1956)

James E. Coleran  
Sixth Jesuit Provincial (1956-1962)

John V. O’Connor  
Seventh Jesuit Provincial (1962-1968)

William G. Guindon  
Eighth Jesuit Provincial (1968-1974)

Richard T. Cleary  
Ninth Jesuit Provincial (1974- )

## APPENDIX B

### PASTORS OF JESUIT CHURCHES\*

#### ST. MARY'S IN BOSTON

John McElroy (1847-1859)	Thomas F. White (1910-1915)
Bernard F. Wiget (1859-1860)	William F. Conway (1915-1920)
John Barrister (1860-1862)	Agustine J. Duarte (1920-1926)
Francis diMaria (1862-1863)	Francis A. Reilly (1926-1932)
Robert Brady (1863-1868)	Leo A. Dore (1932-1938)
Denis O'Kane (1868-1870)	Edward A. Sullivan (1938-1942)
Robert Brady (1871-1877)	Edward J. Whalen (1943-1949)
William H. Duncan (1878-1892)	Leo R. Fair (1949-1955)
Michael F. Bryne (1892-1898)	Bernard R. Boylan (1955-1961)
James F. Bric (1898-1903)	Robert P. Phalen (1961-1967)
Joseph A. Gorman (1903-1910)	Frederick C. Bailey (1967- )

#### HOLY TRINITY IN BOSTON

Gustave Eck (1848-1854)	John B. Jutz (1896-1906)
Ernest U. Reiter (1854-1856)	Edmund M. Sturm (1906-1910)
John B. Cattani (1856-1858)	Joseph Faber (1910-1918)
Norbert J. Steinbacher (1858-1859)	John Schmandt (1918)
Ernest U. Reiter (1859-1870)	Bernard C. Cohausz (1918-1921)
James Simeon (1870-1877)	Charles P. Gisler (1921-1940)
Francis X. Nopper (1877-1892)	Henry M. Brock (1941-1943)
Nicolas Greisch (1892-1893)	Francis X. Weiser (1943-1950)
Charles De Gudenus (1893-1896)	Robert J. Carr (1950-1961)

\*The term "pastor" is used to cover all the heads of the Jesuit churches mentioned in this appendix whether they are canonical pastors, Jesuit "superiors" or "rectors". Although Jesuits were pastors of many other churches (St. Mary's in Claremont, New Hampshire; St. Mary's in Norwich, Connecticut; and St. John's in Bangor, Maine, are examples), this appendix is restricted to those churches which were under their direction for at least a generation. Also, it does not include those mission areas of New England where the Jesuits were the first "pastors".

## *Appendix*

### IMMACULATE CONCEPTION IN BOSTON

John McElroy (1861-1863)	W.J. Read Mullan (1898-1903)
John Bapst (1863-1869)	William F. Gannan (1903-1907)
Robert W. Brady (1869-1870)	Thomas I. Gasson (1907-1914)
Robert Fulton (1870-1880)	Charles W. Lyons (1914-1919)
Jeremiah O'Connor (1880-1884)	John J. Geoghan (1919-1925)
Edward V. Boursaud (1884-1887)	James T. McCormick (1925-1931)
Thomas H. Stack (1887)	William R. Crawford (1931-1937)
Nicholas Russo (1887-1888)	Francis L. Archdeacon (1937-1942)
Robert Fulton (1888-1891)	Robert A. Hewitt (1942-1948)
Edward I. Devitt (1891-1894)	James J. Kelley (1948-1956)
Timothy Brosnahan (1894-1898)	Francis J. Gilday (1956- )

### ST. JOSEPH'S IN PROVIDENCE

John Bapst (1877-1879)	Patrick H. Brennan (1888-1893)
William B. Cleary (1879-1884)	Daniel F. Haugh (1893-1894)
Frederick W. Gockelin (1884-1886)	James Noonan (1894-1898)
Patrick H. Toner (1887)	James J. Bric (1898-1899)

### ST. IGNATIUS' IN CHESTNUT HILL

James H. Dolan (1926-1932)	William J. Murphy (1939-1941)
Louis J. Gallagher (1932-1937)	Thomas M. Herlihy (1941-1976)
William J. McGarry (1937-1939)	Thomas M. Lannon (1976- )



## APPENDIX C

### PRESIDENTS OF JESUIT SCHOOLS

#### HOLY CROSS COLLEGE

Thomas F. Mulledy (1843-1845)	John F. Lehy (1895-1901)
James Ryder (1845-1848)	Joseph F. Hanselman (1901-1906)
John Early (1848-1851)	Thomas E. Murphy (1906-1911)
Anthony F. Ciampi (1851-1854)	Joseph N. Dinand (1911-1918)
Peter J. Blenkinsop (1854-1857)	James J. Carlin (1918-1924)
Anthony F. Ciampi (1857-1861)	Joseph N. Dinand (1924-1927)
James Clark (1861-1867)	John M. Fox (1927-1933)
Robert W. Brady (1867-1869)	Francis J. Dolan (1933-1939)
Anthony F. Ciampi (1869-1873)	Joseph R.N. Maxwell (1939-1945)
Joseph B. O'Hagan (1873-1878)	William J. Healy (1945-1948)
Edward D. Boone (1878-1883)	John A. O'Brien (1948-1954)
Robert W. Brady (1883-1887)	William A. Donaghy (1954-1960)
Samuel Cahill (1887-1889)	Raymond J. Swords (1960-1970)
Michael A. O'Kane (1889-1893)	John E. Brooks (1970- )
Edward A. McGurk (1893-1895)	

#### BOSTON COLLEGE

John Bapst (1863-1869)	Thomas I. Gasson (1907-1914)
Robert W. Brady (1869-1870)	Charles W. Lyons (1914-1919)
Robert Fulton (1870-1880)	William Devlin (1919-1925)
Jeremiah O'Connor (1880-1884)	James H. Dolan (1925-1932)
Edward V. Boursaud (1884-1887)	Louis J. Gallagher (1932-1937)
Thomas H. Stack (1887)	William J. McGarry (1937-1939)
Nicholas Russo (1887-1888)	William J. Murphy (1939-1945)
Robert Fulton (1888-1891)	William L. Keleher (1945-1951)
Edward I. Devitt (1891-1894)	Joseph R. N. Maxwell (1951-1958)
Timothy Brosnahan (1894-1898)	Michael P. Walsh (1958-1968)
W. J. Read Mullan (1898-1903)	W. Seavey Joyce (1968-1972)
William F. Gannon (1903-1907)	J. Donald Monan (1972- )

## *Appendix*

### BOSTON COLLEGE HIGH SCHOOL

John Bapst (1863-1869)	Thomas I. Gasson (1907-1914)
Robert W. Brady (1869-1870)	Charles W. Lyons (1914-1919)
Robert Fulton (1870-1880)	John J. Geoghan (1919-1925)
Jeremiah O'Connor (1880-1884)	James T. McCormick (1925-1931)
Edward V. Boursaud (1884-1887)	William R. Crawford (1931-1937)
Thomas H. Stack (1887)	Francis L. Archdeacon (1937-1942)
Nicholas Russo (1887-1888)	Robert A. Hewitt (1942-1948)
Robert Fulton (1888-1891)	James J. Kelley (1948-1956)
Edward I. Devitt (1891-1894)	Francis J. Gilday (1956-1962)
Timothy Brosnahan (1894-1898)	Joseph L. Shea (1962-1968)
W. J. Read Mullan (1898-1903)	Leo J. McGovern (1968-1972)
William F. Gannon (1903-1907)	William C. Russell (1972-1973)
Raymond J. Callahan (1973- )	

### SHADOWBROOK

J. Harding Fisher (1922-1928)	Peter J. McKone (1942-1948)
William A. Rice (1928-1931)	William F. Finneran (1948-1954)
John E. Lyons (1931-1937)	Francis O. Corcoran (1954-1958)
John J. McEleney (1937-1942)	Laurence C. Langguth (1958-1964)
Thomas M. Lannon (1964-1970)	

### WESTON SCHOOL OF THEOLOGY\*

Edward P. Tivnan (1924-1931)	Henry T. Martin (1945-1950)
James T. McCormick (1931-1932)	James E. Coleran (1950-1956)
James M. Kilroy (1932-1937)	John V. O'Connor (1956-1962)
Robert A. Hewitt (1937-1943)	Paul T. Lucey (1962-1968)
Edward A. Sullivan (1943-1945)	Robert P. White (1968-1975)
John W. Padberg (1975- )	

\*The first house of studies in New England for Jesuit scholastics was in Boston under John Bapst from 1860 to 1863.

## *Appendix*

### CRANWELL SCHOOL

John F. Cox (1939-1942)	Thomas M. Lannon (1958-1964)
Maurice V. Dullea (1943-1945)	Francis C. Mackin (1964-1970)
Joseph R.N. Maxwell (1945-1951)	James A. Benson (1970-1972)
D. Augustine Keane (1951-1958)	Raymond J. Swords (1972-1975)

### CHEVERUS HIGH SCHOOL

William E. FitzGerald (1942-1948)	John P. Foley (1955-1961)
Robert A. Hewitt (1948-1955)	Andrew H. McFadden (1961-1968)
Joseph L. Shea (1968-	)

### FAIRFIELD

John J. McEleney (1942-1944)	James E. FitzGerald (1958-1964)
James H. Dolan (1944-1951)	William C. McGinnes (1964-1971)
Joseph D. FitzGerald (1951-1958)	Thomas R. Fitzgerald (1972- )

### ST. PHILIP NERI SCHOOL

George M. Murphy (1946-1958)	James F. Geary (1958-1964)
Walter J. Martin (1964-1969)	

### XAVIER HIGH SCHOOL

John P. Foley (1961-1968)	John R. Vigneau (1968-1971)
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### BISHOP CONNOLLY HIGH SCHOOL

Charles J. Dunn (1967-1973)	Maurice T. Lebel (1973-1976)
John F. Foley (1976-	)

## APPENDIX D

### BISHOPS WHO ATTENDED JESUIT SCHOOLS\*

ANDERSON, Joseph G. (1865-1927) Auxiliary Bishop of Boston BCH '84, BC '87	COMBER, John W. (1906- ) Titular Bishop of Foratiana BC '27
ANDERSON, Paul F. (1917- ) Bishop of Duluth BC '39	CONATY, Thomas J. (1847-1915) Bishop of Monterey-Los Angeles HC '69
BALTES, Peter J. (1827-1886) Bishop of Alton HC (1845), St. Mary-of-the-Lake	†CÔTÉ, Philippe (1896-1970) Bishop of Suchow Collège Sainte-Marie
BEAVEN, Thomas D. (1851-1920) Bishop of Springfield HC '70	CRONIN, Daniel A. (1927- ) Bishop of Fall River BCH '45, Gregorian '52 (STD)
BRADLEY, Denis M. (1846-1903) Bishop of Manchester HC (1865-67), Georgetown	CURTIS, Walter W. (1913- ) Bishop of Bridgeport St. Peter's Prep, Fordham, and Gregorian (STD)
BRENNAN, Andrew J. (1877-1956) Bishop of Richmond HC '00, Innsbruck	CUSHING, Richard J. (1895-1970) Cardinal Archbishop of Boston BCH '13, BC (1913-15)
†CARROLL, John (1735-1815) Bishop of Baltimore Bohemia Manor, St. Omer	DAILY, Thomas V. (1927- ) Auxiliary Bishop of Boston BC
†CARTER, Samuel E. (1919- ) Archbishop of Kingston BC '58 (MSW), '60 (MA)	D'ARCY, John M. (1932- ) Auxiliary Bishop of Boston BCH '49

\*This includes members of the hierarchy who fall into at least one of the following categories: former students at Jesuit schools in New England, former students at Jesuit schools outside of New England but natives of New England, and former students at Jesuit schools outside of New England but bishops in New England.

## *Appendix*

- |   |   |
|---|---|
| <p>DEARDEN, John Francis (1907- )<br/>Cardinal Archbishop of Detroit<br/>Gregorian '34 (STD)</p> <p>DELANEY, John B. (1864-1906)<br/>Bishop of Manchester<br/>HC Prep (1881-83), BCH '84, BC '87</p> <p>DESMOND, Daniel F. (1884-1945)<br/>Bishop of Alexandria<br/>HC '06</p> <p>†DINAND, Joseph N. (1869-1943)<br/>Vicar Apostolic of Jamaica<br/>BCH '87, '91, Woodstock '03</p> <p>DONAGHY, Frederick A. (1903- )<br/>Bishop of Wuchow<br/>HC '25</p> <p>DOZIER, Carroll T. (1911- )<br/>Bishop of Memphis<br/>HC '32, Gregorian</p> <p>†EMMET, Thomas A. (1873-1950)<br/>Vicar Apostolic of Jamaica<br/>BCH '93, BC '96, Woodstock '09</p> <p>FEEHAN, Daniel F. (1855-1934)<br/>Bishop of Fall River<br/>Collège Sainte-Marie</p> <p>FEENEY, Daniel J. (1894-1969)<br/>Bishop of Portland<br/>HC (1913-15)</p> | <p>†FEENEY, Thomas J. (1894-1955)<br/>Vicar Apostolic of Caroline &amp;<br/>Marshall Islands<br/>BCH '12, BC (1913-15), Woodstock '27</p> <p>†FENWICK, Benedict J. (1782-1846)<br/>Bishop of Boston<br/>Georgetown '01</p> <p>FLAHERTY, J. Louis (1910- )<br/>Bishop of Richmond<br/>HC '33, Gregorian</p> <p>FLANAGAN, Bernard J. (1908- )<br/>Bishop of Worcester<br/>HC '28</p> <p>FOLEY, Maurice P. (1867-1919)<br/>Bishop of Jaro<br/>BC '87</p> <p>GRAVEL, Elphège (1838-1904)<br/>Bishop of Nicolet<br/>HC (1856)</p> <p>HAFEY, William J. (1888-1954)<br/>Bishop of Scranton<br/>HC '09</p> <p>HARKINS, Matthew (1845-1921)<br/>Bishop of Providence<br/>HC (1862-63), English College at Douai</p> <p>HARRINGTON, Timothy J. (1918- )<br/>Auxiliary Bishop of Worcester<br/>HC '41, BC '52 (MSW)</p> |
|---|---|

## *Appendix*

HART, Daniel A. (1927- )  
Auxiliary Bishop of Boston  
BC '56 (BSBA)

HEALY, James A. (1830-1900)  
Bishop of Portland  
HC '49, '51 (MA)

HETTINGER, Edward G. (1902- )  
Auxiliary Bishop of Columbus  
HC (1920-23)

HICKEY, William A. (1869-1933)  
Bishop of Providence  
HC '90

HOBAN, Michael J. (1853-1926)  
Bishop of Scranton  
HC (1870-71), Xavier College (NY),  
Gregorian '80

KEARNEY, Raymond A. (1902-1956)  
Auxiliary Bishop of Brooklyn  
HC '23

KELLEHER, Louis F. (1889-1946)  
Auxiliary Bishop of Boston  
BC '10

†KENNALLY, Vincent I. (1895- )  
Vicar Apostolic of Caroline &  
Marshall Islands  
BCH '14, BC '18, Woodstock '22,  
Weston '28

LAWTON, Edward T. (1913-1966)  
Bishop of Sokoto  
BCH '31

LEMAY, Leo (1909- )  
Bishop of Bougainville  
Gregorian

MACKENZIE, Eric F. (1893-1969)  
Auxiliary Bishop of Boston  
BCH '10, BC '14 & 19 (AM)

MAGINN, Edward J. (1897- )  
Auxiliary Bishop of Albany  
HC (1914-16)

MAGUIRE, Joseph F. (1919- )  
Coadjutor Bishop of Springfield  
BC '41

MARKHAM, Thomas F. (1891-1952)  
Auxiliary Bishop of Boston  
HC '13

MARSHALL, John A. (1928- )  
Bishop of Burlington  
HC '49, Gregorian '54

MAZZARELLA, Bernardino (1904-  
Bishop of Comayagua  
BCH (1918-20)

MCCARTHY, Joseph E. (1876-1955)  
Bishop of Portland  
HC '99

†MCELENEY, John J. (1895- )  
Archbishop of Kingston  
BC '18, Woodstock '30

## *Appendix*

- |   |   |
|---|---|
| <p><b>MCAHON, Lawrence S.</b> (1835-1893)<br/>Bishop of Hartford<br/>HC (1851)</p>                      | <p><b>O'LEARY, Edward C.</b> (1920- )<br/>Bishop of Portland<br/>HC '42</p>   |
| <p><b>MEDEIROS, Humberto</b> (1915- )<br/>Cardinal Archbishop of Boston<br/>Gregorian</p>               | <p><b>O'LEARY, Thomas M.</b> (1875-1949)<br/>Bishop of Springfield<br/>Mungret College</p>  |
| <p><b>MICHAUD, John S.</b> (1843-1908)<br/>Bishop of Burlington<br/>HC '70</p>                          | <p><b>PRIMEAU, Ernest J.</b> (1909- )<br/>Bishop of Manchester<br/>St. Ignatius Prep '26, Loyola (1926-28),<br/>St. Mary-of-the-Lake '36 (STD)</p>                  |
| <p><b>MINIHAN, Jeremiah F.</b> (1903-1973)<br/>Auxiliary Bishop of Boston<br/>Georgetown '26</p>        | <p><b>REGAN, Joseph W.</b> (1905- )<br/>Titular Bishop of Isinda<br/>BC '25</p>   |
| <p><b>MULCAHY, John J.</b> (1922- )<br/>Auxiliary Bishop of Boston<br/>BCH '40</p>                      | <p><b>RICE, Joseph J.</b> (1871-1938)<br/>Bishop of Burlington<br/>HC (1891)</p>  |
| <p><b>MURRAY, John G.</b> (1877-1956)<br/>Archbishop of St. Paul<br/>HC '97</p>                         | <p>†<b>RICE, William A.</b> (1891-1946)<br/>Vicar Apostolic of Belize<br/>BCH '11, Woodstock '17 (AB) &amp; '18 (AM)<br/>St. Ignatius College in Valkenburg '24</p> |
| <p><b>NEWMAN, Thomas A.</b> (1903- )<br/>Bishop of Prome<br/>Gregorian</p>                              | <p><b>RILEY, Lawrence J.</b> (1914- )<br/>Auxiliary Bishop of Boston<br/>BCH '32, BC '36</p>  |
| <p><b>O'CONNELL, William H.</b> (1859-1944)<br/>Cardinal Archbishop of Boston<br/>BC '81</p>            | <p><b>RILEY, Thomas J.</b> (1900- )<br/>Auxiliary Bishop of Boston<br/>BC '22 &amp; '25 (PHD)</p>   |
| <p>†<b>O'HARE, William F.</b> (1870-1926)<br/>Vicar Apostolic of Jamaica<br/>BCH '88, Woodstock '03</p> | <p><b>ROBINSON, Paschal C.</b> (1870-1948)<br/>Apostolic Nuncio to Ireland<br/>HC (1895-96)</p>   |

## *Appendix*

- RUDIN, John J. (1916- )  
Bishop of Musoma  
Gregorian
- RYAN, Edward F. (1879-1956)  
Bishop of Burlington  
BC '01
- SHAUGHNESSY, Gerald (1887-1950)  
Bishop of Seattle  
BC '09
- SMITH, Eustice J. (1908-1975)  
Vicar Apostolic of Beirut  
Pontifical Biblical Institute
- SPELLMAN, Francis J. (1889-1967)  
Cardinal Archbishop of New York  
Fordham '11
- TREACY, John P. (1890-1964)  
Bishop of La Crosse  
HC (1908-11)
- TYLER, William (1806-1849)  
Bishop of Hartford  
Claremont '26, Tutored by Bishop  
Fenwick (1826-28)
- WALSH, James A. (1867-1936)  
Titular Bishop of Siene  
BCH '85
- WALSH, Louis S. (1858-1924)  
Bishop of Portland  
HC (1876-77)
- WHEALON, John F. (1912- )  
Archbishop of Hartford  
Pontifical Biblical '50 (SSL),  
& John Carroll '57 (MA)
- WRIGHT, John J. (1909- )  
Cardinal Prefect of Congregation  
for the Clergy  
BC '31

### † Jesuits

*Note:* Others like Francois de Montmorency Laval (1623-1708), who attended La Fleche and was Bishop of Quebec, and Richard Challoner (1691-1781), who attended Douai and was Vicar Apostolic of London, had a relationship to New England because of ecclesiastical jurisdiction. Also, Michael O'Connor (1810-1872), Bishop of Erie, and John J. Collins (1856-1934), Vicar Apostolic of Jamaica, were both Jesuits who taught in New England.



## APPENDIX E

### PUBLIC SERVANTS WHO ATTENDED JESUIT SCHOOLS\*

BURKE, Thomas A. (1898-1971)  
U.S. Senator from Ohio  
Loyola High (Cleveland) '16,  
HC '20

CAFFREY, Andrew A. (1920- )  
Federal Judge in Massachusetts  
HC '41, BC '48 (LLM)

CLIFFORD, John D. (1887-1956)  
Federal Judge in Maine  
Georgetown Law '13

DEL SESTO, Christopher (1907-1973)  
Governor of Rhode Island  
Georgetown Law '39

DURKIN, John A. (1937- )  
U.S. Senator from New Hampshire  
HC '59, Georgetown Law '64

FLYNN, William S. (1885-1966)  
Governor of Rhode Island  
HC '07, Georgetown Law '10

GARRITY, W. Arthur Jr. (1920- )  
Federal Judge in Massachusetts  
HC '41

GIBBONS, John J. (1924- )  
Federal Judge in New Jersey  
HC '47

HIGGINS, James H. (1876-1927)  
Governor of Rhode Island  
Georgetown Law '00

HURLEY, Charles F. (1893-1946)  
Governor of Massachusetts  
BC

JULIAN, Anthony (1902- )  
Federal Judge in Massachusetts  
BCH '21, BC '25

KAVANAGH, Edward (1795-1844)  
Governor of Maine  
Georgetown (1810-11)

KENNEDY, Edward M. (1932- )  
U.S. Senator from Massachusetts  
Cranwell School (1944-46)

LEAHY, Edward L. (1886-1951)  
U.S. Senator from Rhode Island and  
Federal Judge in Rhode Island  
Georgetown Law '10

\*This includes former students at Jesuit schools in New England, former students at Jesuits schools outside of New England but natives of New England, and former students at Jesuit schools outside of New England but public servants in New England. List is restricted to Federal Judges, U.S. Senators and State Governors.

## Appendix

LEAHY, Patrick (1940- ) U.S. Senator from Vermont Georgetown Law '64	MURRAY, Frank J. (1904- ) Federal Judge in Massachusetts Georgetown '25 (BSc), '29 (JD)
LEAMY, James P. (1892-1949) Federal Judge in Vermont HC '12 (AB), BC '13 (MA)	ROBERTS, Dennis J. (1903- ) Governor of Rhode Island Fordham '27
MCCARTHY, William T. (1885-1964) Federal Judge in Massachusetts HC '05	SALMON, Thomas P. (1932- ) Governor of Vermont BC '54 (AB), '57 (JD)
MCENTEE, Edward M. (1906- ) Federal Judge in Rhode Island HC '28	SHANNON, James C. (1896- ) Governor of Connecticut Georgetown '16 (Prep), '18 (College)
MCGUIRE, Matthew F. (1899- ) Federal Judge in Washington, D.C. HC '21	SIRICA, John J. (1904- ) Federal Judge in Washington, D.C. Georgetown Law '26
MCCMAHON, James O'Brien (1903-1952) U.S. Senator from Connecticut Fordham '24	TOBIN, Maurice J. (1901-1953) Governor of Massachusetts and U.S. Secretary of Labor BC (1929-31)
MURPHY, George L. (1902- ) U.S. Senator from California U. of Detroit High	WALSH, David I. (1872-1947) Governor of Massachusetts and U.S. Senator from Massachusetts HC '93
MURPHY, Maurice J. Jr. (1927- ) U.S. Senator from New Hampshire HC '50	

### Note:

As this work goes to press, the appointments of two more graduates of Jesuit schools to two additional public offices have been announced: Thomas P. O'Neill, Jr., (BC '36), Speaker of the U.S. House of Representatives, and Joseph A. Califano, Jr., (HC '52), U.S. Secretary of Health, Education and Welfare.

