

THE FIRST PERMANENT FOUNDATIONS
OF THE HOLY CROSS FATHERS AND BROTHERS
IN THE EASTERN STATES

BY

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To do a paper on the eastern sector of the country, that would eventually be Eastern Provinces for the Priests and Brothers of Holy Cross - and, not to include some words about the Superior General who laid most of the groundwork and plans for these same Provinces, would be to do an injustice to the Very Reverend James Wesley Donahue, c.s.c., the fifth Superior General of the Congregation of Holy Cross.

The more one reads about this Superior-General, the more one sees resemblances between him and the Founder of the Congregation, Very Rev. Basil Moreau. I say this because he was an individual who suffered much from those within the Community that he was attempting to help; from those who were doing their best to thwart plans that he had laid to restore order in the governmental set-up of the Congregation; difficulties which resembled much the set-backs of the Founder. And, he also suffered from false accusations aimed at him by members of the Community who disliked him.

But, I, as a Brother of Holy Cross, who entered the Congregation immediately following the end of his term as Superior-General, and being very interested in the historical happenings in the Congregation, have come to admire this man greatly and I cannot help but see the similarity between him and the Founder. And, living in this particular segment of time I heard first-hand the criticism of Father Donahue which only made me more curious about what did happen during his term and what was to happen after he left office.

Father James Wesley Donahue was born in the city of Chicago, July 14, 1885. Because of a very strict and deeply religious upbringing- James W. Donahue gave early thought to the priesthood - and entered the Seminary at Notre Dame and finished his college work at Notre Dame, prior to taking his Seminary training in Washington, D.C., later being sent to Rome for his Doctorate in Philosophy and Licentiate in Theology. He was ordained in 1911 and entered the active life of Holy Cross and labored long and hard in the interest of God, souls and Holy Cross!

There seems to be no dispute whatever amongst living members of Holy Cross who had heard Father Donahue speak that he was one of the most eloquent preachers in the Community and he preached in the cathedrals of New York and Chicago, along with Father French, and other members of the Holy Cross Mission Band.

Father Bernard Mulloy, with whom he often went out on missions, as part of a team stated that every free hour he had on a mission was spent in making an Hour of Adoration.

Father James Donahue seemed to live his Religious life even more strictly than called for by the Constitutions. He rarely allowed himself a visit home to his mother, even though his trips for mission work brought him through Chicago and this brought a complaint from her to Father Edward Heston, that he never even called. Father Donahue was of the opinion that all feast days, even Christmas, should be spent in Community. But, still he was not so strict that he forbade soirees and encouraged them if they brought the Community together.

It should be noted that his mother was the one who got him started in the practice of preaching when, as a little tike, she would place him on a stool and get him to recite. She corrected his speech, his enunciation, etc., and

she took great delight in his memorization of long pieces of poetry and used this memory for advanced literary works. She enjoyed his antics from the stool, much, and made sure that he was developing a warmth in his delivery as well as a persuasiveness that went along so nicely with his blest unctious diction - qualities that were certain to serve him in good stead later on. There was a natural nobility as well in the man and it became him and showed forth naturally after ordination for he was so conscious of his sacerdotal dignity and everywhere he went he left the example of the Religious and the priest who intensely lived the spirit of his vocation.

I wanted to include Father James Donahue in this paper for the reason also that he was the Superior General who made the strong and successful moves of restoring the Founder's name to its rightful place in the Congregation of Holy Cross Communities around the world. Unfortunately, the name of the Founder, Basil Moreau, was not mentioned in some Novitiates. In my own experience as a Scholastic, a group of my Confreres and I from Dujarie Hall, took a walk over to St. Mary's College campus to visit the chapel and, as we approached the new Church, out of the Generalate came Mother Rose Elizabeth, who was at that time, Superior General of the Sisters of the Holy Cross. And, being a most gracious lady she greeted us and wanted to know our names, where we were from, etc. and we found that she was a fellow towns person of mine and from that she projected herself into Community history. Fortunately, I had just finished my Novitiate under Father James Connerton, and had given us some little information about Basil Moreau. But, Mother Rose Elizabeth mentioned that she had gone through most of her Novitiate without hearing the Founder's name. But, that one day a Holy Cross priest came through their recreation room and tossed on the table for the Novices, a few brochures and pictures and after Father had left the room the Novices gravitated to the table to look at the brochures and pictures

And she remembered so well their common question: " Who is he? " the title of the brochure was: Life of Father Basil Moreau.