## APPENDIX F

### NATIVES OF NEW ENGLAND: DECEASED JESUITS

#### MAINE

##### *Acton:*

Young, Edmund J. (1822-1892)

Young, Louis J. (1876-1932)

##### *Benedicta:*

°Perry, Henry A. (1885-1956)

##### *Biddeford:*

°Hevey, Aurèle (1892-1970)

##### *Eastport:*

Holland, Frederick (1831-1905)

##### *Frenchville:*

Michaud, Arthur M. (1895-1931)

##### *Gardiner:*

°McNamara, John M. (1886-1969)

##### *Lewiston:*

Johnson, William L. (1898-1955)

##### *Portland:*

Scanlan, Timothy F. (1881-1922)

##### *Skowhegan:*

Belanger, Oscar (1895-1959)

##### *South Brewer:*

°Kyer, George E. (1888-1944)

#### NEW HAMPSHIRE

##### *Charlestown:*

Robertson, John (1847-1892)

##### *Claremont:*

\*Dansereau, Theodore M. (1900-1922)

##### *Manchester:*

°Broderick, John J. (1875-1930)

Lessard, Edward (1884-1930)

°tu, Emile (1914-1975)

##### *Nashua:*

Murphy, John F.X. (1876-1952)

°Kilbane, John J. (1895-1969)

##### *North Walpole*

°Delaney, Henry F. (1904-1972)

## Appendix

### VERMONT

#### *Burlington:*

Carroll, Thomas D. (1909-1964)

#### *East Granville:*

Moran, John W. (1889-1956)

#### *Fairfield:*

Brannon, Philip (1898-1970)

#### *Pittsford Mills:*

Mullin, Jerome (1891-1961)

#### *Richmond:*

Gauvin, Francis (1883-1929)

#### *Rutland:*

Cummings, Eugene B. (1882-1949)

Fernandez, Richard (1914-1964)

#### *Stafford:*

Converse, James (1814-1881)

#### *Vergennes:*

Fortier, Matthew L. (1869-1935)

### EASTERN MASSACHUSETTS

#### *Andover:*

Martini, Peter C. (1861-1938)

#### *Arlington:*

Creedon, John B. (1871-1948)

#### *Beverly:*

O'Callaghan, Daniel E. (1913-1966)

#### *Boston:*

° Ahern, Maurice V. (1912-1970)

Anderson, Francis W. (1900-1974)

Archdeacon, Francis L. (1888-1968)

Barry, Paul F. (1909-1961)

Barry, Thomas D. (1901-1959)

Bauer, William J. (1915-1954)

Bernhardt, Carol L. (1889-1952)

Boswin, Stanley (1853-1930)

\* Bourges, Wallace P. (1911-1932)

° Brady, Joseph J. (1906-1949)

Brennan, James L. (1894-1952)

Brennan, Thomas A. (1895-1967)

Brett, William P. (1852-1914)

Brock, Henry M. (1876-1966)

Brownrigg, William (1854-1904)

Bryan, William (1892-1947)

Bulman, Cornelius L. (1888-1933)

Burke, Joseph F. (1911-1971)

Butler, John D. (1869-1939)

Byrne, Francis X.A. (1877-1929)

Callaghan, Hubert C. (1907-1970)

Carey, William A. (1895-1944)

Collins, Jeremiah F. (1853-1932)

Connolly, James K. (1905-1967)

Connolly, Joseph M. (1919-1962)

Connors, George A. (1885-1928)

Conway, William J. (1868-1935)

Corbett, Edward M. (1863-1938)

Coveney, John W. (1875-1953)

Cox, John F. (1896-1942)

Crawford, William R. A. (1885-1959)

## *Appendix*

- Cronin, Daniel I. (1881-1929)
- \*Cronin, John E. (1911-1939)
- Crowley, Daniel P.A. (1873-1924)
- Crowley, John D. (1915-1969)
- Crowley, John J. (1897-1963)
- Cusick, William H. (1898-1959)
- \*Daly, William E. (1887-1917)
- Darcy, John J. (1914-1975)
- Dinand, Augustine (1872-1939)
- †Dinand, Joseph N. (1869-1943)
- Doherty, Daniel (1858-1901)
- Doherty, John W. (1909-1968)
- Dolan, Francis J. (1893-1939)
- Dolan, James J. (1903-1952)
- \*Donovan, Daniel (1844-1863)
- Donovan, Frederick J. (1893-1964)
- Dore, Francis J. (1876-1944)
- Dore, Leo A. (1881-1965)
- \*Drew, Michael (1847-1868)
- Driscoll, Francis J. (1876-1940)
- Driscoll, William H. (1866-1954)
- Dugan, John J. (1897-1964)
- \*Dunan, Thomas (1845-1862)
- \*Dunn, George (1886-1909)
- Durst, Hugo W. (1915-1963)
- Duston, John F. (1887-1963)
- Dwyer, John J. (1890-1945)
- Eberle, George T. (1883-1974)
- †Emmet, Thomas A. (1873-1950)
- \*Ford, Michael (1841-1865)
- Fox, John M. (1881-1940)
- Fox, Leo T. (1896-1931)
- °Freeman, Frederick W.A. (1884-1965)
- Friary, Walter F. (1897-1949)
- Gallagher, Louis J. (1885-1972)
- Gavin, James M. (1899-1963)
- Gillespie, James A. (1860-1926)
- \*Gillespie, John (1858-1880)
- Gillis, Florence M. (1890-1968)
- \*Glover, Francis J. (1879-1916)
- °Glynn, Joseph B. (1883-1918)
- Goeding, Francis B. (1854-1940)
- Gookin, Vincent A. (1891-1959)
- Gregory, William (1853-1913)
- Haberstroh, Ferdinand W. (1885-1947)
- Hale, Matthew (1902-1969)
- \*Hallahan, John B. (1855-1876)
- Hanlon, George E. (1886-1962)
- Heaney, Frederick W. (1867-1916)
- Hearn, David W. (1861-1917)
- Higgins, Aloysius T. (1882-1923)
- °Hilling, Charles (1875-1894)
- Hughes, Michael (1855-1899)
- Hurley, John (1874-1915)
- Jacobs, John M. (1885-1961)
- Keating, John S. (1870-1945)
- Keegan, John W. (1899-1974)
- Keep, John J. (1892-1947)
- Kelleher, John B. (1862-1947)
- Kelleher, John J. (1908-1964)
- Kelley, James J. (1891-1973)
- Kelly, Francis J. (1877-1951)
- Kelly, Henry B. (1880-1956)
- °Kelly, Thomas P. (1902-1972)
- Kenealy, William J. (1904-1974)
- Kenney, Charles P. (1898-1945)
- °Kenney, John (1876-1903)
- °Kenney, William (1873-1898)
- Kilroy, James M. (1876-1969)
- Kimball, Charles L. (1880-1934)
- °King, Edward J. (1883-1937)
- Koen, Stephen A. (1889-1946)

## *Appendix*

- <sup>o</sup>Kraft, Ferdinand (1863-1886)
- Krim, George I. (1870-1920)
- \*Lamb, Edward P. (1880-1932)
- \*Lamb, John B. (1858-1891)
- Lane, Charles E. (1872-1939)
- Langguth, Aloysius B. (1889-1939)
- Leary, Henry (1875-1927)
- Leary, James F. (1871-1932)
- Leavey, James M. (1886-1959)
- Logue, Louis R. (1896-1962)
- Logue, William G. (1886-1942)
- Long, John J. (1904-1964)
- Lynch, Daniel J. (1879-1952)
- Lyons, Charles W. (1868-1939)
- \*Lyons, Henry F. (1918-1941)
- MacCormack, Anthony J. (1898-1959)
- Macksey, Charles B. (1863-1919)
- Madden, John A. (1895-1960)
- Mahoney, Denis J. (1856-1935)
- \*Mahoney, James J. (1909-1938)
- Mattimore, John A. (1886-1968)
- Martin, Thomas R. (1881-1954)
- McAvoy, Arthur (1854-1899)
- McCarten, Frederick T. (1904-1950)
- McCarthy, Arthur J. (1913-1972)
- McCarthy, Michael J. (1909-1969)
- McCarthy, Michael R. (1859-1915)
- McDonough, Vincent S. (1870-1939)
- \*McGovern, James J. (1907-1930)
- McHugh, Patrick J. (1885-1935)
- McInnis, Raymond J. (1891-1952)
- McKenna, James L. (1874-1941)
- McKenna, Owen P. (1909-1965)
- McLaughlin, Francis (1844-1881)
- McLaughlin, Thomas L. (1893-1969)
- \*McLean, Edward J. (1899-1927)
- McLoughlin, Miles A. (1862-1943)
- McManus, Paul J. (1908-1961)
- \*McNulty, Francis (1862-1884)
- McNulty, Paul S. (1913-1958)
- Mears, J. Gerard (1900-1961)
- Mellyn, James F. (1874-1944)
- Meslis, Anthony B. (1896-1964)
- Miley, Thomas H. (1878-1939)
- Mills, Walter W. (1898-1952)
- <sup>o</sup>Monahan, Laurence P. (1908-1974)
- Moore, John A. (1861-1915)
- Moran, Edward J. (1877-1952)
- Moriarty, John J. (1897-1954)
- Morris, John F. (1909-1969)
- Mulcahy, Stephen A. (1897-1956)
- Muldoon, Leo R. (1906-1970)
- Mullen, James A. (1870-1928)
- Mulligan, Francis A. (1897-1938)
- Muollo, Henry B. (1899-1956)
- Murphy, Bernard J. (1914-1967)
- Murphy, Cornelius A. (1876-1938)
- Murphy, George M. (1899-1971)
- \*Murphy John (1855-1880)
- Murphy, John J. (1898-1965)
- Murphy, Joseph A. (1905-1965)
- Murphy, William E. (1874-1939)
- Murray, Joseph L. (1903-1969)
- <sup>o</sup>Norris, George (1848-1904)
- O'Brien, Peter A. (1896-1938)
- Ochs, Andrew B. (1903-1965)
- O'Donnell, George A. (1899-1952)
- †O'Hare, William F. (1870-1926)
- \*O'Lalor, Charles (1870-1897)
- O'Neil, Francis (1838-1905)
- Phalen, Timothy J. (1894-1963)
- Porter, John P. (1902-1969)

## *Appendix*

- Powers, Francis P. (1852-1925)  
 \*Powers, John (1880-1905)  
 Quigley, Thomas H. (1896-1947)  
 Quinn, Thomas J.M. (1886-1960)  
 Quirk, John F. (1859-1922)  
 \*Ramisch, Andrew A. (1893-1919)  
 Reed, John J. (1895-1957)  
 Rock, Joseph P. (1910-1955)  
 Rockwell, Joseph H. (1862-1927)  
 °Roth, Bertram F. (1895-1964)  
 Ryan, Daniel F. (1888-1970)  
 Ryan, Francis L. (1905-1968)  
 Ryan, Gabriel (1914-1952)  
 Sarjeant, Francis B. (1900-1968)  
 \*Schulz, Henry C. (1914-1938)  
 Shanahan, Thomas A.M. (1886-1939)  
 Shaw, Joseph Coolidge (1821-1851)  
 Sheehan, Arthur J. (1891-1959)  
 Stanton, William J. (1858-1936)  
 Stapleton, David L. (1906-1947)  
 Stinson, William M. (1876-1935)  
 Stockman, Harold V. (1898-1962)  
 Sullivan, Christopher A. (1873-1920)  
 Sullivan, Edward J. (1899-1959)  
 Sullivan, Harold J. (1901-1968)  
 Sullivan, Joseph J. (1892-1952)  
 Sullivan, Louis E. (1895-1959)  
 Sullivan, R. Paul (1898-1941)  
 Sullivan, Russell M. (1896-1962)  
 \*Sullivan, Thomas (1878-1899)  
 \*Sweeney, Hugh (1902-1933)  
 \*Sweeney, John (1877-1900)  
 Tobin, John A. (1894-1965)  
 Tondorf, Francis A. (1870-1929)  
 Walsh, Joseph R. (1896-1968)  
 Welch, Edward Holker (1822-1904)  
 Wennerberg, Henry P. (1887-1960)  
 Wessling, Henry J. (1881-1946)  
 °Whalen, Martin (1837-1903)  
 White, John (1885-1920)  
 White, Thomas F. (1856-1941)  
 Wilkie, Francis X. (1907-1960)  
 Williams, John J. (1907-1974)  
 Williams, Joseph J. (1875-1940)  
 Yumont, Alphonsus C. (1914-1970)
- Brighton:*  
 Foley, Patrick S. (1896-1950)  
 Sullivan, Columba W. (1913-1972)
- Brockton:*  
 Reilly, Joseph J. (1892-1958)
- Brookline:*  
 Fay, Thomas A. (1892-1969)  
 King, George A. (1907-1965)  
 \*Lehane, Cornelius G. (1920-1941)  
 \*O'Neil, Henry V. (1892-1922)
- Cambridge:*  
 °Adams, Charles E. (1910-1965)  
 Butler, Thomas P. (1893-1964)  
 Chisholm, Colin B. (1889-1944)  
 \*Curtin, William C. (1901-1927)  
 Casey, James J. (1918-1976)  
 Delaney, Cyril R. (1911-1973)  
 Duffy, Henry J. (1904-1953)  
 Duffy, James L. (1902-1971)  
 Fiekers, Bernard A. (1906-1973)  
 Gannon, Thomas J. (1853-1918)  
 Gannon, William F. (1859-1916)  
 Hedrick, John T. (1853-1923)

## Appendix

Herne, Laurence F. (1897-1955)

Lowry, Joseph T. (1885-1962)

\*McGlinchey, Henry P. (1888-1918)

O'Keefe, Jeremiah F. (1895-1957)

Owens, Frederick J. (1904-1964)

O'Mahony, Timothy J. (1901-1971)

Sheehan, William D. (1902-1970)

Sullivan, Joseph F. (1883-1954)

\*White, George A. (1923-1946)

### *Canton:*

Galligan, John (1858-1899)

### *Charlestown:*

Abbott, William T. (1920-1974)

Campbell, Arthur R. (1897-1955)

Foley, Daniel J. (1894-1976)

Golden, John A. (1903-1956)

Green, Joseph P. (1877-1950)

Hayes, William (1858-1898)

<sup>o</sup>McGuinness, Francis J. (1893-1973)

Sullivan, John P. (1904-1975)

Whelton, Maurice A. (1908-1956)

### *Chelmsford:*

Carroll, William (1842-1906)

### *Chelsea:*

Burke, Robert I. (1914-1970)

Corrigan, Jones I.J. (1878-1936)

Morgan, George A. (1906-1955)

Whalen, Edward J. (1900-1974)

### *Danvers:*

Lynch, John J. (1915-1973)

### *Dedham:*

Keelan, George A. (1866-1945)

Lyons, Thomas F. (1914-1972)

### *Dorchester:*

Donoghue, Francis J. (1915-1976)

Donohue, James A. (1929-1975)

Drummond, William F. (1907-1972)

Gately, Henry P. (1906-1951)

Hoppe, Paul H. (1912-1964)

Keane, Joseph M. (1905-1976)

Morris, Alfred E. (1928-1972)

O'Callaghan, Joseph (1824-1869)

### *East Boston:*

O'Connor, Daniel F.X. (1900-1958)

### *Essex:*

Lucey, William L. (1903-1969)

### *Foxboro:*

Gleeson, Edward J. (1851-1913)

### *Framingham:*

Cotter, Francis J. (1896-1946)

\*Manning, Thomas C. (1932-1960)

### *Hamilton:*

McGarry, William J. (1894-1941)

### *Haverhill:*

Creed, Daniel A. (1894-1958)

Hurley, Joseph R. (1882-1963)

### *Holliston:*

\*Fenton, Clement B. (1924-1973)

MacDonald, Ronald A. (1890-1944)



## Appendix

### *Hyde Park:*

Rouke, Paul V. (1880-1919)

### *Jamaica Plain:*

†Feeney, Thomas J. (1894-1955)

Murphy, Edward L. (1904-1973)

### *Lawrence:*

†Côté, Philippe (1896-1970)

Cronin, John A. (1905-1972)

Dwyer, William F. (1908-1975)

FitzGerald, Joseph D. (1899-1974)

Higgins, Patrick J. (1893-1968)

Murphy, William J. (1895-1973)

Proulx, Armand (1896-1972)

Ryan, Francis X. (1918-1965)

°Tabit, Edward S. (1911-1962)

### *Lowell:*

\*Boudreau, Ralph A. (1893-1924)

Carrigg, John J. (1914-1963)

Driscoll, Jeremiah (1849-1885)

Dunigan, David R. (1904-1961)

\*Ford, Daniel (1835-1870)

Maher, John M. (1898-1974)

Marin, Georges (1895-1956)

O'Brien, Charles (1897-1937)

Reilly, Francis J. (1881-1954)

### *Lynn:*

Doherty, John F. (1886-1956)

Harney, James M. (1898-1963)

Harney, Martin P. (1896-1976)

Hennessey, Thomas J. (1900-1968)

Kennedy, Walter E. (1910-1966)

Kiely, Philip D. (1904-1960)

°McAviney, Edward A. (1885-1943)

Mulchay, John J. (1909-1975)

\*Murphy, Leonard A. (1881-1920)

Shea, Stephen A. (1899-1952)

Twomey, David W. (1906-1955)

### *Lynnfield:*

\*MacCarthy, John (1872-1901)

### *Malden:*

Hennessey, Gerald J. (1910-1976)

Lucey, Francis E. (1891-1970)

Lyons, James J. (1903-1974)

Shea, Cornelius F. (1911-1969)

Tribble, Arthur B. (1903-1956)

### *Manchester:*

\*Burrows, Edward (1875-1910)

### *Mansfield:*

Creeden, Daniel F. (1885-1962)

### *Marlboro:*

Moran, James P. (1898-1974)

### *Medford:*

McCarthy, Laurence F. (1912-1948)

Murray, John P. (1912-1976)

### *Milton:*

Clink, Joseph J. (1898-1953)

Graham, Arthur M. (1921-1966)

### *Natick:*

McNamara, Theobald M. (1852-1919)

### *Newton:*

Burke, Joseph A. (1909-1950)

Lyons, John E. (1889-1942)

## Appendix

### *Newton Upper Falls:*

\*Murphy, Michael (1862-1880)

### *Norfolk:*

Lucas, Joseph L. (1890-1949)

### *North Andover:*

°O'Donnell, Thomas P. (1858-1948)

### *North Wilmington:*

Doucette, Bernard F. (1895-1974)

### *Norwood:*

Carew, Joseph P. (1916-1976)

Ryan, J. Joseph (1915-1972)

Sullivan, Francis V. (1898-1972)

### *Peabody:*

Carlin, James J. (1872-1930)

Nagle, Gerald J. (1911-1964)

### *Quincy:*

\*Crowley, Daniel (1853-1883)

°Keeley, James J. (1922-1973)

Mahoney, James B. (1884-1933)

°McTiernan, John F. (1860-1917)

Reinhalter, Oswald A. (1895-1968)

Riordan, Joseph W. (1857-1937)

### *Randolph:*

\*Harty, Jerome (1866-1896)

O'Sullivan, Edmund (1859-1891)

### *Revere:*

Murphy, Mortimer J. (1902-1970)

### *Rockland:*

\*Sullivan, William (1870-1895)

### *Roslindale:*

Fair, Leo R. (1898-1972)

### *Roxbury:*

Connolly, Brendan C. (1913-1974)

O'Connor, Leo A. (1903-1971)

### *Salem:*

Grace, Thomas J. (1915-1972)

Shortell, Thomas E. (1897-1961)

Tivnan, Edward P. (1882-1937)

### *Saugus:*

Owens, John V. (1924-1967)

### *Somerville:*

Gibson, Gardiner S. (1918-1971)

Hennessey, Jeremiah J. (1907-1965)

°Kilmartin, James L. (1887-1950)

LaBranche, Horace (1905-1964)

McKeon, George J. (1918-1962)

Nolan, Patrick T. (1899-1963)

O'Callahan, Joseph T. (1905-1964)

Tiernan, John M. (1911-1960)

### *South Boston:*

Foley, James L. (1906-1972)

McDonough, Leo J. (1923-1975)

Toomey, John B. (1905-1975)

Walsh, Edmund A. (1885-1956)

### *South Framingham:*

†Rice, William A. (1891-1946)

## *Appendix*

### *South Weymouth:*

McGrory, John T. (1889-1946)

### *Stoneham:*

Coleman, Jeremiah (1911-1961)

Hurd, John L. (1912-1970)

McHale, William F. (1887-1974)

### *Swampscott:*

Prendergast, Maurice E. (1868-1918)

### *Wakefield:*

Donovan, Daniel (1856-1921)

Low, Francis E. (1889-1970)

O'Connell, John C. (1888-1973)

### *Waltham:*

Walsh, Thomas J. (1911-1974)

### *Watertown:*

Grogan, Thomas F. (1912-1974)

### *West Lynn:*

Cahill, Thomas J. (1911-1973)

### *West Newton:*

\*Healy, James (1877-1910)

### *Weymouth:*

Coleran, James E. (1900-1968)

### *Winchester:*

Murphy, John J. (1914-1976)

### *Winthrop:*

Coughlan, John M. (1859-1934)

### *Woburn:*

Callahan, Edward A. (1905-1957)

Cassidy, Edward T. (1895-1949)

Garvey, Leo J. (1899-1968)

Keleher, William L. (1906-1975)

Martin, Henry T. (1899-1973)

<sup>o</sup>Murphy, Peter J. (1891-1923)

## CENTRAL MASSACHUSETTS

### *Ayer:*

Pyne, John X. (1871-1937)

### *Brookfield:*

Donahue, Forrest S. (1895-1975)

### *Clinton:*

O'Brien, Charles L. (1880-1936)

Prendergast, Joseph J. (1856-1924)

### *Fitchburg:*

Dailey, John F. (1910-1974)

Roddy, Charles M. (1888-1967)

\*Ryan, John B. (1887-1918)

### *Gilbertville:*

<sup>o</sup>Gosselin, Joseph C. (1878-1938)

### *Granite:*

Cavey, Francis (1886-1944)

## Appendix

### *Leicester:*

°Fahey, Bernard M. (1896-1964)

### *Milford:*

\*O'Neill, Jeremiah (1871-1895)

Small, Francis A. (1916-1974)

Tracy, Robert J. (1869-1945)

### *Millbury:*

\*O'Leary, Edward (1883-1952)

Welch, John E. (1884-1956)

### *North Brookfield:*

Mahoney, Daniel P. (1891-1960)

### *Southbridge:*

°Earls, John J. (1876-1941)

Earls, Michael (1873-1937)

Plante, Jean-Baptiste (1875-1923)

### *South Royalston:*

Lehy, John F. (1850-1918)

### *Spencer:*

Sloane, Clarence E. (1896-1952)

### *Upton:*

Smith, George F. (1894-1962)

### *Webster:*

Dutram, Francis B. (1904-1972)

McNally, John F. (1884-1932)

### *West Boylston:*

MacQuillan, Patrick A. (1858-1922)

### *West Warren:*

Foley, John P. (1869-1956)

### *Worcester*

°Abrams, John E. (1909-1973)

Berigan, Frederick L. (1899-1972)

Crowley, George T. (1907-1975)

Harding, Michael J. (1898-1946)

Hugal, Francis H. (1899-1961)

Keating, Edward J. (1904-1969)

Maloney, Robert E. (1923-1961)

McDermott, James F. (1867-1950)

McGuinn, Albert F. (1901-1965)

McGuinn, Walter (1898-1944)

McLoughlin, Thomas F. (1858-1919)

°Meehan, Thomas J. (1890-1976)

Power, Francis W. (1893-1944)

Scollen, Edward J. (1905-1966)

Sweeney, Joseph J. (1905-1970)

\*Walsh, Michael (1857-1876)

## WESTERN MASSACHUSETTS

### *Adams:*

Barrett, Thomas (1889-1945)

Needham, D. Richard (1893-1968)

### *Agawam:*

Dwight, Walter (1872-1923)

### *Chicopee:*

O'Brien, John A. (1899-1963)

### *Holyoke:*

Biggins, Thomas J. (1900-1956)

\*Fenton, Clement B. (1924-1973)

## Appendix

Fox, Raymond J. (1904-1954)  
MacDonnell, Joseph F. (1884-1955)  
Martin, Maurice S. (1893-1943)  
Proctor, John C. (1898-1950)  
Sullivan, Edward A. (1889-1946)

### *Indian Orchard:*

Roy, Alphonse J. (1899-1954)

### *Lee:*

Casey, John W. (1872-1937)

### *North Adams:*

Cummings, Patrick J. (1894-1969)

Flaherty, Francis (1896-1963)  
Linnehan, John W. (1871-1912)

### *Springfield:*

Dubois, Evan C. (1898-1945)  
Eisenmann, Richard L. (1936-1972)  
Moriarty, Philip D. (1913-1974)  
Shea, Bernard V. (1894-1960)  
Shea, John F. (1889-1974)  
Sullivan, James D. (1910-1957)

### *Stockbridge:*

Lynch, William A. (1898-1953)

## SOUTHEASTERN MASSACHUSETTS

### *Fall River:*

Bouvier, Wilfrid T. (1911-1976)  
Connors, J. Bryan (1898-1970)  
Codaire, George A. (1897-1955)

\*Cuttle, Gilbert (1877-1900)

Delmage, Lewis (1917-1974)  
Finnegan, Edward H. (1901-1951)  
Levell, Raymond P. (1903-1958)  
McNally, Brendan C. (1909-1958)

\*Shea, Edward (1883-1908)

### *Nantucket:*

Whitney, John D. (1850-1917)

### *New Bedford:*

Donaghy, William A. (1909-1975)

McDermott, James J. (1892-1947)  
Winsper, Edward V. (1909-1970)

### *North Attleboro:*

Connolly, Terrence L. (1888-1961)

### *Taunton:*

Maxwell, Joseph R.N. (1899-1971)  
McCormick, James T. (1876-1950)  
O'Keefe, Edward F. (1902-1973)  
Smith, John J. (1899-1958)  
Swift, Edward S. (1879-1949)

### *Wareham:*

Donahue, Edward F. (1917-1974)

## Appendix

### RHODE ISLAND

#### *Adamsville:*

Hart, Arthur S. (1870-1938)

#### *Central Falls:*

Blais, Clarence N. (1910-1961)

Gousie, Eugene (1885-1946)

#### *East Greenwich:*

McKone, Peter J. (1904-1972)

#### *Newport:*

Gunn, Francis (1850-1912)

LaFarge, John (1880-1963)

\*O'Sullivan, Francis P. (1896-1919)

#### *Pascoag:*

Butler, Leo T. (1878-1959)

#### *Pawtucket:*

Desjardins, Georges (1899-1973)

#### *Providence:*

Bell, Nicholas P. (1882-1936)

Brady, Alfred T. (1913-1967)

<sup>o</sup>Brady, John (1848-1885)

Cooney, Thomas F. (1890-1955)

FitzGerald, James E. (1906-1969)

Halliwell, Louis (1887-1968)

Horn, Francis M. (1898-1967)

MacGinney, Patrick (1850-1911)

<sup>o</sup>Mansell, George H. (1857-1934)

McManus, Joseph E. (1896-1935)

\*Mugan, James (1860-1883)

Richard, Robert L. (1927-1967)

Sullivan, Daniel H. (1886-1954)

#### *Woonsocket:*

Gilleran, Leo J. (1895-1936)

### CONNECTICUT

#### *Bridgeport:*

Coyle, William H.A. (1856-1937)

<sup>o</sup>Furlong, Richard F. (1862-1930)

Irwin, Henry W. (1892-1976)

Keane, D. Augustine (1899-1961)

#### *Cheshire:*

Deane, Charles J. (1881-1966)

#### *Danbury:*

Fitzsimons, Matthew J. (1898-1975)

#### *Hartford:*

Dolin, Peter J. (1885-1957)

#### *Naugatuck:*

Hisken, Joseph L. (1895-1961)

#### *New Britain:*

Corliss, William V. (1887-1945)

#### *New Haven:*

Cronin, Francis X. (1912-1953)

## *Appendix*

### *Norwich:*

Downey, Francis X. (1887-1942)

### *Old Lyme:*

Culligan, James F. (1917-1970)

### *Poquonock:*

Nugent, David (1895-1955)

### *Putnam:*

<sup>o</sup>Howarth, Thomas F. (1900-1956)

### *Seymour:*

<sup>o</sup>Ring, Joseph J. (1902-1976)

### *Simsbury:*

\*Barber, Daniel (1756-1834)

Barber, Virgil H. (1782-1847)

### *South Norwalk:*

Walsh, Gerald G. (1892-1951)

### *Stamford:*

Gallagher, Frederick A. (1898-1964)

### *Stony Creek:*

Barbera, George P. (1897-1970)

### *Waterbury:*

Barber, Samuel (1814-1864)

Bonn, John L. (1906-1975)

Deeley, James J. (1910-1955)

Dowling, Richard J. (1898-1972)

Huss, Harry L. (1903-1976)

Kennedy, William W. (1898-1963)

Wolff, Edmond J. (1901-1976)

### *Willimantic:*

<sup>o</sup>Kelley, John J. (1918-1972)

Moran, David J. (1893-1963)

### Symbols:

† - Bishops

\* - Scholastics

<sup>o</sup> - Brothers

No symbol indicates priest.