At the Chapter of 1926, Father Donahue was elected Superior General. It is impossible in a paper such as this, to do justice to the man who did so many great things for Holy Cross during the twelve years that he held office. But, I am dealing with just a few of the highlights and I hope that some day a more competent historian and writer will do justice to the life and works of this wonderful priest.

The first act of his term as Superior General was the establishment of the Office of Superior General as a viable authority figure in the Congregation. He wanted it established on a solid basis - something that it had not held since the time of Father Edward Sorin. It was a task that just had to be done- and fast. His predecessor, Very Rev. Gilbert Francais, of sainted memory, lived at St. Joseph Farm in poor health and his Council was scattered into various houses of the Community and on campus at Notre Dame. He was not able to carry on his duties, especially after losing his Coadjutor, and it was apparent by Community records that it was impossible for him to exercise any personal control over the members of the Community, and he could not function through his Assistants who were not living with him. It was a tremendous cross for the old man and it was his own decision to relinquish the office at the next General Chapter.

As stated in the 15th Circular Letter of his successor, Father Albert Cousineau, no one would want to cast aspersions on the reputation of the people about whom we write. We had officers who were giving of their very life's blood to carry on their duties but - it was a super-human job, it seemed at the time. The members of Holy Cross will always esteem Father Gilbert Francais.

It was Father Donahue's job to find a new home for the General Administration and he chose the Community House, an upper floor where a special chapel was

opened through the financial good graces of a friend from Chicago. There was a small refectory, reading rooms, stocked with books and papers, as well as bedrooms. But, it was not long before he found opposition from some Provinces about financing a General Administration. He was awarded a paltry \$5,000 as a budget for the support of the General Office. It would take a little more time for him to make all of the Provinces aware that good administration of the Community was a necessity and that support of the same was imperative.

In the matter of good order, Father Donahue found that permissions were not followed according to the parameters of the permission. I refer at this time to his difficulty with the Shrine of St. Joseph, Montreal, Canada, where a permission was asked to cap the lower edifice with a dome so that weather, etc., would not injure the work already done on the Shrine. The permission was granted for a specific dome but it was not until Father Donahue was making a visitation to Canada and was on the train approaching Montreal that he saw something entirely different from what he had approved. It necessitated calling the Provincial and the Superior back to Notre Dame for discussions as how to handle situations such as this. It was learned that a Benedictine monk from France had told the Superior that the approved dome was not the ideal one but a model of one in France would be cheaper and more practical. The General called Boston and an architect friend came to restore the dome to its pristine, approved design.

One more great difficulty that cut deep into the heart of Father Donahue was this matter of bickering between the two Societies: Priests and Brothers. He informed people that he did not favor such diviseveness and that he did not favor bringing the matter up for discussion in a Chapter. That did not phase some groups. The problem seemed to persist despite all of his efforts. He did approve of a meeting in the basement of Sacred Heart Church, moderated by Father French, and the Brothers signed the document that was sent to Rome asking for a resolving of their grievances. But the more serious meetings were those asking for the separation of the societies.

The meetings were held, as I said, despite his approval, and the document was sent to Rome to the Congregation of Religious. Father Donahue informed the Procurator General to visit the Cardinal in charge and let him know that he was not in favor of the move for separation. The Procurator General, Father Sauvage, was timid about making this move and it was not until Father Donahue himself had reason to go to Rome and he asked Father Sauvage if he had made contact with the Congregation of Religious. Father informed him that he had not and so he made the contact himself. Surprisingly, the Cardinal called on Father Donahue and asked him to go for a ride with him in the carriage. During the course of the ride, the matter of the separation of Societies came up and the Cardinal asked Father Donahue to give him a sort of thumb-nail sketch of each of the priests signing the paper. Father Donahue commenced doing this - giving a thorough run-down on each individual. He had only gotten about half-through the signers when the Cardinal raised his hand and said: " Enough, God doesn't work through people like that! " It was the end of that idea until the 40's when it resurrected again and finally ended up with the Autonomous Provinces.

Notre Dame exerted great power over the Congregation from the time of Father Sorin on and - it was Notre Dame and a coterie of figures who opposed any move toward the East and the establishment of new foundations there in that portion of the country. It was always feared, at Notre Dame, that a school or a foundation by the Holy Cross Fathers in the East would hurt Notre Dame because one-third of the Notre Dame student body came from the East. As a result, we shall find, in a later part of this paper, that colleges were offered Holy Cross priests in Albany, New York and in Boston, Massachusetts but the Provincial Administration at Notre Dame turned these offers down because they might injure Notre Dame. Everything was Notre Dame and not necessarily Holy Cross.