## APPENDIX G

### NATIVES OF NEW ENGLAND: LIVING JESUITS\*

#### MAINE

##### *Auburn:*

Roy, Paul J.

Shanahan, William E.

##### *Bangor:*

Crabb, John T.

Rooney, Richard L.

##### *Brewer:*

Hodgins, John F. (EC)

##### *Biddeford:*

Bertrand, Richard D.

Cimon, Conrad (FC)

d'Anjou, John R.

##### *Brunswick:*

Lebel, Maurice T.

St. Onge, Louis M.

##### *Coopers Mills:*

Reilly, Benedict J.

##### *Houlton:*

Curry, Terence W.

Lynds, Richard J.

Skehan, James W.

##### *Fort Fairfield:*

John A. Haley (EC)

##### *Lewiston:*

Béchar, Henri (FC)

Clifford, Richard J.

Hecker, Anthony D.

##### *New Limerick:*

McCluskey, Raymond E.

##### *Portland:*

Kilmartin, Edward J.

Lapomarda, Vincent A.

Madigan, Daniel G.

Pomeroy, Joseph B.

Toolan, David S. (NY)

Walsh, Joseph P.

Welch, Philip C.

##### *Waterville:*

Campeau, Lucien (FC)

#### NEW HAMPSHIRE

##### *East Kingston:*

Donovan, Jeremiah J.

##### *Franklin:*

Keegan, James M.

\*The Jesuit Provinces indicated by parenthesis are: California (CA), Detroit (DE), English Canada (EC), French Canada (FC), Japan (JA), Maryland (MD), Missouri (MI), New Orleans (NO), New York (NY), and Oregon (OR). The list includes current members of the Society of Jesus down to 30 June 1976.



## *Appendix*

### *Laconia:*

Guay, Leo J.

Moriarty, Edward Q. (EC)

O'Brien, James C.

### *Manchester:*

Gervais, Emile (FC)

Pare, Arthur H.

Tobin, Denis T.

Tobin, Robert T.

### *North Walpole:*

Moynihan, James F.

### *Portsmouth:*

Carroll, John J.

### *Nashua:*

Clifford, Robert J.

### *Somersworth:*

Fournier, Emile F.

## VERMONT

### *Burlington:*

McElroy, Thomas P.

### *Rutland:*

Clark, Robert B.

Hinchey, John A.

Reardon, Charles J.

### *East Dorset:*

Judge, Kenneth M. (MD)

### *Montpelier:*

Gonzalez, Charles G. (MD)

Henry, Fredrick J. (JA)

### *Swanton:*

Phoenix, Pierre (FC)

### *Proctor:*

Hamilton, William J.

### *Winooski:*

Pianfetti, Austin W. (EC)

## EASTERN MASSACHUSETTS

### *Allston:*

Burns, Eugene P.

### *Auburndale:*

McGrath, Philip H. (NY)

### *Arlington:*

Helmick, Raymond G.

Merrick, Joseph P.

Surette, John E.

Walsh, James P.

### *Belmont:*

Elliott, William J. (MD)

### *Beverly:*

Casey, Thomas J. (MO)

## Appendix

Como, Denis R.  
Driscoll, John P. (NO)  
Linehan, Daniel  
Malley, James B.

### *Boston:*

Agresti, Albert A.  
Albert, George S.  
Aylward, William O.  
Barreira, Paul J.  
Barron, Edward J.  
Bennett, Joseph T.  
Blatchford, John A.  
Bonnage, John A.  
Bonowitz, John T.  
Boyle, Edward F.  
Bulger, Leo J.  
Busam, Joseph F.  
Calhoun, Gerald J.  
Callahan, Edward G.  
Callahan, Neil E.  
Cardoni, Albert A.  
Cataldo, Anthony H.  
Chetwynd, James C.  
Clancy, John L.  
Clark, Thomas F.  
Cloney, Robert D. (NY)  
Collins, James M.  
Connolly, Michael J.  
Connolly, Vincent F.  
Countie, Joseph K.  
Dalton, J. Vasmar  
Dawber, Stephen F.  
Decker, Neil F.  
DeNapoli, George A.  
Dennis, George T. (CA)  
DeStephano, Neal J.  
Devine, Joseph G.

Devlin, Joseph D.  
Douglas, Edward T.  
Duffy, Brian S.  
Duffy, William J.  
Dullea, Maurice V.  
Eagan, William J.  
Fagan, John E.  
Fahey, Joseph R.  
Fay, Thomas P.  
Feeney, Walter J.  
Foley, William B.  
Ford, John C.  
Forte, Anthony J.  
Geysen, Paul J.  
Giblin, Paul R.  
Gill, David H.  
Gleeson, Francis X.  
Greene, Merrill F.  
Greenler, Michael L.  
Grey, Thomas J.  
Guindon, William G.  
Harrington, Daniel J.  
Hicks, Alfred J.  
Higgins, John J.  
Izzo, John F. (CA)  
Joyce, W. Seavey  
Keane, Robert L.  
Keating, Paul E. (MD)  
Kelly, Thomas J.  
Kenney, Paul C.  
Krim, Francis J.  
Loeffler, James D.  
Lynch, Cornelius E. (CA)  
Mackin, Francis C.  
MacMillan, Donald A.  
McCaffrey, Richard L.  
McCarthy, Cornelius A. (EC)  
McDermott, Theodore C. (NY)

## *Appendix*

McFarland, Michael C.  
McHugh, Joseph F.  
Metzger, John S. (CA)  
Moriarty, John J.  
Mulhern, Joseph C. (NO)  
Murphy, Francis X. (CA)  
Nolan, George W.  
O'Brien, Vincent de P.  
O'Connell, Kevin G.  
Ott, William A.  
Paris, John J.  
Passero, Ernest F.  
Pearce, Eugene W.  
Sampey, John J.  
Sheridan, Robert E.  
Smith, Walter J.  
Spinello, Richard A.  
Stormes, James K. (MD)  
Sullivan, John C.  
Tacelli, Ronald K.  
Talbot, James F.  
Tobey, Myer Francis M. (MD)  
Travers, David O.  
Valenti, Joseph J.  
Walsh, E. Corbett  
Walsh, James F.  
Whelan, Francis H. (EC)  
Whelan, Joseph P. (MD)

### *Brighton:*

Callahan, Edward R.  
Casey, William V.E.  
Gross, Richard K.  
Kelly, Edmund F.  
McCauley, Leo P.  
McGovern, Leo J.  
McIntyre, John P.  
O'Keefe, Leo P.

Picariello, Anthony R.  
Regan, Robert F.  
Ryan, Joseph L.  
Ryan, Lawrence M.  
Ryan, Martin E.  
St. John, John D.  
Spillane, James J.  
Stanton, Edward S.  
Sullivan, Francis P.  
Sullivan, William D.  
Walsh, Terrance G.

### *Brockton:*

Babb, James C. (NO)  
Babb, William H. (NO)  
Barry, George F.  
Gerry, Stanislaus T.  
Handrahan, John B.  
Kuliesis, Walter F.  
Manning, Urban W.  
Monks, James L.  
Murphy, Thomas A.  
Smith, Lawrence C.

### *Brookline:*

Corcoran, Lawrence E.  
Duffy, George A.  
O'Connor, Donald P.  
Smith, Thomas J.

### *Cambridge:*

Bowman, Gerard W.  
Buttimer, Maurice L.  
Callahan, Francis F.  
Campbell, Robert B.  
Carr, Robert J.  
Collins, Patrick H.  
Colman, William F.

## *Appendix*

Connor, Joseph J.  
Cullen, William J.  
Delaney, Ralph B.  
Driscoll, Joseph V. (EC)  
Facey, Paul W.  
Glavin, Joseph A.  
Grenier, Louis L.  
Herlihy, Thomas M.  
Holland, Joseph I.  
Holland, Paul D.  
Lynch, John W.  
Mahoney, Leonard P.  
Martin, Walter J.  
McLaughlin, James D.  
Nelligan, Paul J.  
O'Connor, John V.  
O'Neill, Joseph P.  
Owens, Joseph V.  
Powers, James E.  
Ryan, John W.  
Smith, Sidney J.  
Stevens, Richard M.  
Vye, Francis W.  
Welch, Edward J.  
White, Robert P.

### *Charlestown:*

Brennan, Joseph F.  
Brennan, Vincent M.  
Brock, Laurence M.  
Doherty, Joseph G.  
Donovan, Thomas P.  
Flanagan, Robert P.  
Gallarelli, George A.  
Hegarty, Richard J.  
Hennessey, John J. (EC)  
Hughes, John R. (JA)  
Kinsella, Gerald A.

McGrath, John J.  
Sullivan, John J.  
Sullivan, John M.

### *Chelsea:*

Carr, William F.  
Collins, John H.  
Hare, David E.  
Lewis, Francis W.

### *Concord:*

Hancock, Charles B. (JA)  
Sheehan, William J.

### *Danvers:*

Caskin, John J.

### *Dedham:*

Fox, Joseph P.

### *Dorchester:*

Bailey, Frederick C.  
Ball, Harry W.  
Barry, Donald M.  
Brooks, John E.  
Burke, Thomas J.M.  
Burke, William J.  
Butler, Henry J.  
Casey, William J.  
Cheney, Robert J.  
Coughlin, James H.  
Crowley, Charles M.  
Crowley, Joseph P.  
Delaney, Thomas P. (CA)  
Devenny, Joseph A.  
Devine, William G.  
Doherty, Robert G.

## *Appendix*

Donohue, Francis J.  
Donovan, Charles F.  
Duff, Edward J.  
Duffy, Charles F.  
Duffy, Joseph P.  
Evanson, John P.  
Fallon, Joseph M.  
Fennessy, Peter J.  
Finn, Charles J.  
Finnegan, Gerald F.  
FitzGerald, Paul A.  
Fitzpatrick, Thomas J.  
Flavin, John W.  
Foley, John F.  
Gibbons, Thomas J.  
Glavin, John M.  
Glavin, Thomas D.  
Hanlon, James P.  
Hanrahan, Edward J.  
Healy, William J.  
Hebert, Hector J.  
Higgins, George A.  
Ibach, William D.  
Izzo, Paul F.  
Keaney, Joseph F.  
Keegan, John W.  
Kelly, John D.  
Kelly, John W.  
†Kennally, Vincent I.  
Langguth, Laurence C.  
Madden, Arthur J.  
Mahan, George S.  
Mandile, John J.  
Manning, Joseph M.  
McCabe, George V.  
McEwen, Robert J.  
McInnis, William C.  
McLeod, Frederick G.

McNeil, Nicholas J.  
Messer, Paul A.  
Mulligan, William L.  
Murphy, Francis J.  
Murray, Edward L.  
Nash, Paul A.  
Nickerson, Oliver E.  
Nowlan, Edward H.  
O'Callaghan, Thomas J.  
O'Malley, Thomas P.  
O'Neil, James W.  
Paquet, Joseph A.  
Pollard, Leo E.  
Power, Robert D.  
Power, William J.  
Quinn, Joseph D.  
Raftery, William J.  
Ryan, Francis J.  
Saldarini, Anthony J.  
Shea, Joseph E.  
Shea, Joseph J.  
Spencer, John P.  
Spillane, Thomas J.  
Sullivan, John W.  
Toomey, Charles B.  
Walsh, James A.  
Winchester, George P.  
Woods, James A.

### *Dover:*

Quinn, Raymond F.

### *East Boston:*

Crowley, Edwin J.  
Harrington, Eugene J.  
Kelly, Joseph P.  
Larkin, Joseph M.  
Lopilato, Arthur

## *Appendix*

Reddy, Albert F.  
Walsh, Edmond D.

### *East Milton:*

Dunn, Charles J.

### *Everett:*

Barry, John L.  
Boyle, Richard P.  
Gilday, Francis J.  
Healey, Charles J.  
Howard, John W.  
O'Brien, Elmer L. (EC)  
Osborne, Francis J.  
Walsh, Francis M.  
Walsh, John Joseph

### *Forest Hills:*

Burns, Vincent M.

### *Framingham:*

Callahan, Raymond J.  
Ford, Michael F.  
Healy, James B.  
Houle, Norman H.  
Sproule, Robert N.

### *Franklin:*

Molinaro, Vincent L.

### *Haverhill:*

Hart, Francis J.  
MacDonnell, Robert B.  
McCarthy, John E.  
McCormick, Richard J.

### *Hull:*

Sullivan, J. Leo

### *Hyde Park:*

Buchan, Robert H.  
Juerewich, Henry A.  
Laughlin, Joseph R.  
O'Brien, Frederick J.  
Powers, Harold R.

### *Islington:*

Charlton, Daniel J. (CA)

### *Jamaica Plain:*

Allen, Charles H.  
Burns, Austin J.  
Carty, Francis X.  
Feeney, William H.  
Gorman, Edward J.  
Hosie, James J.  
Landrey, Gerald M.  
Larkin, James P.  
Larkin, William J.  
Mellett, Robert C.  
Molloy, Francis P.  
Murphy, Cornelius C.  
Murphy, Joseph W.  
Murphy, Paul J.  
Rock, John P.  
Sullivan, Francis A.  
Talbot, Felix F.

### *Lawrence:*

Connolly, William J.  
Driscoll, William-M.J. (MD)  
Gabriel, Peter J.  
Lebel, Robert R.  
Morgan, James F.  
Shea, Leo J.  
Rowntree, Stephen C. (NO)  
Toohig, Timothy E.

## *Appendix*

### *Lowell:*

Brodley, Thomas J.  
Callahan, Henry A.  
Cheney, Edward K.  
Cornellier, John G.  
Draper, Robert N.  
Heenan, Edward F.  
LeBel, Antoine F.  
McCarthy, John J.  
McCarthy, Martin F.  
Morin, Wilfrid (FC)

### *Lynn:*

Broderick, John F.  
Cahill, William B.  
Casey, Joseph H.  
Crowley, James D.  
Feeney, Thomas B.  
Fuir, George R.  
Kennedy, William J.  
LaBran, Joseph J.  
MacRae, George W.  
Mohan, James J.  
Pashby, William M.  
Sheehan, James F.

### *Malden:*

Appleyard, Joseph A.  
Ballou, Walter J.  
Bruce, Joseph J.  
Cunniff, Hubert F.  
Fayne, Edward J.  
Kelliher, Vincent P.  
Linden, Michael D.  
Manning, Robert E.  
McCarthy, Leonard J.  
O'Brien, Gerard C.

### *Marblehead:*

Lawlor, Francis X.  
Lawlor, Richard V.

### *Mattapan:*

Costello, Richard D.  
Loeffler, Charles M.  
Mahoney, John L.

### *Maynard:*

Dugan, James L. (NY)

### *Medford:*

Connolly, Charles B.  
Dwyer, Daniel N.  
Murray, Donald J.  
Nicholson, Francis J.  
Savage, Thomas J.  
Scully, Bernard M.

### *Melrose:*

Cleary, Herbert J.  
Cleary, Richard T.  
O'Neill, Francis J.

### *Needham:*

Burns, William F.

### *Newburyport:*

Burke, Richard P.

### *Newton:*

Armitage, Clement J.  
Belliveau, David P.  
Devot, Paul D. (CA)  
Leo, David J.  
Lewis, Daniel C.  
McGrady, Joseph E.

## *Appendix*

Murphy, John E.  
Roy, Gregory R.  
Stubbert, W. Edward

### *Newton Center:*

Vachon, Andrew W. (OR)

### *North Cambridge:*

Belcher, Francis H.  
Cosgrove, Raymond R. (NY)

### *Neponset:*

Hagerty, Francis O.

### *Norwood:*

Adlemann, Frederick J.  
Banks, Edward J.  
Mulvehill, Thomas B.  
Pepin, Normand A.  
Shaughnessy, James M.

### *Peabody:*

Foley, Daniel I.  
Foley, Ernest B.

### *Quincy:*

Daly, Robert J.  
Geogan, Philip J.  
McGrath, Thomas A.  
Sarjeant, Francis X.

### *Randolph:*

Hogan, Edmund J.

### *Roslindale:*

Drinan, Robert F.  
Flanagan, Joseph F.X.  
Higgins, Robert J.

Kinnier, John H.  
MacGillivray, Arthur A.  
O'Flaherty, Edward M.  
O'Keefe, Neil P.

### *Roxbury:*

Barrett, Joseph L.  
Barry, James H.  
Butler, John W.  
Cadigan, John J.  
Cornwall, James J. (JA)  
Dolan, James H.  
Donovan, Francis J.  
Dooley, Joseph C.  
Finneran, William F.  
Fitzgerald, John F.  
Fleming, Thomas F.  
Galvin, John J.  
Kelly, Frederick W.  
Kelly, Thomas J.C.  
King, John A.  
Kirley, Harold C.  
Krim, Joseph M.  
Lannon, Thomas M.  
MacFarlane, Joseph F.  
Mahan, Charles W.  
Mahoney, Ambrose J.  
McElaney, James H.  
McLaughlin, Kenzel F.  
McManus, Francis B.  
Munzing, Charles J.  
Quane, Joseph F.  
Reilly, Leo A.  
Ruttle, Paul H.  
Scannell, Joseph S.  
Sullivan, Patrick A.  
Sullivan, Raymond R.  
Williams, John J.



## *Appendix*

### *Salem:*

Allen, Francis R.  
Connolly, William A.  
Ennis, Francis T.  
Heffernan, Gerald F.  
Thayer, Carl J.

### *Scituate:*

Callahan, William R.

### *Somerville:*

Abbott, Walter M.  
Buckley, Charles E.  
Burke, Charles E.  
Devlin, John F.  
Diskin, John J.  
Drury, George L.  
Duncan, Alexander G.  
Eberle, Charles J.  
Farrell, George V.  
Flanagan, John P.  
Grady, Donald F.  
Hanrahan, John A.  
Healey, Robert F.  
Kelly, John H.  
Knight, J. Randolph  
McLaughlin, Gerard L.  
Mullin, John F.  
O'Lalor, Thomas E.  
Olson, Richard D.  
Quinlan, Leo F.  
Ryan, Patrick J.  
Saunders, Daniel J.  
Scannell, Francis S.  
Shea, Joseph L.  
Sullivan, Edward M.

### *South Boston:*

Banks, John P.  
Banks, Robert F.  
Burke, Robert R.  
Carroll, James D. (NO)  
Chapman, John W.  
Collins, John J.L.  
Devine, J. Frank  
Donaldson, William T.  
Dwyer, Daniel F.  
Frost, William A.  
Fuhs, Philip A.  
Gavin, Mortimer H.  
Geary, James F.  
Harkins, Frederick A.  
Hayes, Paul R.  
Hennessey, Thomas P.  
Hohmann, William H.  
Jackmauh, Francis C.  
Jaskiewicz, Walter C.  
Kerdieus, John B.  
Leonard, William J.  
Martus, Joseph A.  
McCaffrey, James P.  
McCarthy, John A.  
Mullen, Joseph E.  
Shaughnessy, Martin G.  
Shea, James P.  
Shea, Leo A.  
Walsh, Michael P.

### *South Framingham:*

Ahearn, Joseph D.  
Sullivan, Philip V. (MD)

### *Stoneham:*

Smith, Simon E.

## *Appendix*

### *Stoughton:*

Connell, Joseph P.

### *Tewksbury:*

Drea, Richard A.

### *Wakefield:*

Corcoran, Francis O.

Walsh, Maurice B.

### *Waltham:*

Boulton, David G.

Cain, Henry J.

Coakley, Richard J.

Curtin, Paul A.

Deevy, Francis G.

Deevy, John P.

Kelley, Charles F.

McCarty, Paul T.

### *Watertown:*

Cusick, David P. (MD)

Desrochers, Edmond (FC)

Desrochers, Irénée (FC)

Herrlich, Neale W. (CA)

Hewitt, Robert A.

McCarron, George H.

Meagher, Walter J.

### *West Lynn:*

Conklin, John J.

### *West Newton:*

Devane, John F.

### *West Roxbury:*

Harrigan, Philip K.

Hughes, Kenneth J.

McGauley, Francis J. (MD)

### *Weymouth:*

Hamel, J. Thomas

### *Winchester:*

Brackett, Richard M.

Cerundolo, Peter N.

Kilcoyne, George M.

Murphy, John J.

### *Winthrop:*

Russell, William C.

### *Woburn:*

Caulfield, John F.

Chase, Robert C. (EC)

Doyle, William F.

†McEleney, John J.

McHugh, Joseph B.

## CENTRAL MASSACHUSETTS

### *Clinton:*

Doody, Michael J.

Philbin, Richard G.

Power, Paul R.

### *Fitchburg:*

Garneau, Joseph A.

### *Gardner:*

Conlan, Walter J.

Mountain, William J. (DE)

LeBlanc, Edgar J.

## Appendix

### *Holden:*

Ryan, Laurence D.

### *Leicester:*

McDermott, Thomas F.

### *Leominster:*

Bilotta, George J.

Farrell, Robert D.

Toolin, Francis J.

### *Milford:*

Paskey, Robert V.

Sweeney, Francis W.

### *Millville:*

Carroll, William A.

### *Spencer:*

Donnelly, John P.

Donnelly, Philip J.

### *Ware:*

Niziolek, Edward L.

### *Whitinsville:*

Devlin, James J.

### *Worcester:*

Babinski, Edward F.

Barry, William A.

Blatchford, Frederick W.

Cafferty, Francis J.

Cahill, Raymond F.X.

Carroll, David F.

Carty, John A.

Carty, Paul J.

Cumiskey, David R.

Cure, Richard L. (DE)

Donahue, Neil H.

Donoghue, John D.

Donohue, John J.

Donohue, Joseph J.

Dorsey, John P.

Drohan, James J.

Foran, T. Lawrence

Gilmartin, Paul P.

Hanlon, Robert M.

Haran, John P.

Hoey, Robert F.

Hussey, Thomas F.

Kiley, Philip S.

Love, Joseph P. (JA)

Lucey, Paul T.

MacNeil, Sidney M.

MacWade, Joseph A.

Mahoney, Francis J.

McDavitt, James P.

McHugh, Laurence C. (MD)

Miller, Francis X.

Moynihan, Joseph C.

Murawski, Edward J.

Murphy, Frederick J.

O'Connor, Joseph E.

O'Connor, Thomas W.

O'Connor, William F.

O'Toole, Lawrence J.

Pierce, Michael G.

Reidy, Maurice F.

Ruddy, John J.

Shine, Daniel J.

Weeks, William H.

## Appendix

### WESTERN MASSACHUSETTS

#### *Adams:*

McAndrews, James F. (MD)

#### *Chicopee:*

McCarthy, Richard J.

#### *Great Barrington:*

Hickey, Peter D.

McCormick, Joseph E.

#### *Holyoke:*

Bowler, James M.

Bresnahan, John J.

Eiardi, Anthony J.

Gillon, James A.

Lequin, Thomas

Mercier, Ronald A.

Monty, Vincent (FC)

Pouliot, Léon (FC)

Stanley, Richard J.

#### *Pittsfield:*

Borgo, John V.

Gasson, John A. (NO)

Gaul, Richard T. (NO)

Hickey, James M.

McCarthy, Kevin R.

Murphy, James M.

Sullivan, Nicholas J. (NY)

Tucker, John J.

#### *Springfield:*

Ashe, Matthew J.

Bresnahan, James F.

Coffey, J. Edward (NY)

Collins, John J.

Fennell, Joseph G.

Goss, Robert E.

Griffin, Francis J.

Hinchen, David J. (MD)

MacDonnell, John J.

MacDonnell, Joseph F.

MacDonnell, Martin P.

McCarthy, Eugene D.

McKenney, Charles R.

Moriarty, Frederick L.

Murphy, Henry J.

O'Halloran, William J.

Riel, Joseph A.

Shea, Richard G.

Sheehan, James T.

Sheehan, John F.X.

Swords, Raymond J.

#### *Westfield:*

O'Neil, W. Lawrence

#### *West Springfield:*

Bousquet, Eldor L.

### SOUTHEASTERN MASSACHUSETTS

#### *Attleboro:*

Read, William J.

#### *Fall River:*

Benson, James A.

## Appendix

Boyle, Gerald F. (NY)  
Carrier, Paul E.  
Collins, James F.  
Cousineau, Robert H. (NY)  
Desautels, Alfred R.  
Desmarais, Georges A.J.  
Lagesse, Raymond R.  
Smith, Leo P.  
Sullivan, Paul M.  
Vigeant, Wilfred J.

### *New Bedford:*

Albino, Brian E.  
Bertrand, Raymond P.  
Bumpus, Harold B.

Costa, Joseph M. (CA)  
deMello, Arthur T.  
Desjardins, James Michael (MD)  
Fay, Miles L.  
Golenski, John D.  
Kelleher, Joseph J.  
Lacasse, Henri (FC)  
McMillan, Robert G.  
McPeake, T. Everett  
Paradis, A. Paul  
Pelletier, Clement L.  
Rousseau, Richard W.  
Simmons, George V.

### *Taunton:*

Nadeau, Wilfrid (FC)

## RHODE ISLAND

### *Central Falls:*

Foley, Lawrence J.  
Koury, Joseph J.  
Risk, James E.  
Rivard, Albert (FC)

### *Manville:*

Plante, Albert (FC)

### *Newport:*

Crain, George L. (CA)  
Walsh, John J.

### *Pawtucket:*

Kennedy, Joseph E. (MD)  
Hogan, Edward T. (MD)

### *Providence:*

Brissette, Eugene C.  
Colavecchio, Ronald L.  
Curry, Robert S. (MD)  
D'Agostino, Angelo (MD)

Dunn, Raymond V.  
Durst, William F.  
Farrelly, Peter T.  
Ferrick, Robert T.  
FitzGerald, Leo E.  
FitzGerald, William E.  
Hutton, Ivan L. (OR)  
Kennedy, T. Frank  
MacDonald, Francis J.  
Madden, Thomas J. (NO)  
McManus, Francis J.  
Mullen, John J.  
O'Kane, Joseph P.  
Perry, Ronald V.  
Phillips, James J.  
Sullivan, Daniel H.  
Taft, Robert F.

### *Woonsocket:*

Berard, Aram J.  
Boylan, Bernard R.

## Appendix

### CONNECTICUT

#### *Ansonia:*

Plocke, Donald J.

#### *Bridgeport:*

Amiot, Ronald J.  
Foster, Raymond F.  
Gregoli, John R.  
Hallen, Edward F.  
Harman, Paul F.  
James, William A.  
Jolson, Alfred J.  
Kane, Walter J.  
Karwin, John J.  
Murphy, George R.  
Parnoff, Italo A.  
Pelletier, Walter R.  
Sabo, Gerald J.  
Scopp, Andrew J.  
Sedensky, Andrew J.  
Small, Edward J.

#### *Bristol:*

Skelskey, David A.

#### *Danbury:*

Walendzik, Gary R.

#### *Derby:*

Dacey, Edward F.  
Harak, G. Simon

#### *Elmwood:*

Garavaglia, Silvio C.

#### *Greenwich:*

Moy, Francis J.  
Starrett, Robert J.  
Willigan, J. Dennis

#### *Hartford:*

Gallagher, Thomas J.  
Gaudet, Robert O. (EC)  
Gauthier, Joseph D.  
Landry, Kenneth W.  
Levens, Robert J.  
Mawhinney, John J. (MD)  
McDermott, Martin J.  
McGuire, Francis J. (NY)  
Reiser, William E.  
Roos, Richard H.

#### *Meriden:*

Dorin, Robert R.  
St. George, John A. (NY)

#### *New Britain:*

Lynch, Donald D.  
Michalowski, John W.  
Trzaska, John R.

#### *New Haven:*

Andle, Thomas J.  
Begley, John J.  
FitzGerald, William H.  
Kaack, John H. (NO)  
Orteneau, Eugene F.  
Schmidt, William J.

#### *Norwalk:*

Goodwin, Calvin M.  
MacLean, Donald I.

#### *Norwich:*

Murphy, John P.  
Pusateri, Philip A.

## *Appendix*

### *Putnam:*

Egan, Harvey D.

### *South Manchester:*

Burke, James L.

Post, John R.

### *Stafford Springs:*

Larkin, Donald L.

### *Stamford:*

Farrand, John L. (NY)

Hamernick, Joseph M. (MD)

Lusch, Daniel J.

McEvoy, Joseph J. (NY)

Quegan, William M.

Sullivan, Robert J.

### *Torrington:*

Saunders, Thomas J. (CA)

Sherpenski, Donald A.J.

### *Waterbury:*

Belval, Maurice M. (CA)

Bowles, James J. (NY)

Byrnes, Thomas A.

Donahue, Joseph F.

Finnegan, Bernard J.

Guerrera, Richard P.

Howard, Edward F.

Hutchinson, Gerald F.

Hutchinson, John H.

Kane, James J.

LeRoy, Joseph L.

McFadden, Andrew H.

Newell, William L. (MD)

Phalen, Robert P.

Phalen, William P.

Ring, James W.

Shea, James M.

Skelly, Laurence R.

Sullivan, John R.

### *West Hartford:*

Langan, John P. (DE)

### *West Haven:*

Cafferty, Patrick J.

### *Willimantic:*

O'Rourke, Thomas E. (CA)

### *Windham Center:*

Spokesfield, William J.

## APPENDIX H

### JESUIT MILITARY CHAPLAINS\*

Barry, John L.	King, George A.
Bonn, John L.	Leonard, William J.
Boylan, Bernard R.	Long, John J.
Brennan, Thomas A.	<sup>G</sup> Lynch, Daniel J.
<sup>G</sup> Brock, Laurence M.	Lyons, John F.
Burke, William J.	MacDonald, Francis J.
Carroll, Anthony J.	MacLeod, Harry C.
Clancy, John L.	McCauley, Leo P.
Coleman, Jeremiah F.	McLaughlin, James D.
Connors, J. Bryan	Mellet, Robert C.
Curran, Joseph P.	Morgan, Carl H.
Devlin, John F.	Murphy, Francis J.
Dolan, James J.	Murphy, George M.
Doody, Michael J.	Murphy, Paul J.
Duffy, William J.	O'Brien, Vincent de P.
Dugan, John J.	†O'Callahan, Joseph T.
Dunn, Raymond V.	O'Connor, Daniel F.X.
Farrelly, Peter T.	O'Keefe, Leo P.
Fay, Thomas A.	Passero, Ernest F.
Fay, Thomas P.	Reardon, Charles J.
Finnegan, Bernard J.	Roddy, Charles M.
Foley, John P.	Rooney, Richard L.
Gallagher, Frederick A.	Ryan, Daniel F.
Geary, James F.	St. John, John D.
Hennessey, Thomas P.	Shanahan, Joseph P.
Howard, Edward F.	Shanahan, Thomas A.
Hurld, John L.	Shea, Richard G.
Huss, Harry L.	Sheridan, Robert E.
Kelleher, John J.	Stockman, Harold V.
Kenealy, William J.	Sullivan, Francis V.
Kennedy, Walter E.	Travers, David O.

\*Restricted to Jesuits of the New England Province.

<sup>G</sup> Generals.

† Congressional Medal of Honor.



## APPENDIX I

### JESUIT HISTORIC SITES AND PLACES OF INTEREST

#### MAINE

*Acton:*

Birthplace and homestead of the Young Family with graves of the parents of Bishop Josue Maria Young (his brother and nephew were Jesuits).

*Augusta:*

St. Mary's with stone tablet recognizing Jesuits among first pastors. Fort Western, near Kennebec River, on the site of the old Pilgrim trading post visited by Jesuit Gabriel Druillettes.

*Bangor:*

St. John's built by John Bapst and high school (Bishop John G. Murray had hoped to involve the Jesuits in its operation) named for him.

*Bar Harbor:*

Holy Redeemer (Catholic) Church and St. Saviour's (Episcopal) Church memorialize the original Jesuit mission on Mount Desert Island.

*Belfast:*

Building that stood on Primrose Street was converted into a chapel by William S. Brannigan, owner, and was used by Jesuit missionaries for Mass in the 1850s.

*Benedicta:*

St. Benedict's stands as a memorial to Bishop Benedict Joseph Fenwick, S.J., and the Catholic colony he founded. Fenwick had hoped to establish Holy Cross College here.

*Biddeford:*

St. Mary's, like the church in Augusta, named for the Assumption Mission founded by Gabriel Druillettes. Eugene Vetromile, former Jesuit, was pastor here from 1860 to 1867.

*Bombazine Island:*

Located in Sagadahoc River and named for Abnaki friend of Father Sébastien Râle, S.J.

*Brownville Junction:*

St. Francis Xavier's honors Jesuit saint.

## *Appendix*

### *Brunswick:*

Mural under dome in Walker Museum of Art at Bowdoin College executed by artist John LaFarge. Rare Book Room on second floor of Hubbard Hall at same college designed by C. Grant LaFarge.

### *Calais:*

Jesuits responsible for first Catholic church (Immaculate Conception) in this town when the town hall was renovated in the 1850s.

### *Canton Point:*

Jesuit mission established by Vincent Bigot on Androscoggin River abandoned in war against Father R  le.

### *Casco Bay:*

Visited by Jesuit missionaries and their Indian neophytes in colonial times.

### *Castine:*

Site of 1611 visit of Father Pierre Biard, S.J., and of later Jesuit mission. Historical markers at Fort George, Fort Pentago  t and Fort Madison mention Jesuit presence.

### *Eastport:*

St. Joseph's was center of Jesuit missionary activity in 1850s.

### *Ellsworth:*

Father James C. Moore, S.J., was first resident priest here in 1848. John Bapst, who once resided in Galway Green, was tarred and feathered on night of 14 October 1854 in this town. Know-Nothings burned the Catholic church in 1856.

### *Falmouth:*

Holy Martyrs' named for Jesuit saints.

### *Farmington Falls:*

Area of Jesuit mission on Sandy River where there was a chapel visited by Father Vincent Bigot in August of 1694.

### *Fort Fairfield:*

Father John Bapst in charge of this mission when church was built there in 1849.

## *Appendix*

### *Frenchman Bay:*

Area where Jesuits first arrived before establishing themselves at Southwest Harbor in 1613.

### *Fryeburg:*

Near the headwaters of the Saco existed a Jesuit mission among the Pequawkets where Nescambiout, the Indian chief honored by King Louis XIV of France, resided.

### *Gardiner:*

On visiting this town, Bishop Fenwick offered Mass in the home of Martin Esmond, a building which is still standing at 242 Brunswick Avenue and is the home of the Skehans.

### *Gray:*

Congregational Church where John R. Willis, a Jesuit, was a minister from 1948 to 1953.

### *Houlton:*

St. Mary's established by Bishop Fenwick as a parish in 1839.

### *Islesford:*

Collection of Professor William Otis Sawtelle's memorabilia on Jesuits and Mount Desert Island at Sawtelle Museum.

### *Kennebec River:*

Visited by Father Biard in 1611 and by Father Druillettes in 1646.

### *Kittery Point:*

House, memorial tablet and tomb of Sir William Pepperrell, great-great-grand-uncle of Father Edmund J. Young, S.J.

### *Machias:*

Church in parish established by Bishop Fenwick in 1828 was known as St. Mary's and cared for by the Jesuits in the 1850s.

### *Madawaska:*

Father Druillettes offered the first Mass here in 1651.

## *Appendix*

### *Madison:*

St. Sebastian's, named for patron saint of Father R  le, has bell tower that commemorates his pastorship and encases original bell from mission which was located not too far away.

### *Manset:*

St. Peter's named for patron saint of Father Biard, first priest to explore the area.

### *Matinicus Island:*

Visited by Father Biard in 1611 when French set up cross here.

### *Mattawamkeag:*

A village of the Penobscots, neophytes of the Jesuits.

### *Metinic Island:*

Visited by Father Biard in 1611.

### *Monhegan Island:*

Father Biard visited here in 1611 when French erected a cross.

### *Moosehead Lake:*

Visited by Father Druillettes in 1646.

### *Newcastle:*

Cottrill House located nearby is where Bishop John Carroll offered Mass in 1803 during his first visit and where Bishop Fenwick dined in 1827. St. Mary's of the Mills in Damariscotta Mills was the first chapel in the area before St. Patrick's, which Bishop Carroll established as a parish in 1801, was dedicated in 1808. On the road to Damariscotta Mills is the historic Kavanagh Mansion named for the family that gave Maine its first Catholic governor. The grave of the latter is in St. Patrick's Cemetery.

### *Norridgewock:*

Site of former Jesuit mission at Old Point and of S  bastien R  le Monument located on site of chapel where the Jesuit was killed in 1724.

### *Northeast Harbor:*

St. Ignatius' named for founder of the Jesuits. Monument on lawn commemorates landing of Jesuits on Mount Desert Island.

## *Appendix*

### *North Whitefield:*

St. Dennis', an early center of Catholicism in the Sheepscot valley, was dedicated by Bishop Fenwick in 1838. Old cemetery nearby.

### *Old Town:*

Old Indian mission of St. Ann's attended by the Jesuits. Indian cemeteries on Indian Island of historic interest (one has grave of Louis F. Sockalexis). St. Mary's in Old Town was served by Father Eugene Vetromile, S.J., in mid-1850s.

### *Orono:*

Town named for Catholic Indian Chief whose ancestors were baptized by the Jesuits. St. Mary's bears title of Assumption mission. Monument, originally intended for town park, honors Indian Chief.

### *Passadumkeag:*

Site of Jesuit mission destroyed in expedition of Thomas Westbrook in 1722-23 along with dwelling of priest on Nicolas Island. Ancient Indian cemetery at Hathaway site reportedly antedates birth of Christ.

### *Pemaquid:*

Fort William Henry State Memorial has replica of forts destroyed by French and Indians from Jesuit missions (Vincent Bigot was present at the capitulation of 1696).

### *Pembroke:*

Catholic church here goes back to 1854 when the Jesuits had a store that was converted into a church.

### *Penobscot River:*

Visited by Father Biard in 1611 and familiar to Jesuit missionaries who followed him.

### *Perry:*

Named in honor of Commodore Oliver Hazard Perry, great-grandfather of Father John LaFarge, S.J. Pleasant Point is site of St. Ann's, the mission that was served by the Jesuits in colonial times and later.

## *Appendix*

### *Portland:*

St. Dominic's, established as a parish by Bishop Fenwick in 1830, is the only church in city over which a Jesuit, James Power, was pastor. Cathedral of the Immaculate Conception is the principal church of the Bishops of Portland, most of whom were taught by the Jesuits. Cheverus High School is one of four Jesuit high schools in New England. St. Ignatius' Jesuit Residence, has chapel with stained glass windows of Jesuit history. St. Patrick's has special window on arrival of early Jesuits. St. Luke's (Episcopal) Cathedral has Codman Memorial Chapel with John LaFarge's painting of Madonna and Child. Maine Historical Society has items relating to Jesuits. Monastery of the Precious Blood where the Jesuits have been offering daily Mass since coming to Cheverus.

### *Rockland:*

Father Anthony F. Ciampi, S.J., contributed to the growth of the Catholic church in this town in the 1850s.

### *Saco:*

Town where Edmund Moody, great grandfather of Bishop Young, was prominent.

### *St. Croix Island:*

National historic monument on the international boundary of St. Croix River where Father Biard visited in 1611.

### *St. Francis:*

Town and river apparently named for St. Francis Xavier.

### *St. John River:*

Explored by Father Biard in 1611 and other Jesuits in later years.

### *Schoodic Lake:*

A church and a rectory were constructed on the north shore of this lake when the Jesuits attended the Passamaquoddies in the last century.

### *Seal Harbor:*

Area of tablet commemorating Samuel de Champlain's discovery of Mount Desert Island.

## *Appendix*

### *Skowhegan:*

Notre Dame de Lourdes has three stained glass windows of early Jesuit missionaries (Biard, Druillettes and Râle). The town was a favorite mission station of John Bapst.

### *South Portland:*

Calvary Cemetery is site of grave of Bishop James A. Healy with large Celtic Cross.

### *Southwest Harbor:*

Fernald Point is site of mission of St. Sauveur established by Jesuits in 1613. On shore of same property fresh water bubbles up after the tide of salt water recedes at what is known as Jesuit Spring. Sign on Route 102 indicates that the Jesuits founded first colony there. St. Sauveur Mountain is named for original mission.

### *Standish:*

St. Joseph's College with which some Jesuits have been associated.

### *Thomaston:*

Penobscots attacked Fort St. George in this town during the French and Indian Wars. Father Étienne Luaverjat, S.J., was present during the attack of 1723. The Jesuits attended this station as a mission of Rockland.

### *Trescott:*

Jesuits completed St. Mary's, the first Catholic church in this town, in the 1850s, and cared for it.

### *Waterville:*

John Bapst opened the first Catholic church here in 1851. The Miller Library at Colby College houses the James Augustine Healy Collection of Irish Literature.

### *Wells:*

Site of First Congregational Church built in 1643 by John Wheelwright great-grandfather of Esther Wheelwright. She was captured by Indians from Jesuit missions in the attack of August 1793 and later baptized by Father Vincent Bigot, S.J.

## *Appendix*

### *Westbrook:*

Town named for Colonel Thomas Westbrook who conducted raids against the Jesuit missions on the Kennebec and Penobscot. Since coming to Cheverus, many Jesuits have assisted at St. Mary's in this town.

### *Winslow:*

Town named for General John Winslow, a friend of Father Gabriel Druillettes, S.J.

### *Winterport:*

St. Gabriel's is the original church completed by Father Bapst in 1853 and contains a copy of Raphael's "Madonna of the Chair" over the main altar, a gift of Father Bapst.

### *Winthrop:*

Church named for St. Francis Xavier.

### *Wytopitlock:*

Mission of St. Mary's in Lincoln named for St. Francis Xavier.

### *York:*

Agamenticus River, now York River, was visited by Father Druillettes as early as 1650.

## NEW HAMPSHIRE

### *Boscawen:*

Historical marker of Hannah Duston, ancestor of a Jesuit.

### *Center Ossipee:*

Historical marker of Captain Lovewell's War during which Pequawket Indians, neophytes of the Jesuits, suffered.

### *Charlestown:*

Historical marker of Fort at No. 4, the northernmost white outpost attacked by Indians from the Jesuit missions in 1747.



## *Appendix*

### *Claremont:*

St. Mary's, church completed by Father Patrick J. Finnigan, a former Jesuit who maintained close ties with the Society of Jesus.

### *Concord:*

Grave in Old North Cemetery of Franklin Pierce, President, who fought anti-Jesuit prejudice.

### *Connecticut River:*

Dividing line between New Hampshire and Vermont was a major colonial waterway for French and Indians.

### *Cornish:*

Saint-Gaudens National Historic Site has replicas of monument to General William T. Sherman, father of Jesuit Thomas E. Sherman, and of Colonel Robert Gould Shaw, nephew of Jesuit Joseph Coolidge Shaw.

### *Dover:*

Site of Cochecho Massacre that drove Indians to Jesuits near Quebec in seventeenth century. Some returned to kill Major Richard Waldron whose grave is at the old burial ground in this town. Father Virgil H. Barber, S.J., offered the first Mass in this town in 1826 and Bishop Fenwick dedicated the first Catholic church to St. Aloysius in 1830. St. Mary's is on the site of the old church.

### *Durham:*

Historical marker of Oyster River Massacre of 1694 when Father Vincent Bigot, S.J., accompanied raiders and first Mass offered in the state at Woodman Hill.

### *Exeter:*

Town founded by John Wheelwright, great-grandfather of Esther Wheelwright, first English-speaking superior of the Ursulines at Quebec.

### *Groveton:*

Church dedicated to St. Francis Xavier.

## *Appendix*

### *Hanover:*

Dartmouth College had relationship to Jesuits in foundation since Reverend Eleazar Wheelock hoped to counteract influence of these missionaries. The school launched a campaign to recruit Indians from the Jesuit missions of Canada. Rev. Wheelock's copy of Jesuit book, *Gradus ad Parnassum* can be seen in Baker Library at Dartmouth.

### *Lake Winnepesaukee:*

Popular as a rendezvous area for French and Indians during the wars with the English.

### *Nashua:*

St. Aloysius', named for a Jesuit revered by the Franco-Americans, was recently damaged by fire. St. Francis Xavier's is a second church dedicated to a Jesuit saint in this city.

### *North Haverhill:*

Historical marker on Connecticut River side of Route 10 tells of the plight of Rogers Rangers after they destroyed the Jesuit mission at Saint-François-du-Lac in 1759.

### *Pennacook:*

Marker, "The Avenger," tells story of Hannah Duston and her escape from the neophytes of the Jesuits. A bronze monument stands nearby in her memory.

### *Portsmouth:*

Strawberry Banke, the old section of the city, has been restored and perhaps resembles what Father Druillettes saw in his visit of 1651.

### *Sunapee:*

Granliden condominiums was the site of Berchmans Hall, a Jesuit estate overlooking Lake Sunapee. St. Joachim's was served by the Jesuits between 1955 and 1961.

## *Appendix*

### *West Claremont:*

Union Church is the oldest Episcopal church in the state and the one served by Daniel Barber from 1795 to 1818. Old St. Mary's, across the street, is the location of the oldest Catholic church and the oldest Catholic school in the state. St. Mary's Cemetery includes the graves of the old Catholics, Chloe Case Barber, the mother of Father Virgil H. Barber, S.J., among them.

### *Winchester:*

St. Stanislaus Kostka's, a church named for a Jesuit.

## VERMONT

### *Bellows Falls:*

In Immanuel Cemetery, next to Immanuel Episcopal Church, are the graves of the Green Family, one of whom left Fordham University a generous gift.

### *Bennington:*

Statue of Seth Warner, father of Lucy Warner Alden (she was converted by Father Barber).

### *Brattleboro:*

First Mass offered there by Father Joseph Coolidge Shaw in the summer of 1848.

### *Bridport:*

Old Cemetery is site of grave of Samuel Buck, great-great-grandfather of Father Francis C. Buck, S.J., a descendant of a Revolutionary War family.

### *Burlington:*

Burial place (Greenmount Cemetery) of Ethan Allen whose daughter, Fanny, was baptized into the Episcopal Church by Daniel Barber before she became a Catholic. Bishop Fenwick dedicated the first Catholic church in this city, St. Mary's, in 1832.

### *Chimney Point:*

Pierre Raffeix, a Jesuit chaplain, and Charles Boquet, a Jesuit brother, were here as early as 1666 with the Carignan regiment.

## *Appendix*

### *Ferrisburg:*

Jesuits reportedly had an old stone church near the present town where the Otter River was a popular terminus point by the end of the seventeenth century.

### *Isle LaMotte:*

St. Isaac Jogues passed through here as early as 1642, and he and his companions were the first Jesuits to visit Vermont. The Jesuits were the first to offer Mass here and the first to conduct a retreat on this island. The Shrine dedicated to St. Anne at this historic site recalls the work of the Jesuits. Statue of Samuel de Champlain is nearby.

### *Lake Bomoseen:*

Located in Castleton, it is named for famous chief of the Indians (Bomoseen is a variation of Bomaseen and Bombazine) at Norridgewock. Town nearby bears same name of this friend of Father R  le.

### *Lake Champlain:*

Great waterway used by Jesuit missionaries in journeys back and forth from Quebec to missions of Mohawks in upper New York State.

### *Lake St. Catherine:*

Tradition is that the lake derived its name from the Jesuit mission located in the area.

### *Lowell:*

Church named for St. Ignatius, founder of Society of Jesus.

### *Marshfield:*

Church dedicated to North American Martyrs.

### *Mount Ascutney:*

Across from Claremont in New Hampshire, it was considered as the site for a college by Bishop Fenwick who founded Holy Cross College in Worcester, Massachusetts.

### *Newbury:*

Site of ancient Koes mission in the meadows of the upper Connecticut River where the Indians were attended by the Jesuits.

## *Appendix*

### *Plymouth Notch:*

Location of homestead and birthplace of Calvin Coolidge who was no stranger to the Jesuits. Grave of the President is in neighboring Plymouth.