Father Donahue hoped for the day when the authority of one Province or one group would not supercede that of the General's Office and his move to the Community House was a move made with that in mind.

But, we can make notation here that some further difficulties would appear to cause him heart-ache later on. But, certainly since 1945, there has been a wonderful spirit of cooperation and spirit of harmony developed in the Congregation due to his ground work: Fathers Albert Cousineau, Christopher O'Toole and Thomas Barrose, subsequent Superiors General, built and developed the work that he planned.

The Monsignor James Coyle High School

The Monsignor James Coyle High School, Taunton, Massachusetts, was actually the embodiment of an idea and a dream cherished over a long period of time by the Rt. Reverend Monsignor Coyle, who was pastor of St. Mary's Parish in Taunton, from October, 1896 until the time of his death, at the age of 80 years, on June 20, 1931. It was this distinguished Monsignor's desire, for this lengthy period of time, to organize and build; as well as finance, a high school that would be specifically devoted to Catholic instruction of young men.

The first word that the Diocese received of this dream came during the delivering of the eulogy of Monsignor Coyle by the Apostolic Administrator of the Fall River Diocese - the Most Reverend James E. Cassidy, with the Bishop telling the faithful that it was Monsignor's wish that such a high school exist in Taunton and that the Congregation of Holy Cross would conduct the school. Bishop Cassidy told the public that all of this was made financially possible by the Monsignor who had laid aside sums of money; personal gifts as well as gifts from members of his parish, to be used for this project. The sum proved to be sufficient to start the construction of the school in a very short span of time after the Monsignor's demise. It was during the winter of 1931-1932, plans were drafted, bids received and contracts let. The plans for the new school were drawn by

the noted architect, Joseph I. Higgins, of Fall River, Massachusetts.

It was possible for Bishop Cassidy to make this announcement of the Holy Cross Brothers coming to Taunton for he had already written to Father Donahue, a personal friend of his through the latter's work on the Holy Cross Mission Band; wherein he had asked that Brothers be sent to operate the school. The first request to Father Donahue was turned down but the Bishop was not one who was used to accepting refusals and - with his persistence, finally won the approval.

Seven months after the turning of the first sod the cornerstone was laid - on October 15, 1932. Construction was completed in December of 1932. It was on this date that the Bishop officially accepted from the Howley Construction Co. the completed structure and made the announcement that additional work would be done on an athletic field to be laid out behind the school.

The official announcement of the opening of the school came in a letter from Bishop Cassidy that was promulgated by the Diocese and dated July 25, 1933, to be read in all of the parishes of the diocese bordering Taunton, on July 30, 1933. This letter read that Monsignor Coyle High School would be opened under the direction of the Brothers of Holy Cross from Notre Dame, Indiana.

The purpose of the school, according to the Diocesan letter would be to conduct the high school in a three fold manner: Christian development of the young man, training of the young man's body, mind and soul. It was also stated that it was not in the elementary schools that these precious possessions of youth are threatened - it is the high school and college times where minds are maturing, faculties awakened and habits formed - shaping the youth's whole future life - both in this life and the next.

The letter went on to speak of what the school intended to do with the developing body of the young man and so athletics would be encouraged; nothing being spared

to give him the best attainable mental training and sparing nothing to give him the best for his soul as well as for the physical development. In other words, nothing would be spared in acquiring and completing a perfect high school education. Further, the letter explained, that the taking of the boys from St. Mary's High School, gives ample opportunity of expanding their facilities at St. Mary's, a high school conducted admirably by the Sisters of the Holy Union of the Sacred Hearts, who, in the past had with such great credit, conducted the high school for both boys and girls.

The first faculty assigned to Taunton was headed by Brother Marcian Karsky, an outstanding administrator, one who had proved his ability from other assignments in the Community. At the conclusion of his term of six years, petitions were passed and signed asking that he be re-assigned for an extension but the Provincial Office after studying the matter re-assigned him to Cathedral High in Indianapolis, Ind. Brother Marcian was ably assisted by an admirable group of Brothers, among whom were Brothers Benoit, John Baptist, Majella Hagerty, Thomas and Columba Curran. That was an outstanding group of teachers. And, the school had just opened when due to the heavy registration another Brother was needed and Bro. Victorian an outstanding artist and mathematician was sent to the school. The large enrollment was a surprise because St. Mary's had about 86 male students at the time - but the new school enrolled upwards of 200. In September, 1935, there were 330 boys enrolled, a record number in Taunton until 440 was reached a few years later. A few additional well known names in Holy Cross assigned in 1936 were: Brothers Philip, Jarlath, Emil, Hugh and Gerald. Mr. James Burns was a member of that original faculty and remained as layman and coach of athletics for years.