### *Ripton:*

Location of Bread Loaf Summer School of English where a number of Jesuits obtained degrees in the 1960s.

### *St. Johnsbury:*

Location of St. Aloysius' which was destroyed by fire around 1970.

### *Swanton:*

Missisquoi Mission with granite monument commemorating old Jesuit mission.

### *Vergennes:*

Town named for Comte de Vergennes, former student of the Jesuits and French Foreign Minister at the time of the American Revolution. The first cemetery of Vergennes, located on Mountain View Lane off School Street, has the grave of Mrs. Daniel Nichols, benefactress of early Catholicism in Vergennes.

### *West Dummerston:*

Church dedicated to Jesuit Saint John Berchmans.

### *West Rutland:*

St. Stanislaus Kostka's, church dedicated to Polish Jesuit saint.

### *Winooski:*

St. Francis Xavier's named in honor of Jesuit missionary. Location of St. Michael's College which gave Father William A. Donaghy, S.J., an honorary doctoral degree in 1969.

## EASTERN MASSACHUSETTS

### *Andover:*

St. Robert Bellarmine's honors Jesuit cardinal.

## *Appendix*

### *Arlington:*

Ex-Jesuit Father Joseph M. Finotti was first pastor of St. Malachy's (now St. Agnes') from 1872 to 1876.

### *Boston:*

St. Mary's in the North End is oldest Jesuit foundation in the city. Holy Trinity is former Jesuit church for German-speaking Catholics. Immaculate Conception Church in South End is near location of original Boston College. Francis Parkman's House honors historian who wrote about the Jesuits and was a cousin of Father Joseph Coolidge Shaw, S.J. Robert Gould Shaw Memorial on Beacon Hill honors nephew of Father Shaw. Statue of Thaddeus Kosciuszko in Public Gardens honors former student of Jesuits. Boston Museum of Fine Arts has "Red and White Peonies" and other works by John LaFarge, father of a Jesuit. State House has documents of former governors who had dealings with Jesuits in Maine or who were educated by Jesuits. Old Granary Burial Ground has grave of Benjamin Franklin, an ancestor of Father John LaFarge, S.J. Jesuit Center on Dartmouth Street has chapel dedicated to St. Francis Xavier. Massachusetts Historical Society has portrait of Esther Wheelwright and other items of interest. Trinity Church in Copley Square has interior by John LaFarge, artist. Boston Public Library has collections relating indirectly to the Jesuits in New England. At 222 Devonshire Street there is a plaque for the residence of Bishop Jean de Cheverus not far from the site of the original Holy Cross Church dedicated by Bishop John Carroll in 1803.

### *Brighton:*

Former Jesuit Father Finotti built St. Columba's on Bennett Street in 1856 and rebuilt it in 1863 for parish that is known as St. Columbkille's. Mausoleum of William Cardinal O'Connell on property of Archbishop's residence on Commonwealth Avenue.

### *Brockton:*

St. Margaret's where Father Alexander Hamilton, diocesan priest buried in cemetery at Holy Cross College, was pastor who completed construction of the church.

### *Brookline:*

Father Finotti was pastor of Our Lady of Assumption from 1856 to 1872. Site of birthplace of President John F. Kennedy.

## *Appendix*

### *Cambridge:*

Houghton Library of Harvard University contains original dictionary of Abnaki language by Father Sébastien Râle, S.J. Sacred Heart Parish (originally St. John's) dates from Bishop Fenwick's years. Fogg Art Museum has many works by John LaFarge. John LaFarge House on Sumner Road named for his son. Weston School of Theology has central offices at 3 Phillips Place. War Memorial Building has items on Commander Joseph T. O'Callahan, S.J. Episcopal Divinity School Library houses Jesuit library. Site of former St. Benedict Center at 23 Arrow Street. Jesuitana can be found in holdings of various libraries in Harvard complex.

### *Charlestown:*

St. Joseph's Center in Sullivan Square is focus of adult education courses and retreats by Jesuits in an area where Bishop Fenwick established St. Mary's Parish.

### *Chestnut Hill:*

Boston College has buildings named for many Jesuits. Hancock House on campus built from stones of old Hancock home on Beacon Hill. Artistic work of Brother Francis C. Schroen, S.J. can be seen in Gasson Hall. Francis Thompson Room of Baptist Library noteworthy for its windows. Roberts Center named for Mr. & Mrs. Vincent Roberts (she was the sister of Father Robert A. Dyson, S.J.). St. Ignatius Church, dedicated to founder of the Jesuits, has windows depicting history of the Society of Jesus.

### *Concord:*

Site of former Xavier High School at 57 Old Road to Nine Acre Corner.

### *Dorchester:*

Jesuit high school with buildings honoring Richard Cardinal Cushing of Boston, former Governor Paul A. Dever of Massachusetts, and John McElroy, founder of the high school. The James L. McGovern, S.J., Foot Bridge nearby. Campus adjoins the site of the University of Massachusetts where the John F. Kennedy Library will be located. Carney Hospital honors a benefactor of Jesuit education.

### *Framingham:*

Site of Sons of Mary Missionary Society founded by Jesuit E. F. Garesché. Home of *Framingham News*, of which "Mr. Framingham," father of Jesuit Raymond J. Callahan, was Editor-in-Chief.

## *Appendix*

### *Gloucester:*

Old "Blighty" which is now the Jesuit retreat house, Gonzaga Hall.

### *Hanover:*

Chapel at Cardinal Cushing School and Training Center has grave of Richard Cardinal Cushing, a Founder of the Society of Jesus.

### *Haverhill:*

Hannah Duston Monument honors a heroine who was an ancestor of Father John F. Duston, S.J. Merrimack Montessori School is former site of St. Philip Neri School.

### *Ipswich:*

St. Stanislaus' honors Jesuit saint of Polish background.

### *Jamaica Plain:*

Georgian Colonial House built by James Michael Curley at 350 Jamaica-way made famous by Edwin O'Connor's novel, *The Last Hurrah*.

### *Lexington:*

Father Finotti began the construction of St. Bridget's on Monument Street in 1873.

### *Lowell:*

St. Patrick's and St. Peter's established as parishes by Bishop Fenwick.

### *Malden:*

Holy Cross Cemetery is site of grave of Father James Fitton, pioneer missionary of New England.

### *Newton:*

Newton College of the Sacred Heart now part of Boston College.

### *North Andover:*

Campion Hall, named for English Jesuit (Saint Edmund Campion) and formerly known as "Hardcourt," is historic estate which Jesuits used for retreats.



## *Appendix*

### *North Carver:*

Our Lady of Lourdes Church resulted from efforts of Father George M. de Butler, S.J., and his five servers from Boston College (their names were placed on one of the windows and they all became Jesuits).

### *Peabody:*

School on Margin Street named for Bishop Fenwick.

### *Plymouth:*

William Bradford welcomed Jesuit Gabriel Druillettes, diplomat for the French, here in December of 1650, thirty years after the landing of the Pilgrims.

### *Quincy:*

Church of the Presidents at 1306 Hancock Street contains the graves of John Adams and John Quincy Adams who expressed various opinions about the Jesuits. John Adams contributed to the construction of Holy Cross Church in Boston which Bishop John Carroll dedicated and John Quincy Adams was present when Bishop Fenwick dedicated the first Catholic church, St. Mary's, in Quincy.

### *Roxbury:*

Parish roots of St. Patrick's and St. Joseph's go back to Bishop Fenwick.

### *Salem:*

Immaculate Conception established as a parish in Bishop Fenwick's time.

### *Somerville:*

Site of former Ursuline Convent located in this town which was part of Charlestown. Historical marker on Broadway tells story of what is now "Poughed Hill." St. Benedict's honors the memory of Bishop Fenwick's patron saint.

### *South Boston:*

Old St. Augustine's Chapel enlarged by Bishop Fenwick in 1831 is an historic Catholic burial site. Saints Peter and Paul, parish established by Bishop Fenwick in 1844, has other Jesuit connections.

## *Appendix*

### *South Weymouth:*

St. Francis Xavier's, formerly in Weymouth, dedicated to Jesuit saint.

### *Wellesley:*

Memorial Chapel designed by C. Grant LaFarge, brother of the Jesuit.

### *Weston:*

Site of Campion Residence and Renewal Center, formerly Weston College. Seismological Observatory is located on same campus. Campion Cemetery contains graves of many Jesuits. Regis College has painting of John Francis Regis, a Jesuit saint, and famous stamp collection of Francis Cardinal Spellman, former Jesuit student.

### *Whitman:*

Native town of Francis Cardinal Spellman, graduate of Fordham University and good friend of the Jesuits. His biography was written by Father Robert I. Gannon, S.J.

## CENTRAL MASSACHUSETTS

### *Auburn:*

North American Martyrs' honors Jesuits.

### *Bolton:*

St. Francis Xavier's, known as "The Lord's Acre Church," honors Jesuit saint.

### *Dudley:*

St. Andrew Bobola's was first church in United States named in honor of Jesuit martyr of Polish descent.

### *Gilbertville:*

St. Aloysius' dedicated to Jesuit saint.

### *Harvard:*

Location of former Jesuit Leonard J. Feeney's St. Benedict Center.

### *Leicester:*

St. Joseph's, once St. Polycarp's, established by Holy Cross Jesuits.

## *Appendix*

### *Rochdale:*

St. Aloysius' traces its origins to the Jesuits who cared for it until 1880.

### *Spencer:*

Origins of Our Lady of the Rosary Church go back to the Jesuits in the third quarter of the last century. Timothy Donnelly, uncle of two Jesuits, memorialized at Donnelly Monument in cemetery near Brookfield line (he died in the massacre at Little Big Horn River in Montana in 1876).

### *Southbridge:*

Jesuits cared for people here from 1846 to 1858. Father Peter J. Blenkinsop, S.J. was in charge of first Catholic church, St. Peter's (predecessor of St. Mary's) which was dedicated in 1853.

### *Webster:*

Jesuits cared for the Catholics in this town before St. Louis' was established in 1857.

### *West Warren:*

Church established in 1913 honors St. Stanislaus Kostka.

### *Whitinsville:*

Inside *The Victorian* (a restaurant), on the landing of the stairway facing the front door, is a lifesize painting of Jesuit Saint Isaac Jogues.

### *Worcester:*

Historical marker on Main Street commemorates first Mass by Bishop Fenwick. St. John's goes back to Bishop Fenwick's time. Holy Cross College was founded by Bishop Fenwick and is noteworthy for its collection of Jesuitana, paintings of Jesuit presidents in Kimball Hall, graves of a number of illustrious Jesuits in the Holy Cross Cemetery, buildings named for Jesuits, and St. Joseph's Memorial Chapel with its stained glass windows. American Antiquarian Society has works relating to the Jesuits. Worcester Art Museum has Giovanni Battista Gaulli's "The Vision of St. Ignatius at La Storta" and "Garland of Flowers with the Education of the Virgin" by Brother Daniel Seghers, S.J., in addition to John LaFarge's "Peacock Window." Jesuits were once pastors at Notre Dame des Canadiens (1882-1884).

## *Appendix*

### WESTERN MASSACHUSETTS

#### *Adams:*

Mount Greylock honors Chief of St. Francis Indians, neophytes of the Jesuits. St. Stanislaus Kostka's honors Jesuit saint.

#### *Chicopee:*

Holy Name of Jesus goes back to Bishop Fenwick who purchased land for the parish formerly dedicated to St. Matthew.

#### *Holyoke:*

St. Jerome's goes back to Father Jeremiah O'Callaghan, great associate of Bishop Fenwick, who was first pastor when Father John Bapst, S.J. preached at its dedication.

#### *Indian Orchard:*

Church dedicated to St. Aloysius.

#### *Lanesboro:*

Church dedicated to North American Martyrs.

#### *Lenox:*

Site of Shadowbrook, first Jesuit foundation in western Massachusetts. Town is site of former Cranwell School with Beecher Well, Cranwell Hall, Pierce Chapel and tree planted by President William McKinley.

#### *Northampton:*

Bishop Fenwick dedicated the first Catholic church, St. Mary's, in 1845.

#### *Old Deerfield:*

Site of 1704 raid when Indians from the Jesuit missions descended on the town with the French and took John Williams captive to the Jesuit missions of Canada.

#### *Pittsfield:*

St. Francis' honors Xavier, Jesuit missionary. Berkshire Museum houses "The Vision of Saint Ignatius" by Peter Paul Rubens.

## *Appendix*

### *Springfield:*

First Catholic church in city, St. Benedict's, honored Bishop Fenwick. Off Route 291 and St. James Boulevard there are streets named for Jesuit schools (Fordham, Georgetown, Holy Cross and Marquette). Basketball Hall of Fame on campus of Springfield College honors graduates of Jesuit schools.

### *Stockbridge:*

Monument to Jonathan Edwards who was opposed to the Jesuits. St. Paul's Episcopal Church has window above altar of St. Paul on Mars Hill in Athens, the work of John LaFarge. St. Joseph's Church and Red Lion Inn used by Jesuits at time of Shadowbrook Fire in 1956.

## SOUTHEASTERN MASSACHUSETTS

### *Acushnet:*

St. Francis Xavier's dedicated to Jesuit missionary.

### *Dennis:*

Linden Lane recalls main drive into Holy Cross College in Worcester.

### *Fairhaven:*

Jesuits once had a retreat house and villa (St. Theresa's) located at what is now Pope Beach on Sciticut Neck.

### *Fall River:*

Bishop Fenwick dedicated the original church of St. John the Baptist. Bishop Connolly High School opened under the Jesuits in 1967. Notre Dame de Lourdes Church has stained glass windows of St. Aloysius and St. Francis Xavier in sacristy.

### *Hyannis:*

St. Francis Xavier's, not too far from the Kennedy Compound, was the church frequented by President John F. Kennedy.

### *Mashnee Island:*

Once considered by Jesuits as possible site for retreat house and summer residence before it was developed as it is today.

## *Appendix*

### *New Bedford:*

On Allen Street the first Catholic church (St. Mary's), in what is now the Diocese of Fall River, was dedicated in Bishop Fenwick's time.

### *North Easton:*

Unity Church is famous for its stained-glass windows by John LaFarge.

### *Provincetown:*

St. Peter's originated from Father Joseph M. Finotti, S.J., who visited town in 1852 and later purchased property for first Catholic church there.

### *Sandwich:*

Bishop Fenwick dedicated St. Peter's, predecessor of Corpus Christi, as first Catholic church on Cape Cod in 1830. Father George C. Maxwell, uncle of a Jesuit, was a noted pastor at Corpus Christi.

### *South Dartmouth:*

Green Mansion constructed for Edward Howland Robinson Green who once attended Fordham was Jesuit retreat house of Our Lady of Round Hills from 1966 to 1974.

### *Taunton:*

Father Woodley offered the first Mass here in 1828. Bishop Fenwick dedicated the first Catholic church, St. Mary's, in 1832.

## RHODE ISLAND

### *East Providence:*

Church dedicated to St. Francis Xavier.

### *Johnston:*

Church dedicated to Jesuit Saint Robert Bellarmine.

### *Middletown:*

Location of St. Columba's Cemetery where mother of Father LaFarge is buried.

## *Appendix*

### *Newport:*

Trinity Church has plaques and graves memorializing relatives of Father John LaFarge, S.J. Benedict Arnold, first Governor of Rhode Island, an ancestor of Father LaFarge, is buried at the right of the Littlefield-Van Zandt House on Pelham Street. Other relatives, Oliver Hazard Perry and Matthew C. Perry, whose graves are in the historic cemetery on Warner Street, have statues (one in Washington Square and the other in Tauro Park) that decorate the city. LaFarge House located at Sunnyside Place. St. Mary's, oldest parish, goes back to Father Robert D. Woodley, S.J., and is site of marriage of Jacqueline Bouvier and John F. Kennedy. Monument in King Park to Count de Rochambeau, former student of the Jesuits.

### *Pawtucket:*

First church of St. Mary's goes back to Father Woodley and monument in churchyard behind present church marks site.

### *Providence:*

Roger Williams National Monument honors founder who was critical of Jesuits. Brown University has one of rare copies of original edition of *Jesuit Relations* in its John Carter Brown Library. State House where more graduates of Jesuit schools have served as Governors (Christopher Del Sesto, William S. Flynn, James H. Higgins, and Dennis J. Roberts) than in any other New England state. Saints Peter and Paul covers the site occupied by original church that dates back to Bishop Fenwick. The original church dedicated to St. Patrick by Bishop Fenwick in 1842 was torn down in 1903. Present St. Joseph's was the Jesuit church in the second half of the last century. Our Lady of the Rosary was once a mission of the Jesuits.

### *Saunderstown:*

Birthplace of Gilbert Stuart who painted Bishop John Carroll, the parents of Father Joseph Coolidge Shaw, S.J., and John Holker, a relative of Father E. Holker Welch, S.J.

### *Union Village:*

Father Robert D. Woodley probably said the first Mass (1828) in this area in the home of Quaker Walter Allen.

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### *Woonsocket:*

St. Charles' goes back to Bishop Fenwick's time (original church dedicated by Bishop William Tyler in 1844 was destroyed by fire in 1868) and honors a saint who was a friend of the Jesuits. St. Aloysius' and St. Stanislaus' are churches that honor Jesuit saints.

## CONNECTICUT

### *Bridgeport:*

Bishop Fenwick dedicated the first church in the city to St. James in 1842. A former mansion near Seaside Park, once known as Loyola Hall, accommodated freshmen from Fairfield Prep in the 1940s.

### *Bristol:*

St. Stanislaus' honors Jesuit saint.

### *Brooklyn:*

Grave and monument of General Israel Putnam, great-grandfather of Mrs. Clara Grosvenor Thompson, benefactress of the Catholic Church in Pomfret during the last century.

### *Cheshire:*

Cheshire Academy was attended by Virgil H. Barber who also taught at this preparatory school established by Episcopalians.

### *Columbia:*

Site of original school founded by Eleazar Wheelock, with help of Joshua Moor, to counteract influence of Jesuits among the Indians.

### *Danbury:*

St. Peter's has an association with the Jesuits from early years.

### *East Hartford:*

St. Isaac Jogues' is only church in New England dedicated explicitly to this Jesuit saint.



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### *Fairfield:*

Fairfield University is noteworthy for its science building and library which Swedish non-Catholics helped set up. Of particular interest is the "Gonzaga Mural" on the ground floor of Gonzaga Hall. Fairfield Prep adjoins the university campus.

### *Hartford:*

First Catholic church in the state, Holy Trinity, located on the corner of Main and Talcott streets, was dedicated by Bishop Fenwick on 17 June 1830. Morgan Building and Williams Memorial at Trinity College designed by C. Grant LaFarge.

### *Middletown:*

Father Woodley was the first priest to visit this town which with Bridgeport, Hartford, New Haven and New London, was one of the five centers of Catholicism in the state. A small brick church was built in 1843 when Bishop Fenwick had jurisdiction. Xavier High School is operated by the Brothers of St. Francis Xavier.

### *Montville:*

St. Thomas More School founded by James F. Hanrahan, graduate of Georgetown University and associate of the Jesuits at Fairfield where he had initially organized the Xavier Day Camp.

### *New Canaan:*

Church dedicated to Jesuit Saint Aloysius.

### *New Haven:*

Visited by Jesuit Gabriel Druillettes in 1651. Christ's Church dedicated by Bishop Fenwick in 1834 was located on the corner of York Street and Davenport Avenue. St. Thomas More's, chapel for Yale students, has reproductions of "The Ark" and "The Dove," ships that carried the first Jesuits to Maryland in the seventeenth century. Columbus Plaza, supreme office of Knights of Columbus, an organization that has supported Jesuit causes and one over which two Jesuit graduates, John E. Swift and John W. McDevitt, have served as Supreme Knight. St. Aedan's has panel of the Transfiguration by John Bancel LeFarge, brother of Jesuit.

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### *New London:*

Visited by Bishop John Carroll in 1791 and by Father Woodley in 1829, it was the town in which Father William Logan, S.J., died of smallpox in 1850 shortly after the dedication of the first Catholic church on Jay Street.

### *New Milford:*

St. Francis Xavier's goes back to 1860.

### *Norwich:*

Old St. Mary's, now Savage Hardware, was the first Catholic church in this city and had Jesuits William Logan and Peter J. Blenkinsop as its pastors from 1848 to 1851.

### *Plantville:*

St. Aloysius' is one of the four parishes named for Jesuits established by the late Archbishop Henry J. O'Brien.

### *Pomfret:*

Formerly site of St. Robert Bellarmine Hall (once estate of family that gave Rhode Island its Know-Nothing Governor William W. Hoppin) where the Jesuits had the tertianship for the New England Province. Also, at Pomfret Center was the home of Mrs. Clara G. Thompson, a former Episcopalian whom Father Anthony F. Ciampi, S.J., had helped to enter the Catholic Church (in her home was a private chapel in which Mass was offered in the town before Holy Trinity Church opened in 1887).

### *Putnam:*

First Mass offered here by Father William Logan in 1849.

### *Ridgefield:*

Manresa Retreat House on Tackora Trail noteworthy for white marble altar given to the Jesuits by Captain W. Sergeant Bouvier.

### *Rogers:*

St. Ignatius' is one of the few churches in New England dedicated to the Founder of the Society of Jesus, a reflection of the former work of the Jesuits at Moosup (where they offered the first Mass) and Wauregan in the last century.

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### *Simsbury:*

Birthplace of the Barber family.

### *South Norwalk:*

Location of former Manresa Institute, Jesuit villa and retreat house, on Keyser Island.

### *Stamford:*

Our Lady of Montserrat Chapel, a mission of St. John's, bears the title under which St. Ignatius dedicated himself to the Mother of God.

### *Thames Valley:*

Father William Logan, S.J., helped to lay the foundation of the churches neighboring the Thames River in the last century.

### *Waterbury:*

St. John's Episcopal once served by Virgil H. Barber (original church destroyed by fire in 1868). St. Francis Xavier's and St. Stanislaus Kostka's are two churches dedicated to Jesuits.

### *West Hartford:*

The first parish in New England dedicated to Jesuit Saint Peter Claver. It is noteworthy for its architecture, representation of the saint and the huge stone marker.

### *Windsor Locks:*

Church dedicated to St. Robert Bellarmine.

## APPENDIX J

### BIBLIOGRAPHICAL ESSAY

In reviewing the literature on the Jesuit heritage in New England, the Archives of the Society of Jesus are important. One can find materials in the Jesuit Archives in Rome, the Jesuit Archives near Montreal, the Jesuit Archives at Baltimore and at Georgetown, the Jesuit Archives in New York and the Jesuit Archives in Boston. While access to these depositories is restricted in various degrees, the scholar should not be surprised if there are gaps in some of the collections that are available. In Rome, for example, when the author sought to reproduce in microfilm the original letters of the Presidents of the College of the Holy Cross to the General of the Society of Jesus, he discovered that there was a gap in these documents for the years from 1843 to 1897. One should be mindful of the Archives de la Compagnie de Jésus du Canada Français at Saint-Jérôme for documents relating to the French-speaking Jesuits and New England. There are documents at Baltimore and Georgetown relating to the early years of the Jesuits in the United States since the Maryland area was the center of Jesuit activity in the English colonies. In New York, which became important for Jesuit activity in New England after the restoration of the Society of Jesus in the nineteenth century, there are useful materials. In Boston, which became the center of Jesuit activity in 1921, documents are stored relating to the contemporary life of the Society of Jesus. Also, the sources that exist in the holdings of individual Jesuit establishments within New England (the most valuable of which are the Archives of the College of the Holy Cross) and outside of New England cannot be overlooked. And, when it is a question of the contemporary period, the information sifted from conversations and interviews with many Jesuits can be of tremendous value in tracking down more solid evidence as this author experienced.

Moreover, there are relevant sources in a number of archives that are not directed by the Society of Jesus. Outside of New England, there are the Public Archives of Canada, at Ottawa, the Archives of the Archdiocese of Quebec and the Archives du Grand Séminaire de Québec that contain materials relating to the early and modern period. Inside New England, there are the manuscripts in the Massachusetts Archives at the State House that pertain to the conferences and the treaties with the Indians that involved the Jesuits. While the archives of the various state historical societies should not be overlooked, attention should be brought to bear on

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the archives of the various archdioceses and dioceses of the Roman Catholic Church in the six New England States. For much remains to be done by scholars not only in producing solid histories of Catholicism in these states but also in writing competent biographies of the bishops who have contributed to the Catholic Church in various parts of New England.

As for published documentary sources, there are a number of important works available. Foremost among them is Reuben Golden Thwaites' edition, *The Jesuit Relations and Allied Documents* (73 vols.; Cleveland, 1896-1901), that remains the major collection for the early period even though the Jesuits are working on another edition. Until that is completed, Thwaites' work can be complemented by Joseph P. Donnelly's *Thwaites Jesuit Relations* (Chicago, 1967) which is a valuable corrective for the multi-volume set, and by Léon Pouliot's *Étude sur les Relations des Jésuites de la Nouvelle-France, 1632-1672* (Montreal and Paris, 1940). Lucien Campeau's edition, *La Première Mission d'Acadie, 1602-1616* (Rome and Quebec, 1967), is the first volume of *Monumenta Novae Franciae* (part of *Monumenta Historica Societatis Iesu*, a larger collection of Jesuit documents published in Rome), a work by a Jesuit involved in a new edition of documents relating to the early history of the Society of Jesus. A related work is Lorenzo Cadieux's edition of *Lettres des Nouvelles Missions du Canada, 1843-1852* (Montreal and Paris, 1973). *Rapport de l'Archiviste de la Province de Québec*, now known as *Rapport des Archives du Québec*, should be consulted for documents relating to New England by its index, *Table des Matières des Rapports des Archives des Québec*, published in 1965. As for the Jesuits in the English colonies, Thomas S. Hughes' *History of the Society of Jesus in North America* (4 vols., London and New York, 1917) will prove very valuable not only for its texts on colonial America but also for its history of the Jesuits down to the suppression. For the general history of American Catholicism, John Tracy Ellis' revised and enlarged edition, *Documents of American Catholic History* (Chicago, 1967) stands out. Published documents are also available in the collections and proceedings of various historical societies in New England. And, the published works of religious and political leaders of New France and of New England should be consulted for the remarks that they contain about the Jesuits.

Certainly, the major bibliographical guides will open up areas that can lead to further research with respect to the Jesuits in New England. William V. Bangert's *A Bibliographical Essay on the History of the Society of Jesus* (St. Louis, 1976) is concerned with books published in English. Henry P. Beers' *The French in North America* (Baton Rouge, 1957) is a guide to documents in the French archives but it must be used judiciously because it is almost twenty years old. Nelson R. Burr's *A Critical Bibliog-*

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*raphy of Religion in America* (2 vols.; Princeton, 1961) will prove useful in the search for auxiliary materials. John Tracy Ellis' *A Guide to American Catholic History* (Milwaukee, 1959) covers the major works down to its publication. Philip Hamer's *Guide to Archives and Manuscripts in the United States* (New Haven, 1961) should be supplemented by a study of the notices in related scholarly journals since its publication. Frank Freidel's and Richard K. Showman's revised edition of *Harvard Guide to American History* (2 vols.; Cambridge, 1974) is reliable for materials down to 30 June 1970. László Polgár's *Bibliography of the History of the Society of Jesus* (Rome and St. Louis, 1967) is a work by the leading Jesuit specialist in that field today. Carlos Sommervogel's *Bibliothèque de la Campagne de Jésus* (9 vols.; Paris, 1890-1900) is the work of the distinguished Jesuit bibliographer of the past and should be updated with volume X (*Tables de la Première Part*) and XI (*Histoire*) compiled by Pierre Biard (Paris, 1919-1932) and by volume XII (*Supplement*) compiled by Ernest M. Riviere (Louvain, 1960). Edward R. Vollmar's second edition of his historical bibliography, *The Catholic Church in America* (New York, 1965), will lead the researcher even to materials contained in a number of Catholic journals that have ceased publication. And Charles A. Gallagher's and Edmund G. Ryan's "Bibliography to Aid Vocations," *Woodstock Letters*, 87 (1958), 268-316, should not be underestimated as a guide to the published lives of Jesuits.

Of the various publications of interest for the study of the Jesuits in New England, there are those that are easy to recognize and there are others that are relatively unknown. One should be alert to articles of related interest that one is apt to find in *Bulletin des Recherches Historiques*, *Canadian Historical Review*, *Catholic Historical Review*, *New England Quarterly*, and *Revue d'Histoire de l'Amerique Française*. *Archivum Historicum Societatis Iesu* published in Rome by the Jesuits since 1932 is unsurpassed for its annual comprehensive coverage of the literature. The French Jesuits in Canada publish a journal of their own, *Lettres du Bas-Canada*, which has articles of interest for the early history of the Jesuits in New England. Though *Woodstock Letters*, a periodical published by the Jesuits of the United States, ceased publication in 1969 after almost a hundred years, it still remains a rich depository of information that will prove useful to anyone who patiently studies the comprehensive index compiled by George Zorn (Woodstock, 1960) covering the first eighty volumes. For the years subsequent to *Woodstock Letters*, one must depend on the newspaper published monthly during the academic year, *NJ (National Jesuit) News*. Although a number of publications like *Province News*, *Jesuit Seminary News*, *SJNews*, *Jesuit Missions* and *Al Baghdadi* are all defunct, they tell the story of much that the Jesuits of the New

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England Province of the Society of Jesus have done during the past fifty years. Today only a newsletter, circulated monthly by the office of the Jesuit Provincial of New England, and *The Jesuit*, published quarterly with a New England edition by Jesuit Foreign Missions, perform a similar function. Obviously, *Readers' Guide to Periodical Literature* and *The Catholic Guide to Periodical Literature* will help the scholar who is interested in learning about articles published by New England Jesuits in *America*, *Catholic Biblical Quarterly*, *Theological Studies*, *Thought* and other publications including *Jesuit Educational Quarterly*.

With respect to the history of the Society of Jesus, certain works should be kept in mind. Thomas J. Campbell's *The Jesuits, 1534-1921* (New York, 1921) is an interesting survey but it is outdated and one must beware of its reliability. Although it is not free from errors, many New England Jesuits had been exposed once a day at meal time (before the changes introduced by the Second Vatican Council) to the reading of a daily record of memorable events in the history of the Jesuits as they were compiled in P.J. Chandlery's *Fasti Breuiiores* (London and Southampton, 1910). Jacques Crétineau-Joly's *Histoire Religieuse, Politique et Littéraire de la Campagne de Jésus* (6 vols.; Paris, 1844-1856) remains one of the classic histories of the Society of Jesus. Martin P. Harney's *The Jesuits in History* (New York, 1941) is an exceptional achievement and deserves to be updated along with its extensive bibliography in foreign languages. Christopher Hollis' *The Jesuits* (New York, 1968) is an attractive popularization that is not entirely free from mistakes. And, William V. Bangert's *A History of the Society of Jesus* (St. Louis, 1972) has the solidity that attracts the scholar more than the general reader. To these six works (all of which, except for the one by Mr. Hollis, are by Jesuits) the reference work, *Synopsis Historiae Societatis Jesu* (Louvain, 1950) should be added. A four-volume history of the Society, scheduled to be published by Allen and Unwin of Great Britain, is being prepared by Horacio de la Costa, John W. Padberg and John J. Scarisbrick. And it will be helpful to know of the essays by Gerald P. Fogarty, Joseph T. Durkin and R. Emmett Curran, *The Maryland Jesuits, 1634-1833* (Baltimore, 1976) and of Francis X. Curran's *The Return of the Jesuits* (Chicago, 1966).

Focusing on religion in the United States, one is dealing with a burgeoning field. Winthrop S. Hudson's *Religion in America* (2nd edition; New York, 1973) is quite satisfactory. Clifton E. Olmstead's *History of Religion in the United States* (Englewood Cliffs, 1960) is a scholarly presentation suited to the graduate student. And, Sidney E. Ahlstrom's *A Religious History of the American People* (New Haven and London, 1972) is a substantial historical work that teaches and students should find most

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useful. As for Catholicism in general, John Gilmary Shea's *History of the Catholic Church in the United States* (4 vols.; New York, 1886-92) remains unmatched. But, one should not overlook the shorter works like Theodore Maynard's *The Story of American Catholicism* (New York, 1941); Theodore Roemer's *The Catholic Church in the United States* (St. Louis, 1950); Andrew M. Greeley's *The Catholic Experience* (New York, 1967); and John Tracy Ellis' second revised edition of *American Catholicism* (Chicago, 1974). Of these four works, Ellis merits the most attention for his brevity, comprehensiveness, and reliability.

Turning to the histories that bear more directly upon the Jesuits in New England, one cannot overemphasize the importance of Francis Parkman, the first cousin of Father Joseph Coolidge Shaw, S.J. Although he shared the Puritan bias against the Jesuits that was not uncommon among historians of New England, Parkman does not hesitate to express admiration for the Jesuit martyrs like Isaac Jogues. His works about the struggle between England and France for North America, even though they reflect a bias against the French and Catholicism, are pieces of literature that will please the reader. Of particular relevance are *The Jesuits in North America in the Seventeenth Century* (Boston 1867), which came out in a 1963 edition *The Old Regime in Canada* (Boston, 1874), *Count Frontenac and New France under Louis XIV* (Boston, 1877), *Montcalm and Wolfe* (Boston, 1844), and *A Half Century of Conflict* (Boston, 1892). Most of these are individual works of two volumes, and Jean Delanglez's *Frontenac and the Jesuits* (Chicago, 1939) should be read in conjunction with the third work mentioned here. And, Stuart D. Goulding's "Francis Parkman and the Jesuits," in *History Today*, 24 (1974), 22-32, is useful.

However, there are other histories that pertain directly to the Jesuits in New England before their suppression. One is Pierre-François-Xavier de Charlevoix's *Histoire et Description Générale de la Nouvelle France* (3 vols.; Paris, 1744) which was translated by John Gilmary Shea, published in New York in 1870 and reprinted by Loyola University Press of Chicago in 1962. The works by another Jesuit historian, Camille de Rochemonteix's *Les Jésuites et la Nouvelle-France au XVII<sup>e</sup> Siècle* (3 vols.; Paris, 1895-96) and *Les Jésuites et la Nouvelle-France au XVIII<sup>e</sup> Siècle* (2 vols.; Paris, 1906) will richly reward the reader. A study by a third Jesuit, Thomas J. Campbell's *Pioneer Priests of North America, 1642-1710* (3 vols.; New York, 1908-1911) will prove helpful for biographical accounts of a number of Jesuits mentioned in the history of New England. And, in connection with the first work, Léon Pouliot's *Charlevoix* (Montreal and Paris, 1959) is of value.

Furthermore, helpful information can be derived from a number of other sources. While standard references works like *Biographical Directory*



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of the American Congress, Catholic Almanac, New Catholic Encyclopedia, Who's Who in America and American Catholic's Who's Who come quickly to mind in the search for biographical leads on individual mentioned in this work, there are a number of sources that are equally valuable even though they are not so obvious. John L. Sibley's and Clifford K. Shipton's *Biographical Sketches of Those Who Attended Harvard College* (17 vols.; Cambridge, 1873-1972) gives bits of interesting information about the Jesuits and early New Englanders. *Dictionary of Canadian Biography* (Toronto, 1966- ), a multi-volume work, is valuable for its biographical sketches of French Jesuits who labored among the Indians of New England. John J. Delaney's and James Edward Tobin's *Dictionary of Catholic Biography* (New York, 1961) and John B. Code's *Dictionary of the American Hierarchy* (New York, 1964) can be helpful in an initial inquiry about an individual. Rufo Mendiábal's compilation of departed Jesuits, *Catalogus Defunctorum* (Rome, 1972), and *The Official Catholic Directory*, which has a history going back to 1817 and is published annually by P.J. Kenedy & Sons of New York, are rich sources of information as are the catalogues published annually by the provinces of the Society of Jesus as, for example, *Catalogus Provinciae Novae Angliae Societatis Jesu*. School catalogues, campus newspapers, yearbooks and alumni directories published by the various Jesuit high schools, colleges and universities in New England constitute even more sources of information. Clipping files, as well as back issues of newspapers, whether of the city or of the diocese in which the Jesuits worked, are not devoid of valuable materials, especially if a Jesuit school exists (or has existed) within their area of circulation. And, when the search for an individual in American history proves fruitless, *Notable Names in American History* which came out in a third edition in 1973, can open up other avenues leading to further information.

As for historical sites and places of interest in general, the student and the scholar can make use of a number of sources. One can find a list of historic places in the Department of the Interior's *National Register of Historic Places* published by the *Federal Register* annually (see for example, volume 40, No. 24, 4 February 1975). Edwin Scott Gaustad's *Historical Atlas of Religion in America* (New York, 1962) is useful for locating some of the early missions. At least copies of the maps by Father Joseph Aubrey, S.J., of 1713 can be found in the Library of Congress and that of 1715 can be found in the New York Public Library. Nellis M. Crouse wrote a doctoral dissertation for Cornell University in 1924 about the Jesuits as scientists, *Contributions of the Canadian Jesuits to the Geographical Knowledge of New France, 1632-1675*. David S. Clark's *Index to Maps of the French and Indian War* (Fayetteville, 1974), which

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focuses on books and periodicals, can provide helpful material. Allan Forbes and Paul F. Cadman have published a three-volume work, *France and New England* (Boston, 1925-1929) which emphasizes historic sites and places of interest. A study of sources already mentioned, *The Official Catholic Directory* and *The Catalogus Provinciae Novae Angliae Societatis Jesu*, will locate the churches named for Jesuit saints and the places where the Jesuits have established themselves in the New England area.

A significant section of this work has focused on the Indians in New England. John R. Swanton's *The Indian Tribes of North America* (Washington, 1971) is a general introduction for the tribes and villages of each state. John C. Huden's compilation of *Indian Place Names of New England* (New York, 1962) contributes to the background of the early period. Although Edna Kenton's editions, *The Jesuit Relations and Allied Documents* (New York, 1925) and *The Indians of North America* (2 vols.; New York, 1927), are useful for a knowledge of the Jesuit missions, the reader will want to give more attention to John Gilmary Shea's *History of the Catholic Missions Among the Indian Tribes of the United States, 1529-1854* (New York, 1857), and Mary Doris Mulvey's *French Catholic Missionaries in the Present United States, 1604-1791* (Washington, 1936). Studies like John H. Kennedy's *Jesuit and Savage in New France* (Yale, 1950), François-Marc Gagnon's *La Conversion par l'Image* (Montreal, 1975) and Peter Carroll's *New England Frontier* (Boston, 1965) are helpful. A work similar to Robert Ignatius Burns' *The Jesuits and the Indian Wars of the Northwest*, published by Yale University Press in 1966, would be useful.

Of the Indians outside of New England, the Mohawks, one of the Iroquois nations, merit special consideration. Published sources dealing with New York such as Hugh Hastings' edition, *Ecclesiastical Records* (6 vols.; Albany, 1901-1905) and Edmund B. O'Callaghan's work done in conjunction with B. Fernow and John B. Brodhead, *Documents Relative to the Colonial History of New York* (15 vols.; Albany, 1856-1883) can be of assistance if used with a critical eye. But, books like Thomas Donohue's *The Iroquois and the Jesuits* (Buffalo, 1895), William M. Beauchamp's *A History of the New York Iroquois* (Port Washington, 1962), Robert A. Goldstein's *French-Iroquois Diplomatic and Military Relations, 1609-1701* (The Hague and Paris, 1969), and Thomas Grassmann's *The Mohawk Indians and their Valley* (Schenectady, 1969) will contribute to a better comprehension of both the Jesuits and the Indians in New England. And, Henri Bechard's *J'ai Cent Ans!* (Montreal, 1961), a booklet on the mission at Caughnawaga, will prove useful.

As for the Abnakis, they are of Algonquin origin, and the prominent Indian neophytes of the early Jesuits in New England. Related, as they are to other Indians in New England (Malecites, Micmacs,

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Pennacooks, Penobscots and Sokokis), the name has been applied to all these Indians. André-P. Sevigny wrote a dissertation, *Identification et Localisation des Groupements Abénaquis aux 17<sup>e</sup> et 18<sup>e</sup> Siecles*, at the University of Montreal in 1973, an attempt to clarify the confused picture. Joseph Anselme Maurault's *Histoire des Abenakis* (Sorel, 1866) is the classic work on the Abnakis covering their history from 1605 to its publication. Eugene Vetromile's *The Abnakis and Their History* (New York, 1866) is the work of missionary among the Indians of Maine. And, Thomas-M. Charland's *Histoire des Abenakis d'Odanak* (Montreal, 1964) is not only an excellent study on the history of the mission at Saint François-du-Lac in Canada (it replaces Benjamin Sulte's *Histoire de Saint-François-du-Lac* which was published at Montreal in 1886), but an essential work for the understanding of the history of the Abnakis in New England.

Furthermore, four Jesuits who labored among the Abnakis in New England composed dictionaries. Father Joseph Aubery's works, a French-Abnaki one that goes back to 1715 and an Abnaki-French one, which have been preserved since 1966 at the museum of the old Canadian mission at Odanak, were microfilmed by the Catholic University of America in 1961. Father Sébastien Râle's, which was seized by Thomas Westbrook in the raid upon Norridgewock in 1722, was published by John Pickering as the first volume in *Memoirs of the American Academy of Arts and Sciences* in 1833 and has been preserved at the Houghton Library at Harvard University. Father Jean-Baptiste de La Brosse's work, which goes back to 1760 and was published at Quebec in 1770 as *Radicum Uabanakaeorum Sylva*, has been preserved in its original manuscript in the Archives du Séminaire de Nicolet in Canada. And, Father Eugene Vetromile's Abnaki dictionary, the work of a missionary who labored among the Abnakis of Maine in the nineteenth century, consists of two volumes in English-Abnaki and one volume in Abnaki-English and has been preserved by the Bureau of American Ethnology at the Smithsonian Institution in Washington, D.C.

The early conflicts that involved New England can be reviewed by a number of books. W. J. Eccles' *France in America* (New York, 1972) is a solid work that helps one to understand the relationship of Canadian history to New England. Douglas E. Leach's *Flintlock and Tomahawk* (New York, 1958) cannot be overlooked when studying King Philip's War. Joseph L. Rutledge's *Century of Conflict* (Garden City, 1956) is a survey of the Anglo-French struggle for North America. Alfred Goldsworthy's *The Conflict of European and Algonkian Cultures, 1504-1700* (2nd edition; Toronto, 1969) focuses on a neglected area of that struggle. J. B. Brebner's *New England's Outpost* (New York, 1927) and Fairfax Downey's *Louisbourg* (Englewood Cliffs, 1965) recall aspects of the struggle that involved New England. Samuel Penhallow's *The History of the Wars of New*

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*England with the Eastern Indians* (Boston, 1726) should not be forgotten for the early years. C. Alice Baker's *True Stories of New England Captives* (Cambridge, 1897) and Emma L. Coleman's *New England Captives Carried to Canada* (2 vols.; Portland, 1925) tell the story of what happened to New Englanders taken to Canada during the struggle. And, *The Story of Hannah Duston* (Haverhill, 1959), published by the Duston-Dustin Family Association, is useful.

In focusing upon Catholicism in early America, one can learn much about the Jesuits in New England and how they were received. Francis X. Curran's *Catholics in Colonial Law* (Chicago, 1963) is a collection of documents. John Tracy Ellis' *Catholics in Colonial America* (Baltimore and Dublin, 1965) introduces the reader to the whole nation while Arthur J. Riley's *Catholicism in New England to 1788* (Washington, 1936) remains unmatched (see its appendix on "Anti-Catholic and Catholic Books in New England Colonial Libraries, pp. 335-343, and its "Bibliography," pp. 383-451) in its treatment of early New England. Lest one be discouraged because Alice M. Baldwin's *The New England Clergy and the American Revolution* (Durham, 1928) has no equivalent for Catholicism, attention should be given to Martin I. J. Griffin's *Catholics and the American Revolution* (3 vols.; Ridley Park and Philadelphia, 1907-1911), John M. Lenhart's *Catholics and the Declaration of Independence* (St. Louis, 1934), and Charles H. Metzger's *Catholics and the American Revolution* (Chicago, 1962) to learn more about the former Jesuits and the American Revolution.

Moreover, there are two major histories that tell the story of Catholicism in New England and that deal with the Jesuits. One is the edition done by William Byrne and others, *History of the Catholic Church in the New England States* (2 vols.; Boston, 1899), and the other is *History of the Archdiocese of Boston* (3 vols.; New York, 1944) by Robert H. Lord, John E. Sexton and Edward T. Harrington (a copy of Father Joseph Aubery's map of the early missions can be found in Volume I facing p. 94). Although this second work is over thirty years of age, it has withstood the test of time and is a scholarly corrective to the first work and a remarkable achievement in itself. James Leo Burke, a Jesuit, has written a thorough history *Jesuit Province of New England* (Boston, 1976), on the formative years of the Province established in 1926. James Marsh Parker's "The Jesuit Relations" in *New England Magazine* for May 1894; William L. Lucey's "Vignettes of Historic Jesuits in New England" in *Jesuit Seminary News* for December 1940; and Vincent A. Lapomarda's "A Chronology Relating to the Jesuits in New England," in *SJNews* for June 1973, and "The Jesuits in Early New England," in *The Jesuit* for Winter 1975, cover peaks of Jesuit history. And, one can be alert to the

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information that it is possible to find in histories of parishes, the collection of which ought to be the goal of the archivist in an archdiocese or diocese.

While the opportunities for research into various aspects of the Jesuits in New England are many, works that give a national slant merit attention. Among these are such works as Gustavus Myers' *History of Bigotry in the United States* (New York, 1943), Ray A. Billington's *The Protestant Crusade, 1800-1860* (New York, 1952), Michael Williams' *The Shadow of the Pope* (New York and London, 1932), Francis X. Curran's "Tentative Bibliography of American Anti-Jesuitana," *Woodstock Letters*, 81 (1952), 293-304 and Donald F. Crosby's "Jesuits Go Home," *Woodstock Letters*, 97 (1968), 225-240, which focus on bigotry in New England as well as in other parts of the nation without neglecting attitudes towards the Jesuits. Scannell O'Neill's "Some Mayflower Converts," *Historical Records and Studies*, 15 (1921), 79-88, is worthwhile. Other works like John Tracy Ellis' *American Catholics and the Intellectual Life* (Chicago, 1956), Robert D. Cross' *The Emergence of Liberal Catholicism in America* (Cambridge, 1958), and David J. O'Brien's *The Renewal of American Catholicism* (New York, 1972) cover aspects of American Catholicism that are not unrelated to the work of the Jesuits in New England. John LaFarge and Margaret Bourke-White's *A Report on the American Jesuits* (New York, 1956) gives a view of Jesuit life before the Second Vatican Council. And, Gerard F. Giblin's *Jesuits and Chaplains in the Armed Forces* (Woodstock, 1960) is a rich source about Jesuits in the military.

The leading Catholic group in the political life of New England has been the Irish. William V. Shannon's *The American Irish* (New York, 1963), Michael J. O'Brien's *Pioneer Irish in New England* (New York, 1937) and Duane Lockard's *New England State Politics* (Princeton, 1959) are of value. Because his career reached beyond his home state, the first of that group to become President of the United States can be studied in works like James MacGregor Burn's *John F. Kennedy* (New York, 1960) and Lawrence H. Fuch's *John F. Kennedy and American Catholicism* (New York, 1967). All these works bear at least an indirect relation to the Jesuits of New England, the majority of whom have been from Irish backgrounds.

The French who have migrated to New England from Canada have been served by the Jesuits of Canada. A work published by Maison Provinciale, *La Compagnie de Jésus au Canada* (Montreal, 1942) presents the history of the French-speaking Jesuits from 1842 to 1942. Edouard Hamon, a Jesuit, wrote the initial work, *Les Canadiens-Français de la Nouvelle Angleterre* (Quebec, 1891) that is still valuable. Robert Rumilly's *Histoire des Franco-Américains* (Montreal, 1958) is helpful for its thoroughness and documentation. Various editions of *Guide Officiel des Franco-Américains* (a 13th edition came out in Providence in 1940 and a

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14th came out in Woonsocket in 1946) should be kept in mind when searching for information about leaders of the Franco-American community. Lastly, Florence Marie Chevalier's dissertation, *The Role of French National Societies in the Sociocultural Evolution of the Franco-Americans of New England from 1860 to the Present*, which was defended at the Catholic University of American in 1972, is worthwhile for updating the history of the movement.

Although many biographical studies can be cited as relating to New England in general, it will suffice to limit the list. Since they were bishops of all of New England, the biographies by Annabelle M. Melville of *John Carroll of Baltimore* (New York, 1955) and of *Jean Lefebvre de Cheverus* (Milwaukee, 1958) merit special attention. As for the third bishop with jurisdiction over the whole of New England, Benedict Joseph Fenwick, Mary Angela's *Sown in Granite* (Worcester, 1963) is the only single biography of this great prelate. Fortunately, Part III of *History of the Archdiocese of Boston* (II, pp. 1-385) is more substantial in providing an adequate biography of Fenwick until one comparable to what Melville has done for both Carroll and Cheverus is written. And, even though it is not entirely free from mistakes, James Fitton's *Sketches of the Establishment of the Church in New England* (Boston, 1872) is a personal memoir that can be supplemented by Lawrence P. McCarthy's *Sketch of the Life and Missionary Labors of Reverend James Fitton* (Boston, 1908).

In considering the individual states, it is necessary to begin with Maine where the Jesuits first arrived. Joseph Williamson's *A Bibliography of the State of Maine from the Earliest Period to 1891* (2 vols.; Portland, 1896) is a starting point. The Maine Historical Society in Portland, which once published its *Collections* (1831-1916), including a cumulative index that goes through 1891, *Documentary History* (1869-1916), *Collections and Proceedings* (1890-1899) and *Proceedings* (1902-1914) should not be neglected (volume 23, for example, of its *Documentary History of the State of Maine* came out in 1916 with material on the Jesuits from the Baxter manuscripts). James Phinney Baxter, in an extensive appendix to his book, *New France in New England* (Albany, 1894), pp. 275-404, included many documents relating to Father Sébastien Râle, S.J. Most helpful are the papers of Monsignor Philip E. Desjardins in the Archives of the Diocese of Portland (4 volumes of chronology on the history of Catholicism in the state, 4 volumes of biographical sketches of the priests who have worked in Maine, and 6 volumes of documents relating to the diocese). The works by Father Eugene Vetromile mentioned above (he dedicated his history of the Abenakis to Bishop David W. Bacon of Portland) pertain to Maine. The files of the churches where the Jesuits worked (for example, St. Ann's at Pleasant Point, St. Joseph's in Eastport,

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and St. John's in Bangor) as well as those of Cheverus High School constitute other avenues for future exploration. And, the pages of the *Church World*, the Portland diocesan weekly that goes back to 18 July 1930, ought to be kept in mind for studying more about the Jesuits in the contemporary period as, for example, "The wheel has come full circle for the Jesuits in Maine," an article in the issue for 8 August 1974.