There are a few items of interest in the beginning years of Coyle High School that bear telling. The rumor floated that it was Monsignor Coyle's wish that the Holy Cross Fathers were requested to make up the first faculty in his dream school.

Research notes that his interest in the Holy Cross Fathers came from the fact that he had been a student at the College of St. Laurent, Montreal, Canada, as were many of the priests in that sector of Massachusetts and so Monsignor Coyle's affinity with Holy Cross came from this association. It was true either that this matter was in his Will or, that the Chapter of 1932 settled the issue. A copy of the Will does not even speak of the high school. This matter was already settled in a personal agreement with the Bishop.

As mentioned, an outstanding faculty was sent to Coyle as part of an agreement made to send qualified men - despite the great pressure and needs of the Province for their other schools. The day had not yet arrived when competent laymen and laywomen worked with Religious in carrying out the dictum: Teach as Jesus Taught. The names mentioned earlier were men who had in some instances were to earn their Doctorates in their field of expertise and were considered top educators. Despite this, from Monsignor Gorman, the Superintendent of Schools came a request for all transcripts of these men, the copy of work that they did in college as well as evaluations of them from previous assignments. All of this should be sent to the Diocesan office. Nothing like this had ever been requested before where Holy Cross had schools and one could say that the answer that came back was adequate. Father James Burns, Provincial, Brother Ephrem on the Council in charge of the Brothers' schools wrote. In fact, August 2, 1937, Brother Ephrem sent Brother Agatho to Fall River, to personally reply to the request of Rev. Edward Gorman, who had made the request for personal credentials and academic records. And, he was told that the Congregation of Holy Cross would not be a party to such an arrangement and that qualified men were and would be sent to Coyle High School in Taunton and that we were following the contract made with the Diocese and that, any change to be made in that contract would have to be made with the Provincial and his Council. It was worth nothing that the Brothers' salary was \$800.00 a year.

Another complaint that came was that the Brothers were being treated like " altar boys " because of the demands being made on them at every turn. These requests for activities outside of school were disconcerting to say the least. Brother Marcian was sufficiently in command of the Community and school in Taunton, but he had to make sure that he had the support of authorities at Notre Dame, Father James Burns, the Provincial and Brother Ephrem O'Dwyer, when it came to refusing approval for outside activity by the Brothers. Brothers Ephrem and Agatho were both active in the development of Province high schools under the leadership of Father Burns. All three were capable of dealing judiciously with problems - no matter of what nature, so far as the schools were concerned. The Congregation has always insisted that the Community, if in charge, had the authority to operate without running into flak.

These problems are few and should not discolor the wonderful work done by the Brothers in Taunton and surrounding areas, and also the most wonderful cooperation and loyalty given to Holy Cross by their many priest-friends in the Diocese. The Brothers were new and - some few- did not know how to handle Brothers. It just happened that they were a new product and some felt that they were lads who had failed the Fifth Declension in Latin and they were reluctant to hand over authority to people who were not members of the clergy. They were far more used to dealing with the Sisters. The two groups were not exactly parallel when it came to dealing with Diocesan authorities in operation of schools.

Vocations abounded in this high school for the Diocesan Clergy as well as for Holy Cross, priests and Brothers. Bishop James Cassidy took exceptional pride in his high school and never failed to praise Coyle when asked about it. He even engaged in a little play with Cardinal Spellman in New York, who hailed from Brockton, near Taunton, that Coyle could beat his high school, Cardinal Hayes, a school four times larger! The game was played and Coyle won 7-6. Coyle remained the best in everything, in the eyes of Bishop Cassidy, and was the only New England Catholic High to be admitted into the New England Assoc-

iation of Athletic Teams.

One time Bishop Cassidy told the story at a dinner concerning an individual who had asked him why he had not built a Minor Seminary in his Diocese. He replied: " I don't need one, I have Coyle High School! "

OUR LADY OF HOLY CROSS

There were many letters going back and forth between Fall River, Massachusetts and Notre Dame, Indiana - between Bishop James Cassidy and Father James Donahue. It happened to be a relationship of mutual respect, true friendship, admiration and affection. The start of this relationship could well have gone back to the period of time, 1912-1913, when, as a young Mission Band member, Father James Donahue was sent to New Bedford, Massachusetts, along with Father Collentine, to preach a mission for Monsignor Noon, at St. James parish. Other Holy Cross priests had preached at this parish and were very popular because of the success of the work they did.