As for the general history of Maine, there are a number of interesting works. William D. Williamson's *The History of the State of Maine* (2 vols.; Hallowel, 1832) is a classic work that is useful despite the author's bias against the Jesuits and Lewis C. Hatch's *Maine* (5 vols.; New York, 1919) is of value. Edmund J. A. Young's "The Diocese of Portland" published in volume II, pp. 465-561, part of the larger history by William Byrne and others mentioned above, was the only extensive work on Maine Catholicism until William Leo Lucey wrote *The Catholic Church in Maine* (Francestown, 1957), a book that will remain the best study on the subject until a more comprehensive one is written. Also, when studying the Jesuits in Maine, one should not neglect the *Maine Catholic Historical Magazine* which published about eight volumes between 1913 and 1919 (for example, in the first three volumes, there are at least nine articles under the title, "The Catholic Church in Maine," which relate to the work of the Jesuits in Maine). Bishop Louis S. Walsh of Portland, the one responsible for the *MCHM*, gives a summary of the work of the Jesuits in his "Sermon on the Ter-Centenary of Catholic Church in Maine," published in the same magazine for August of 1913. And Herbert Edgar Holmes' *The Makers of Maine* (Lewiston, 1912) is useful.

Moreover, there are works that prove helpful in trying to learn more about the historic sites and places of interest. Ava Harriet Chadbourne's *Maine Place Names* (Portland, 1955) has been coming out in a multi-volume set since 1970 and can be useful in learning about the various towns and their peoples. Philip R. Rutherford's *The Dictionary of Maine Place Names* (Freeport, 1970), while not as informative as Chadbourne's work, should not be omitted. Very satisfactory is Dorris A. Isaacson's edition, *Maine* (2nd edition; Rockland, 1970), one of the American Guide Series. William Otis Sawtelle's *Historic Trails and Waterways of Maine* (Augusta, 1932) is a charming work by a professor who specialized in memorabilia about Mount Desert Island. Samuel Eliot Morison's *The Story of Mount Desert Island* (Boston, 1960) is a superb introduction to the area where the Jesuits landed in 1613 (his appendices, "Bibliography" and "Nomenclature" will whet the reader's interest about the historic island). And, when fixing one's attention on geography, "Leaves from Old Catholic Directories," in *Maine Catholic Historical Magazine*, 5 (1915), 34-44, covering the period of intense activity of the Jesuits in the nine-

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teenth century, and *The Catholic Directory* published by the *Church World* for the Diocese of Portland in 1973 will prove quite useful.

The work of the Jesuits among the Indians of Maine was important. Unmatched is Mary Celeste Leger's *The Catholic Indian Missions in Maine* (Lewiston, 1912) favorable to the Jesuits. Monsignor Desjardin's pamphlet, *The Indian Missions in Maine in Chronological Order*, which was published in August of 1952, merits consideration. The five articles about the Penobscot area, including John E. Godfrey's "The Ancient Penobscot on Panawanskek" in the *Collections* of the Maine Historical Society, 7 (1876) will contribute to understanding the Jesuits in the Penobscot River Valley. Joseph A. Devenny's "A Visit with Stan Bowe and the Passamaquoddy Indians." (*SJNews*, February 1973) and J. Stanley Bowe's "Jesuit Again Living for New England Indians" (*The Jesuit*, Summer 1976) are contemporary views of the relation of the Jesuits to the Passamaquoddies. Three more articles in *Collections and Proceedings* of the Maine Historical Society, John M. Brown's "The Mission of the Assumption," 1 (1890), 87-99; Enoch Lincoln's "Remarks on the Indian Languages," same volume, 305-340; and Ephraim C. Cummings' "Capuchin and Jesuit Fathers at Pentagoet," 5 (1894), 161-188, examine various aspects of missionary activity in the Pine Tree State. One can learn more about the area of the Androscoggin River, where in Maine the Jesuits had an early mission, by relying less on Charles M. Starbird's *The Indians of the Androscoggin Valley* (Lewiston, 1928) than upon D. B. White's *The Androscoggin River Valley* (Rutland, 1967). As for the Indian village on the Saco River at Fryeburg where Father Aubery marked the mission of Pegouakki on his maps, see John S. Barrows' *Fryeburg, Maine* (Fryeburg, 1938) and George H. Evans' *Pigwacket* (Conway, 1939). The special issue of the *Church World* (22 August 1974) contains articles relating to the mission at Norridgewock and to St. Sebastian's in Madison on the 250th anniversary of the death of Father Sébastien Râle, S.J. Also, Thomas Albert's *Histoire du Madawaska* (Quebec, 1920), while it deals with a part of Maine that has been served by both Canadian and American priests, is of related interest (the author places the first Mass on the St. John River in 1611 by Father Pierre Biard, S.J., and the first Mass at Madawaska in 1651 by Father Gabriel Druillettes, S.J. Lastly, since some of the early Jesuit missions have never been recognized, it would be good to see either the Maine Historical Commission or the Knights of Columbus set up historical markers at these sites.

As for biographies of individual Jesuits who served in Maine, a substantial amount of historical work remains to be done. A Melançon's *Liste des Missionnaires Jesuites* (Montreal, 1929) covers New France and Louisiana from 1611 to 1800. *Recherches Historiques*, 37 (1930) 158-162,



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carries a similar list, "Les Anciens Missionnaires Français et Canadiens de l'Acadie." Antonio Dragon's *L'Acadie et ses 40 Robes Noires* (Montreal, 1973) deals with Jesuits who worked in a missionary area that included Maine. Léon Pouliot has published two books dealing with Father Enemond Masse, *Premiers Ouvriers de la Nouvelle France* (Montreal, 1940) and *Aventurier de l'Évangile* (Montreal, 1961). L. Pelletier's *Pierre Biard* (Montreal, 1962) emphasizes selected texts. Antonio Dragon has been preparing a life of Sébastien Râle, and this should replace John Francis Sprague's *Sebastian Rasle* (Boston, 1906) which broke away from the hostility that marked previous writers from New England. Father Joseph Aubery, who was immortalized by the French author and statesman. François René, Vicount de Chateaubriand, merits a biographical study. Not only could an interesting study be made of the Jesuits and the French and Indian Wars in New England, but the lives of such missionaries as Gabriel Druillettes, Vincent Bigot, Pierre de La Chasse and Étienne Lauverjat offer further opportunities for extensive study.

Of the Jesuits who served in Maine after the American Revolution, there is a serious need for a biographical study of Father John Bapst. While it is not difficult to find individual pieces on the great Jesuit, there is no biography that tells the full story of his work not only in Maine, but also in Massachusetts and Rhode Island. Certainly, some nine articles published by A. J. McAvoy in volumes 16 to 20 of *Woodstock Letters between 1887 and 1891* under "Father John Bapst" will provide a necessary starting point since they include published letters from the old Jesuit Archives at Woodstock College (Bapst was buried at Woodstock on 4 November 1887).

Further, there are two biographies, which deal at least indirectly with the Jesuits, that can be of service. William L. Lucey's *Edward Kavanagh* (Franeestown, 1946) is the life of a close adviser to Bishop Fenwick, and Albert S. Foley's *Bishop Healy* (Dublin and London, 1956) concerns the brother of a Jesuit. These works prove that it is possible to write good biographies of Maine's leading Catholics, whether statesman or bishop.

Moreover, the Young family of Acton constitutes another area for further investigation. Robert Kenneth Dowd's *The Life and Times of Right Reverend, Josue M. Young*, a Harvard bachelor's thesis for 1970, is a fine beginning. But, there is need of a history that includes the bishop's brother, Edmund Josiah Young, and his nephew, Louis J. Young, both Jesuits (one can find obituaries of both in vol. 61, starting on p. 516, and in vol. 69, starting on p. 348 of the *Woodstock Letters*). Since the Youngs were related to prominent New England families like the Moodys (and they were also related to the Wheelwrights and the name "Joshua Moody" was in both families) and the Pepperrells, the history ought to cover these

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neglected aspects of the Young family.

Lastly, with regard to the Jesuits in Maine, it is time to write a history of Cheverus High School. While it did not come under the control of the Jesuits until 1942, it is, next to Boston College High School, the second oldest high school operated by the Jesuits. It has a history of almost sixty years and the interested scholar ought to be able to uncover material to produce a good study. If access to certain files is necessarily restricted, it is helpful to remember that interviews, newspaper sources and school publications including the yearbook, *Clarion*, remain open for study.

Turning to New Hampshire, one will not find the field as rich for Jesuit history as it is true of Maine. Otis G. Hammond's *Checklist of New Hampshire Local History*, initially published in 1925 at Concord and updated with supplements in 1941 and 1954, can be used. Assuredly, the New Hampshire Historical Society in Concord, which has over 70,000 bound volumes and more than 500,000 manuscripts, has its *Collections* (from 1824 to 1939 in fifteen volumes) and *Proceedings* (from 1874 to 1917 in eleven volumes). Its quarterly, *Historical New Hampshire*, goes back to 1946.

As far as general histories, a few titles will suffice. Jeremy Belknap's three-volume work, *The History of New Hampshire* (Philadelphia and Boston, 1784-1813) is an important work of one of the older historians just as James D. Squire's four-volume work, *Granite State of the United States* (New York, 1956) is among recent ones. And, Charles E. Clark's *The Eastern Frontier* (New York, 1970) should be consulted for the frontier history of the seventeenth and eighteenth centuries.

Focusing on historic sites and places of interest, one can find a number of good works. Osgood's *White Mountains* (3rd edition; Boston, 1880); the book prepared by the Workers of the Federal Writers' Project for the American Guide Series, *New Hampshire* (Boston, 1938); and the pamphlet published by the State Historical Commission, *New Hampshire Historical Markers* (Concord, 1974) can lead a perceptive reader to further research. Walter R. Hard's *The Connecticut* (New York, 1947) and Raymond P. Holden's *The Merrimack* (New York, 1958) deal with the two major river valleys in the state.

Also, there are works that relate to both secular and religious history. Charles B. Kinney, Jr.'s *Church and State* (New York, 1955) deals with the struggle for separation between church and state in the Granite State before 1900. *Journals of Major Rogers* (London, 1765), Caleb Stark's *Reminiscences of the French War* (Concord, 1831), and Gordon M. Day's "Rogers' Raid in Indian Tradition" published in *Historical New Hampshire* for June 1962 are important for the study of the attack on the Jesuit

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mission at Saint-François-du-Lac in 1759.

With respect to the history of Catholicism itself, one must first fall back upon John E. Finer's "Diocese of Manchester" in the work by William Byrne and others (I, pp. 562-679). Mary P. Thompson's "The Catholic Church in New Hampshire," *Catholic World*, 52 (1890), 171-185 is helpful. M. St. L. Kегresse wrote a doctoral dissertation at Boston University in 1955 on *A History of Catholic Education in New Hampshire*. Of interest, too, is James L. Burke's "Weston College in Dixville Notch?," for *The Jesuit*, Autumn 1976. Monsignor Wilfrid H. Pariadis, the author of the article on the Diocese of New Hampshire in the *New Catholic Encyclopedia*, has been working on a new history of the diocese. Until there is a new history of Catholicism in the Granite State, the historian should keep in mind such possible sources of information as the diocesan newspaper, *The Concern*, and the parishes histories gathered in the chancery library of the Diocese of Manchester.

As for the works relating to the Jesuits in particular, the focus is on the Barber family. Mary Ignatia McDonald's *The Barber Family of Claremont* (Notre Dame, 1931); Hudson Mitchell's "Virgil Horace Barber," *Woodstock Letters*, 79 (1950), 297-334; Tom McCarthy's "A Tale of Two Churches," *New Hampshire Profiles*, 20 (1971), 32-39; and Hector C. LaMontagne's pamphlet on St. Mary's, reprinted in *SJNews* for October and November 1973, *150 Years of Faith* (Claremont, 1973), must be considered as building blocks to a substantial historical study of the remarkable Barber family which, like the Young family in Maine, is a worthwhile subject for research.

In reviewing the literature for Vermont, there are essential works that can be mentioned. Marcus D. Gilman's *The Bibliography of Vermont* (Burlington, 1897), which was updated in 1926 by Matt B. Jones' *List of Additions to Gilman's Bibliography*, offers a point of departure. The Vermont Historical Society is important for its *Proceedings* (published between 1860 and 1952) which can be examined in its cumulative index covering these years, and for *Vermont History*, the successor of *Proceedings*. William Crockett's *Vermont* (4 vols.; New York, 1921) and the National Survey's *Vermont Yearbook* published since 1932 are beneficial.

As for the geography, historic sites, and places of interest in the Green Mountain State, a study of a number of works can prove invaluable. Foremost is Abby Maria Hemenway's edition, *Vermont Historical Gazetteer* (5 vols.; Burlington, 1867-1891). John C. Huden's *Some Early Maps Depicting the Lake Champlain Area, 1542-1792* (Burlington, 1959) merits serious consideration. J. Walter Hard, Jr.'s *The Vermont Guide* (Brattleboro, 1958); the Crown Point Road Association's *Historical Markers* (Springfield, 1965); Ray Bearse's edition, *Vermont* (Boston, 1966), an up-

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dated version of the Federal Writers' Project work for the American Guide Series; and the National Survey's *Gazetteer of Vermont Heritage* (Chester, 1966) are not lacking in usefulness. Edwin M. Bacon's *The Connecticut River and the Valley of the Connecticut* (New York and London, 1906), W. Max Reid's *Lake George and Lake Champlain* (New York and London, 1910), W. E. Lamb's *Lake Champlain and Lake George Valleys* (New York, 1940), and George H. Montgomery's *Missisquoi Bay* (Granby, 1950) focus on the important waterways. And, The Report of the General Assembly of the State of Vermont, *The Tercentenary Celebration of the Discovery of Lake Champlain and Vermont* (Montpelier, 1910) can round out the picture.

Certain works relating to the Indians should not be overlooked. John C. Huden's monograph, *Indian Place Names in Vermont* (Burlington, 1957), Thomas E. Daniels' booklet, *Vermont Indians* (Poultney, 1975), and Gordon M. Day's article on "The Indian Occupation of Vermont" in the July 1965 issue of *Vermont History* can open doors to further study. Assuredly, it will not be easy to surpass the work of Huden some of whose articles under the title of "Indian Troubles in Early Vermont" can be found in the volumes of *Vermont History* for 1957 (288-291) and for 1958 (38-41 and 206-207).

Although there is still need for a sound history of Vermont Catholicism, there has been a number of attempts to deal with the subject. The first was Bishop Louis de Goesbriand's *Catholic Memoirs of Vermont and Biographies of Vermont and New Hampshire* (Burlington, 1886) which is not free from mistakes. Far superior was John S. Michaud's "The Diocese of Burlington" in the work by William Byrne and others (II, pp. 465-587). This work was followed by Vincent B. Maloney's centennial edition, *1853-1953: One Hundred Years of Achievement* (Burlington, 1953) for which Jeremiah K. Durick wrote (pp. 20-36) a substantial essay, "The Catholic Church in Vermont," with a bibliography of sources. Frederick R. Wilson, a priest who compiled material from the Vermont edition of *Our Sunday Visitor* between October of 1946 and February of 1953 before his death in this latter year, had an article, "A History of Catholicism in Vermont," in *Vermont Quarterly* that same year. The newspaper for the Diocese of Burlington, *Vermont Catholic Tribune*, is a source for contemporary history. Joseph N. Couture's typewritten and bound study in two volumes, *The Catholic Clergy of Vermont*, was completed in 1964 and is at St. Michael's College in Winooski. Dorcas Mason Ryan's *L'Eglise de Saint Pierre ou St. Peter's Church, 1874-1974* (Vergennes, 1974) treats of Catholicism in Vergennes. And, David Blow, who works at the Archives of the University of Vermont, has been preparing a new history of the Catholic Church in Vermont.

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One of the interesting aspects of the history of Vermont was the early presence of the Jesuits in various places. Guy Omeron Coolidge's "The French Occupation of the Champlain Valley From 1609 to 1759," in *Proceedings of the Vermont Historical Society* 6 (1938), 143-367, is unmatched in establishing the evidence about the early Jesuit presence in the Green Mountain State. While Francis X. Talbot's "The Torture Trail of St. Isaac Jogues," in *Catholic Historical Records and Studies*, 23 (1933), 7-86, seems to weaken the views advanced by Joseph M. Kerdilou's *St. Anne of Isle La Motte* (Burlington, 1895) insofar as they relate to St. Isaac Jogues, it can be said that no historian has refuted the circumstantial evidence that places the Jesuit in Vermont as early as 1642. Of related interest is Franklin McDowell's *The Champlain Road* (Milwaukee, 1941), a novel about New France that was applauded as the best Canadian one of the year.

If there is no difficulty in establishing a Jesuit presence at the Isle La Motte, what about their presence elsewhere in Vermont? Since it was recorded on Father Aubery's maps, there is no doubt that there was at least a chapel if not a resident priest at Koés (Newbury) before 1715. The Pennacooks, who were known as the Loups, are the most likely subdivision of the Abnakis who settled there. André-P. Sevigny's dissertation mentioned above and John C. Huden's monograph, *Some Early Maps*, especially his illustration (see p. 13) of the village, should eliminate any lingering doubts about this mission. Frederic P. Wells's *History of Newbury, Vermont* (St. Johnsbury, 1902) indicated that the early history of the town was buried in the documents of the Canadian archives. And, Huden's article "Historical Champlain Maps," in *Vermont History*, 27 (1959), 34-39, shows that, despite his own conviction about the existence of the mission, he is not one to accept Aubery's map as entirely exact in its routes.

With regard to the missions that come after 1715, one can find support in Hemenway, a source that must be used with caution, for the Jesuit presence not only on the Missisquoi Bay (Swanton), but at the mouth of the Otter River (Ferrisburg) and near Wells (Lake St. Catherine). If one accepts the testimony of *Peter Kalm's Travels in North America* (ed. by Adolph B. Benson in 2 vols.; New York, 1937), there was a Jesuit in the large Indian villages in 1749. Charles C. Willoughby's *Antiquities of the New England Indians* (Cambridge, 1935) can be used for evidence of Indian villages in Vermont. Specifically, George H. Perkins turned his attention to the Missisquoi Bay in "On an Ancient Burial Ground in Swanton, Vermont," *Proceedings of the American Association for the Advancement of Science*, 22 (1873), 76-100. George McAleer's *A Study in the Etymology of the Indian Place Name MISSISQUOI* (Worcester, 1906); William I. Kip's

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translation of Pierre-Antoine Roubaud's letter of 1757 in *The Early Jesuit Missions in North America* (New York, 1846); Thomas C. Lampee's "The Missisquoi Loyalists," *Proceedings* 6 (1938), 81-139; and John C. Huden's "The White Chief of the St. Francis Abnakis," *Vermont History*, 24 (1956), 199-210, can be conducive to a fuller understanding of the mission at the Missisquoi and the activities of the Jesuits in the Lake Champlain Valley. As for the mission at the mouth of the Otter River, Coolidge, in his map of the land grants (see his article), clearly placed a French chapel there and Huden, in *Some Early Maps* (p. 28) did not reject it even though he had questions about it. Likewise, with respect to the mission at Lake St. Catherine, Huden placed a question mark beside his symbol of the mission since he found no solid evidence to reject the persistent tradition of a Jesuit mission in that area. Hopefully, the Vermont Historical Commission or the Knights of Columbus, as suggested above with respect to Maine, will add to the Green Mountain State's historical markers by placing one at least at Newbury where there was once an ancient mission.

In approaching the study of Massachusetts, one should be mindful of the various historical societies. The American Antiquarian Society in Worcester, which is known nationally for its collection of American newspapers, almanacs and newspapers, has published its *Transactions and Collections* (between 1820 and 1911) and its *Proceedings* (since 1880). The Essex Institute in Salem has published its *Historical Collections* (since 1859 and has an index for it down to 1949). The Colonial Society of Massachusetts has its *Publications* (since 1895 and is indexed through 1924). And the Massachusetts Historical Society has published its *Collections* (since 1792) and its *Proceedings* (since 1859) and both contain indices in every twenty volumes. All these offer various degrees of opportunities for one interested in the history of the Jesuits as they do for other historians.

In reviewing the general works relating to the history of the Bay State, it is necessary to be selective. Cotton Mather's *Magnalia Christi Americana* (2 vols.; Hartford, 1820), Thomas Hutchinson's *The History of Colony and Province and Province of Massachusetts Bay* (ed. by L. S. Mayo, 3 vols.; Cambridge, 1936), and A. B. Hart's edition, *Commonwealth History of Massachusetts* (5 vols.; New York, 1927-1930) are some major works. Studies like Oscar Handlin's *Boston Immigrants, 1790-1865* (rev. ed.; Cambridge, 1959), James B. Cullen's *The Story of the Irish in Boston* (Boston, 1889) and Robert A. Woods' *Americans in Process* (Cambridge, 1902) are helpful for the study of immigrant groups in areas where the Jesuits had churches. J. Joseph Huthmacher's *Massachusetts Peoples and Politics, 1919-1933* (Cambridge, 1959), Murray B. Levin's and George Blackwood's *The Compleat Politician* (Indianapolis, 1962),

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and Edgar Litt's *The Political Cultures of Massachusetts* (Cambridge, 1965) contribute to a further understanding of the state. A biographical work like Dorothy G. Wayman's *David I. Walsh* (Milwaukee, 1953) and James Michael Curley's *I'd Do It Again* (Englewood Cliffs, 1957) deal with political figures who were not removed from the Jesuits.

A handful of very interesting works deals with the historical sites and places of interest in the Bay State. Ray Bearse's edition, *Massachusetts* (rev. ed.; Boston, 1971), is an updated version of the American Guide Series of the Federal Writers' Project. Samuel Eliot Morison's *Historical Markers of the Massachusetts Bay Colony* (Boston, 1930) was published for the tercentenary of the state. Thomas H. Dowd and others compiled a *Report of the Commission on Marking Historical Sites* (Boston, 1937) for Boston. Walter Muir Whitehill is superb in his topographical history, *Boston* (Cambridge, 1959). Bainbridge Bunting's *Houses of Boston's Back Bay* (Cambridge, 1967) is the history of the architecture in an area where the Society of Jesus has a number of buildings. And, Joseph E. Garland's *Eastern Point* (Peterborough, 1971) tells the story of the Cape Ann area where the Jesuit retreat house is located.

Focusing on the religious history of the Bay State, nothing equals the three-volume study by Lord, Sexton and Harrington already mentioned. William A. Leahy wrote "Archdiocese of Boston" for William Byrne and others (I, pp. 1-350) and James S. Sullivan put together *A Graphic, Historical and Pictorial Account of the . . . Archdiocese of Boston* (Boston, 1895). Of particular interest is Donna Merwick's *Boston Priests, 1848-1910* (Cambridge, 1973) and Theodore M. Hammett's "Two Mobs of Jacksonian Boston," *Journal of American History*, 62 (1976), 845-867, since they focus on social history relating to the Jesuits. Obviously, one cannot forget the articles in *The Jesuit* and its successor, *The Pilot* to complement whatever one might have access to in the Archives of the Archdiocese of Boston located at the Chancery in Brighton. As for biographies, Dorothy G. Wayman's *Cardinal O'Connell of Boston* (New York, 1955) can be appreciated with the Cardinal's own *Recollections of Seventy Years* (Cambridge, 1934). Robert I. Gannon's *The Cardinal Spellman Story* (New York, 1962) deals with an important Auxiliary Bishop of Boston. And, Joseph Dever's *Cushing of Boston* (Boston, 1965), John H. Fenton's *Salt of the Earth* (New York, 1965), and John Henry Cutler's *Cardinal Cushing of Boston* (New York, 1970) concern a founder of the Jesuits whose address about the Society of Jesus was printed in *Woodstock Letters*, 88 (1959), 3-9.

The administration of the Province of the Society of Jesus of New England is located in Boston and it is now fifty years of age. Its Jesuit Archivist is Father James E. Powers, S.J., who has been adding to its

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archives with taped interviews of most of the principals involved in the Feeney case (this material will not be open for researchers until after the death of the last principal). Father James L. Burke, S.J., in his recent history, gives the most substantial account of the formative years of the New England Province. Apart from the sources already singled out, like the *Province News* and the *Woodstock Letters*, the pages of the *SJNews*, despite its short life (1971 to 1975), will provide valuable material for the study of a turbulent period of change in the New England Province (related to this is the article "Three Vice Provincials Appointed in Province Reorganization" in the January 1972 issue, and Daniel J. Foley's "Tending the Seed," which looks at the question of formation, in the April 1973 issue).

In connection with the administration of the New England Province, a few words are appropriate for the foreign missions that it conducts. Although the various schools that the New England Jesuits have founded in Baghdad, Iraq, and Kingston, Jamaica, have publications of their own, there are some works that can be singled out. Apart from the picture that it is possible to derive from the *Woodstock Letters* and *Jesuit Missions*, one can turn to Edward Madaras' *Al Baghdadi* (New York, 1940) for Iraq, to Francis X. Delaney's *A History of the Catholic Church in Jamaica* (New York, 1930), and to Francis X. Clark's pamphlet *The Philippine Missions* (New York, 1945), where Jesuits from New England have also served. For individual biographies, see John H. Collins' pamphlet for *Most Reverend William A. Rice, S.J., 1891-1946* (Boston, 1948) and "Most Reverend Thomas J. Feeney, S.J., 1894-1955," in *Woodstock Letters*, 85 (1956), 199-230, Neil Boyton's *A Yankee Xavier* (New York, 1937) on Mr. Henry P. McGlinchey, S.J., and India; and Thomas J. Feeney's *Padre of the Press* (New York, 1931) dealing with Father John J. Monahan, S.J., the missionary to the Philippines who was the uncle of Brother Laurence P. Monahan, S.J. Father Francis J. Osborne, S.J., has a new history of Jamaica being printed, but the story of the Jesuits in Baghdad remains to be written as do the biographies of a number of the Jesuit bishops. A prime candidate for a biographical study is Archbishop John J. McEleney, S.J., whose long career (Founder of Fairfield Prep, Jesuit Provincial in the Feeney case, First Bishop of Kingston, etc.) is a fertile topic for a doctoral student searching for a dissertation.

Looking at individual Jesuit establishments, the churches are important. St. Mary's, which is the oldest Jesuit establishment in eastern Massachusetts, can be reviewed in such anniversary issues of the parish as *Golden Jubilee of the Society of Jesus in Boston* (Boston, 1897) and *Old St. Mary's Church* (Boston, 1947); the publication of the Sisters of Notre Dame de Namur, *A Century of Catholic Culture in Boston* (Boston, 1949);



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and in the articles on St. Mary's in *SJNEws* for May 1975 (see especially James L. Burke's "St. Mary's in the North End and the Islands of Boston Harbor"). Two works that tell the story of the Jesuits at the German-speaking parish of Holy Trinity in Boston are *Holy Trinity Parish* (Boston, 1927), which contains a fine historical account, and Francis X. Weiser's *Holy Trinity Parish* (Boston, 1944). Although the story of the third Jesuit church in Boston is interwoven with the history of Boston College, there is a good presentation in the brochure edited by Francis J. Gilday and John W. Lynch, *The Centennial: Immaculate Conception Church* (Boston, 1961). As for the fourth church operated by the Jesuits in the Boston area, *The Church of St. Ignatius Loyola* (n.p., n.y.) which included drawings by Jack Frost, was published during the pastorate of Thomas M. Herlihy.

Turning to the Jesuit schools in the Boston area, Boston College is the leading one. Father Henry A. Callahan, S.J., who set up the Bicentennial Exhibition of Jesuitana at Boston College, has been organizing the Jesuit Archives there. The yearbook, *Sub Turri*, the campus newspaper, *The Heights*, the student magazine, *The Stylus*, the *Alumni Directory*, published in 1974, and other sources like *Boston College Alumnus*, *Boston College Bridge Magazine* and *Boston College Focus* should not be overlooked. As for published histories of Boston College, the classic work is David R. Dunigan's *A History of Boston College* (Milwaukee, 1947), which needs to be updated, and it can be supplemented with Jack Frost's *The Crowned Hilltop* (Boston, 1962) and the *Sub Turri's* publication by Stuart B. Meisenzahl and others, *Centennial History of Boston College* (Atlanta, 1963). "Jesuit Education at Boston College," which was originally published in *The Heights* and later in *Focus*, can be found in *SJNEws* for March 1975 and is a rationale on the Jesuit apostolate at Boston College.

As for other Jesuit schools in the Boston area, three deserve attention. Jesuits like Joseph R. Hurley, who worked on pictorial scrapbooks, and Aram J. Berard, who has done work on a history of the institution, have contributed to the beginning of a history of Weston College. Views of Jesuit seminary life (Woodstock College) can be derived from John L'Heureux's *Picnic in Babylon* (New York, 1968) and from Gary Wills' *Bare Ruined Choirs* (New York, 1972) for the post-Vatican II period. James Higgins, "And the Walls Came Tumbling Down..." in *Boston*, 64 (January 1972), 42-65, and Stan Bicknell's "Jesuits", *Boston Globe* (Magazine Section), 15 February 1976, are also useful. Although the history of Boston College High School has been interwoven with the histories of the Church of the Immaculate Conception and Boston College, it should be studied as a separate history with use being made of its yearbook, *The Renaissance*, its student publication, *The Botolphian*, and its alumni

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publication, *The Bugle*, as well as of the material that lies buried in the different Boston newspapers. And, one cannot overlook the possibility of a history of the defunct institution covered by George M. Murphy's "The School of St. Philip Neri," in *Woodstock Letters*, 84 (1955), 123-130.

Biographical studies of Jesuits in eastern Massachusetts are important. Sketches of Jesuits like John Bapst, Thomas I. Gasson and John McElroy can be found in the *Dictionary of American Biography*. Although one can find five posthumous articles by Father McElroy, the founder of the Jesuits in the Boston area, on "Chaplains in the Mexican War, 1846," in *Woodstock Letters*, 15-17 (1886-1888), Esmeralda Boyle's *Father John McElroy* (Washington, 1878) and Louis Berkeley Kine's "Lincoln in a Cassock," *Woodstock Letters*, 87 (1958), 335-398, are the biographical studies available on him. Another Jesuit of the nineteenth century is the subject of Edward H. Welch's "Father Joseph Coolidge Shaw," *Woodstock Letters*, 26 (1897), 446-450, and Walter J. Meagher's edition, *A Proper Bostonian, Priest, Jesuit* (Boston, 1965). William J. Conway has a life of "Father Thomas I. Gasson, S.J.," in *Woodstock Letters*, 60 (1931), 76-96. Martin P. Harney's "Father John F. X. Murphy, S.J.," *Woodstock Letters*, 83 (1954), 102-118, tells the story of the Jesuit who was a legend in his own time. Louis J. Gallagher's *Edmund A. Walsh, S.J.* (New York, 1962) is the biography of one of the most distinguished natives of South Boston. Catherine Goddard Clarke's *The Loyolas and the the Cabots* (Boston, 1950) is useful for its presentation of an early story of the case of Leonard J. Feeney. And, Vincent A. Lapomarda's "A Jesuit Runs for Congress," in *Journal of Church and State*, 15 (1973), 205-222, is a study of Robert F. Drinan.

But, many biographical studies of Jesuits who were important in the history of the Society of Jesus in eastern Massachusetts remain to be written. One can mention Michael J. Ahern of the Weston Observatory and William J. Kenealy of the Boston College Law School. Terence L. Connolly who formed the Thompson Collection at Boston College and Joseph J. Williams, the Jesuit anthropologist who established the Ethnological Collection at the same institution, are two more. While the definitive study of the Feeney case will benefit by the perspective of years, that remains to be done by a competent historian even though it has not been neglected by some graduate students.

Moving from eastern to central Massachusetts, the focus is Worcester. Charles Nutt's *History of Worcester and Its People* (4 vols.; New York, 1919) and Simone E. Blake's edition, *A Guide to the Heritage of Worcester County* (Worcester, 1973) are helpful. In addition to the works mentioned below that deal with the Diocese of Springfield before the formation of the Diocese of Worcester, John J. Deedy, Jr.'s edition, *The Church in*

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*Worcester, New England* (Worcester, 1956); R. L. Reynold's "Worcester," *Jubilee* for February 1956; the *Catholic Free Press*' publication, *A Diocese at 25* (Worcester, 1975); and the pamphlet, *One Hundred Years*, published by St. Joseph's in Leicester in 1951 can complement what one is able to find in the archives of the diocese and the diocesan weekly, *Catholic Free Press*.

With respect to the College of the Holy Cross, several sources are available. As indicated already, Father Joseph J. Shea, S.J., Archivist, has the best organized archival depository among the Jesuit institutions in New England. One can find there various documents, including those relating to the college itself and its separation from the Jesuit community. The college's collection of manuscripts has important documents relating to Jesuits. Walter J. Meagher's and William J. Grattan's *The Spires of Fenwick* (New York, 1966) is the standard history. Cecilia Meighan's *Nativism and Catholic Higher Education, 1840-1860*, a dissertation done at Columbia University in 1972, has a chapter (c. 6, pp. 87-113) on "Nativism and the College of the Holy Cross." Published sources as the yearbook, *Purple Patcher*, the campus newspaper *Crusader*, the literary magazine, *The Purple*, the alumni publications like *Holy Cross Alumnus*, *Holy Cross Quarterly* and *Crossroads*, and the various editions of the *Holy Cross Alumni Directory*, the most recent of which was published in Worcester in 1973, cannot be bypassed. Stephen E. Karpiak, Jr., and his staff of the *Purple Patcher* published in 1969 a supplement to the yearbook entitled *125 Years* that covered the history of the College of the Holy Cross with pictures and text.

While studies of individual Jesuits are not plentiful, there are a few useful works. Albert S. Foley's *God's Men of Color* (New York, 1955) treats Father Patrick F. Healy, S.J., among others and Carolyn Du Bose's pamphlet, *Patrick F. Healy, S.J.* published by Georgetown University in 1973 also treats this graduate of Holy Cross. Bishop Fenwick's letter to his brother about Tom Paine can be found in the *Woodstock Letters*, 18 (1889), 272-277. William L. Lucey's work on Father Michael Earls, S.J., "The Record of an American Priest," in the *American Ecclesiastical Review* from September to December 1957, merits attention as does his edition of "The Diary of Joseph B. O'Hagan, S.J.," in *Civil War History* for December 1960. Joseph T. O'Callahan's *I was Chaplain on the Franklin* (New York, 1956) is the account of the heroic Jesuit who won the Congressional Medal of Honor. Vincent A. Lapomarda's "Bibliography of the Writings of William Leo Lucey, S.J.," in *Records of the America Catholic Historical Society of Philadelphia*, 80 (1969), 228-235; his sketch of Edmund K. Cheney, "The Mad Priest in the Hills of Jamaica," in the June 1974 issue of *SJNEWS*; and his account of "Joseph Marie-Felix

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Marique," in *Classica et Iberica* (ed. by P. T. Brannan; Worcester, 1975), pp. 7-30, deal with other Jesuits who have labored in central Massachusetts. William L. Lucey's edition of "A Letter to a Friend," in *Records of the A.C.H.S.P.*, 66 (1955), 239-246, should be kept in mind as one of a number of possible sources for a biographical account of a priest who deserves a competent biographer, Father Anthony F. Ciampi, S.J., former President of the College of the Holy Cross.

Looking at Western Massachusetts, works on the secular and religious history are important. J. H. Lockwood's edition, *Western Massachusetts* (4 vols.; New York, 1926), is a general history. David H. Wood's *Lenox* (Lunenburg, 1969) and Sarah C. Sedgwick's and Christina S. Marquand's *Stockbridge* (Stockbridge, 1974) deal with two towns in which the Jesuits have labored. As for religious history, John J. McCoy's *History of the Catholic Church in the Diocese of Springfield* (Boston, 1900), Michael J. Shea's edition of *A Century of Catholicism in Western Massachusetts* (Springfield, 1931), Peter G. Loughran's and William J. O'Shea's edition of *Centennial Issue, 1870-1970* (Springfield, 1970), and Katherine F. Mulany's *Catholic Pittsfield and Berkshire* (2 vols.; Pittsfield, 1897-1924) will be advantageous. Of related interest is the article, "Catholics of Berkshire Village with Pick, Saw and Shovel Built Chapel," in the *Berkshire Eagle* for 4 December 1935, on North American Martyrs in Lanesboro; Margaret F. Cresson's booklet on the Episcopal church in Stockbridge, *St. Paul's Church* published in revised edition in 1960; William F. Bell's article, "The Brave and the Brilliant," on the Shaws and Minturns in *Berkshire Week*, a publication of the *Berkshire Eagle* for 19-27 August 1967; the articles in *Woodstock Letters* on Shadowbrook (vol. 52, starting on p. 241) and Cranwell (vol. 69, starting on p. 187); and the articles published on "The Shadowbrook Fire" by Francis X. Shea (chapters of a book originally written in the summer of 1956) in the *SJNEws* during the spring of 1974 (last chapter in June issue). *The Catholic Mirror* and *The Catholic Observer* have been successively the titles of the diocesan newspapers. The Cranwell School had its own publications like *The Crane*, *The Well* and *The Bell Tower*. And, Shadowbrook, like Weston College, once published in mimeographed form a literary magazine.

A quick survey of the literature relating to the church in southeastern Massachusetts can be restricted to several works. The earlier history of the area can be derived from the history of the "Diocese of Providence" mentioned below, but one should really concentrate on Raymond B. Bourgoïn's *The Catholic Church in Sandwich* (Boston, 1930) since this was the first parish. Francis J. Bradley's *A Brief History of the Diocese of Fall River* (rev. ed. by M. V. McCarthy; New York, 1931) and James L. Connolly's *The Diocese of Fall River* (n.p., c. 1972) are the important his-

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tories that can be supplemented by the archival material and *The Anchor*, the diocesan newspaper. Doran Hurley's *Monsignor* (New York and Toronto, 1936) and Arthur H. Lewis' *The Day They Shook the Plum Tree* (New York, 1963) are of interest. André Merland's *Jean-Marie de La Mennais* (Paris, 1960) is about the Brothers of Christian Instruction and their co-founder. With respect to the Portuguese in Fall River and New Bedford, Emmanuel Villela and John B. Justino have contributed "The Mission of Our Portuguese Fathers to their Countrymen in the United States" in *Woodstock Letters*, 25 (1896), 265-281.

In considering the relationship of the Jesuits to Rhode Island, one should be mindful of a number of sources. The Rhode Island Historical Society has *Collections* (1829-1941), *Proceedings* (1893-1900) as well as *Rhode Island History* (this has been published since 1941 and is indexed down to 1956). There is a copy of the original *Jesuit Relations*, published in forty-one volumes between 1632 and 1672, a rare collection in the John Carter Brown Library of Brown University.

Historians of Rhode Island are not lacking. Howard M. Chapin's *Documentary History of Rhode Island* (2 vols.; Providence, 1916-19) and Thomas W. Bicknell's *A History of the State of Rhode Island and Providence Plantations* (4 vols.; New York, 1920) are among the larger histories. The Federal Works Project's *Rhode Island* (Boston, 1937), one of the American Guide Series, is of value. Paul F. Gleeson's *Rhode Island* (Providence, 1957) is a later history. And, Sydney V. James' *Colonial Rhode Island* (New York, 1976) is a recent history that includes a superb bibliography for Rhode Island in the early period.

As for the history of Catholicism in the Ocean State, one can start with Austin Dowling's "The Diocese of Providence" in the work by Byrne and others (I. pp. 351-464). Thomas E. Cullen's *The Catholic Church in Rhode Island* (North Providence, 1936) is the last full history. James W. Smyth's *History of the Catholic Church in Woonsocket and Vicinity* (Woonsocket, 1903) and the souvenir booklets on St. Joseph's in Newport (published for its consecration in 1922) and on St. Joseph's in Providence (published on its centenary in 1951) are not without value. All these can help as one approaches the records of the diocesan chancery and the diocesan newspaper itself, *Providence Visitor*. Fortunately, Patrick T. Conley and Matthew J. Smith are engaged in producing a new history, *Catholicism in Rhode Island*, the first volume of which covers the formative years of the diocese down to 1872 (this volume was scheduled for publication in Providence in 1976).

Some of the subjects touched upon in the text are worthy of further exploration. A close study of Somervogel's tenth volume and of Pierre De Latre's edition, *Les Établissements des Jésuites en France* (5 vols.;

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1937-57), as well as historians like Cr  tineau-Joly can cast further light upon the Jesuits and their former students. Miecisl  us Haiman's *Kosciuzko in the American Revolution* (New York, 1943) and Arnold Whitridge's *Rochambeau* (New York, 1974) are biographies of two former students of the Jesuits. Although J. Albert Foisy's *The Sentinellist Agitation in New England* (Providence, 1930) is opposed by Elph  ge-J. Daignault's *Le Vrai Mouvement Sentinelliste* (Montreal, 1935), the interesting relationship of the French Jesuits to Catholics of Franco-American background needs further exploration (Rumilly's work mentioned earlier in this essay is a good point of departure). Ambrose Kennedy's *Quebec to New England* (Boston, 1948) focuses on Monsignor Charles Dauray and is useful for the study of the Franco-Americans. John La Farge's *The Manner is Ordinary* (New York, 1954) is an excellent point of departure for a family history of the La Farges. And, Vincent A. Lapomarda's article on "John McLaughlin in Politics," a supplement to the September 1971 issue of *SJNews*, and "The Provincial Transcript," in the June 1974 issue of the same newspaper, can provide background for a more thorough study on McLaughlin.

Connecticut provides a number of sources for further study. The Connecticut Historical Society has published its *Collections* (1860-1932) and its *Bulletin* (since 1934 and indexed every five years). While John W. De Forest's *History of the Indians of Connecticut from the Earliest Known Period to 1850* (Hamden, 1851) is an important study, James Hammond Trumbull's *Indian Wars in Connecticut* (Hamden, 1973) is a recent one. The bond between the Pequots of eastern Connecticut and the Mahicans of the upper valley of the Hudson River is noted in P. Richard Metcalf "Who Should Rule at Home?" *Journal of American History*, 61 (1974), 651-665. Harold J. Bingham's *History of Connecticut* (4 vols.; New York, 1962); Florence S. M. Crofut's *Guide to the History and Historic Sites of Connecticut* (2 vols.; New Haven, 1937); and the Federal Writers' *Connecticut* (Cambridge, 1938), one of the American Guide Series, are useful.

Regarding studies of Catholicism in the Nutmeg State, James H. O'Donnell's *The Diocese of Hartford* (Boston, 1900) has been updated by Thomas S. Duggan's *The Catholic Church in Connecticut* (New York, 1930). These can be supplemented by Arthur J. Heffernan's *History of Catholic Education in Connecticut* (Washington, 1935) and Austin F. Munich's *Beginnings of Roman Catholic Church in Connecticut* (New Haven, 1935). Also worthwhile is the edition by Cornelius F. Maloney and others of *1674-1974, Waterbury* (Chester, 1974), Carroll J. Noonan's *Nativism in Connecticut* (Washington, 1938), and Mary Rita Powers' booklet on St. Mary's in Norwich that was printed for that church's 125th anniversary in 1970. All these can provide background for one who wishes to delve into the records for the Catholic sees of Hartford, Bridgeport and

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Norwich and to study the pages of the various newspapers of the Catholic church in Connecticut *Catholic Press*, *Connecticut Catholic* and *Catholic Transcript*.

As for works relating to individual Jesuits who had a connection with Connecticut, there are some works of value. Daniel Barber's *The History of My Own Times* (Washington, 1827) is a pamphlet by a native of Simsbury. F. J. Kingsbury's *A Narrative and Documentary History of St. John's Episcopal Church* (New Haven, 1907) deals with the church over which Virgil H. Barber was rector. Augustus J. Thébaud's *Forty Years in the United States of America* (ed. by C. G. Herbermann; New York, 1904) contains the accounts of Francesco de Vico's visits to Yale and to Harvard. And, Joseph T. Durkin's *General Sherman's Son* (New York, 1959) is the biography of Father Thomas Ewing Sherman, S.J., a graduate of Yale.

Focusing on the Jesuits at Fairfield, there are a number of sources available even if access to original documents may understandably be restricted due to the relative youth of this foundation. With respect to the preparatory school, it has published a campus newspaper, *Prep Soundings*, a student magazine, *Bellarmino Quarterly*, and a yearbook, *The Hearthstone*. As for the college and university, *The Stag* (preceded by *The Tentative* and *The Fulcrum*) and *The University Voice* are newspapers, *Fairfield*, a magazine, and *The Manor*, a yearbook. In 1970 the Alumni Association published its first directory of graduates of Fairfield University. And, the pages of *The Bridgeport Post* have not been devoid of material relating to Jesuit schools at Fairfield.

Finally, while special collections of works by and about Jesuits exist (Holy Cross College has a special collection of Jesuitana) just as there exist other collections of related interest (the Boston Athanaeum has a collection of books given by Bishop Jean Lefebvre de Cheverus and the Boston Public Library has a similar gift from John Cardinal Wright), it would be useful to have a work that lists the Jesuitana available in the libraries of New England. Although an attempt has been made to focus on such works in the course of this study, it is another example of the avenues that remain open for further research on the Jesuit heritage in New England.

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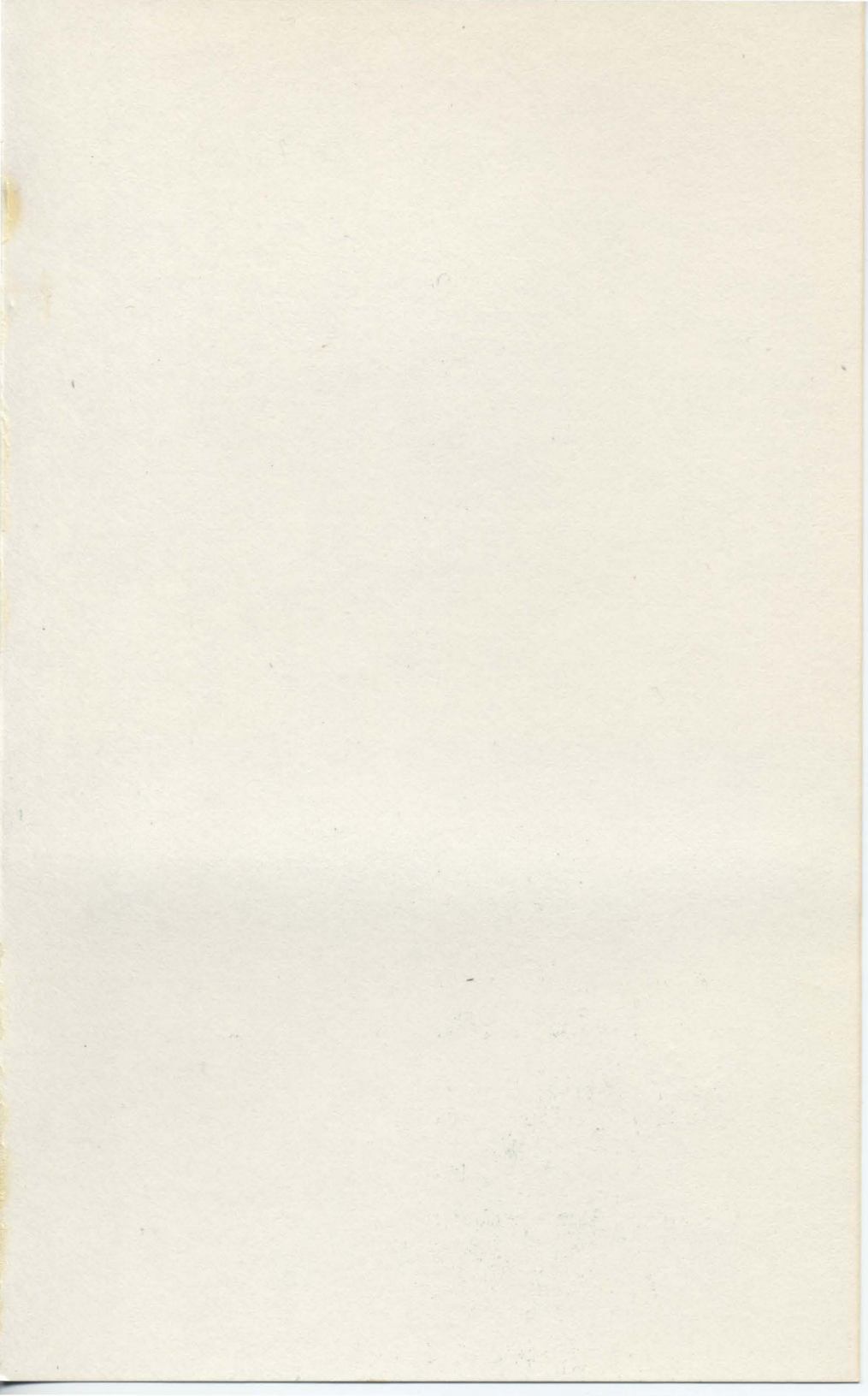
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Can you identify these prominent Jesuits in the history of New England?

Michael J. Ahern	William A. Donaghy	John McElroy
Joseph Aubery	Gabriel Druillettes	John F.X. Murphy
John Bapst	Michael Earls	John Courtney Murray
Virgil H. Barber	Benedict Joseph Fenwick	Joseph T. O'Callahan
Pierre Biard	Thomas I. Gasson	Sébastien Râle
Vincent Bigot	Martin P. Harney	Joseph Coolidge Shaw
John L. Bonn	Isaac Jogues	Thomas Ewing Sherman
John Carroll	John LaFarge	Robert Swickerath
Anthony F. Ciampi	Étienne Lauverjat	Eugene Vetromile
Philippe Côté	Joseph R.N. Maxwell	Edmund P. Walsh

Vincent A. Lapomarda, an associate professor of history at the College of the Holy Cross, is the first Jesuit priest to earn a doctoral degree in history from Boston University (1968). His writings on religion, politics, and diplomacy have appeared in *New Catholic Encyclopedia*, *Journal of Church and State*, *New England Quarterly*, and *Projet* as well as in a number of other publications. This study covering the 365 years of the history of the Jesuits in New England is a seminal work in the study of American Catholicism.