Monsignor Noon answered the door this particular day - and, before him stood two very young priests, small in stature and very youthful looking. Monsignor Noon looked intently over his glasses at the two clerics standing before him and they told him that they had come to preach the Men's mission. In exasperation Monsignor replied: "I asked for men and they send me altar boys!" He was very upset and calmer heads prevailed upon him to give the two a chance; which was reluctantly done. When Monsignor Noon that evening heard Father James Donahue's resonant voice, with his tremendous command of language and

material, there were no more references made to these " altar boys " who came to St. James' from Notre Dame. As a matter of fact, their popularity in this section of Massachusetts grew even more and there is little doubt but that Father Donahue's friendship with Bishop Cassidy could be traced to that mission. One occasionally hears the term used that - he was Holy Cross' Bishop Sheen.

It was then a result of this mail between Bishop James Cassidy and Father James Donahue that the former learned of the interest on the part of the now Superior General of Holy Cross, Father James Donahue, to open a seminary in the eastern sector of the country. The Bishop, oddly enough, since he was noted for not having any close working relationship with any Religious community, made many suggestions to Father Donahue about appropriate sites for this foundation. But something always seemed to interfere in allowing some of the deals to come to fruition. Then, a wonderful piece of property, consisting of 80 acres of developed and landscaped grounds came to the knowledge of Bishop Cassidy and he lost no time in informing Father Donahue of its availability.

This property had a beautiful mansion, or main building, on it that was built around the 1900 period so that it was comparatively new. There were likewise other auxiliary buildings on the property that added to its merit. Originally, the property and buildings were constructed by Francis B. Greene, who later sold the entire estate to Dr. Kirby from New Bedford, Massachusetts, who in turn converted the main building and some of the Auxiliary buildings into Crary Hospital. It remained in his hands until the State moved in because of some unlawful operations performed there. Dr. Kirby found it necessary then because of the law and unfavorable publicity to put the property up for sale. But, the site, the entire property in North Dartmouth, to this day retains its rural character and beautiful setting for a Religious house.

It was November 12, 1931, that His Excellency, James Cassidy wrote to Father

Donahue about this newly found site and - although he had other spots for consideration, hoped that the Community would give consideration to the North Dartmouth spot. Father Donahue answered this mail quickly and for his first visit he took Father Alfred Charron, Provincial of Canada, as a companion to assist in the evaluation of the property and he approved of it, highly. The second visit that he made he took along Father James Burns, the Provincial of the Indiana Province, to size up the situation and, his evaluation, along with promptings from Bishop Cassidy, who could see the great use that the property would serve for any Community, convinced Father Donahue that the estate on Tucker Rd., in North Dartmouth, not far from New Bedford, could not be beaten as a favorable site for a foundation of Holy Cross in Massachusetts. But, yet, nothing could be done until the General Chapter of 1932.

It was after the General Chapter of 1932, when the General Council voted to approve the purchase of the Crary Hospital property. The original offer made by the Community was turned down by Dr. Kirby because it was too low. No further move toward the purchase site was made until late summer of 1933, August to be exact, when Dr. Kirby died. It was on his death that Brother Ephrem O'Dwyer was sent East and he secured an option on the property from Mrs. Kirby, the widow, who was interested in the Community having the property. Brother Ephrem also viewed the property ideal for the purposes for which it was intended by the Community. Later, Brother Lambert Barbier, acting for the General Administration completed the purchase.

It was Brother Lambert who wrote on September 18, 1933, that " it is a wonderful place, and nothing less than an answer to prayer. We should look at it as a gift from God. " Our Lady of Holy Cross was the name given to the new foundation and it was first held for the Congregation by the University of Notre Dame. The title: Our Lady of Holy Cross was the same as the original foundation in LeMans, France and - the name given by Father Donahue in gratitude

to Father Basil Moreau.

On the Holy Day, feast of the Immaculate Conception, December 8, 1933, the first Mass was offered in the house and the Holy Face enthroned suitably as was the custom in all Holy Cross houses of the day. This Mass was offered in the large parlor which later became the permanent chapel. It was beautifully decorated and the day became an important one in the annals of the Priests of Holy Cross as a whole. The Brothers from Coyle High School assisted at this Mass.

Father James Donahue preached at this first Mass and mentioned that he was rejoicing over this event, on such a beautiful day in honor of Our Lady, and the opening of this new Community house: Our Lady of Holy Cross. He was offering the Mass too, in gratitude to God for all of His love of Holy Cross and especially as that love was manifested in this last foundation and in reparation for all of the sins of its members, and as a petition that this new foundation, through the merits of the Lamb on the altar and under the protection of our Immaculate Mother who is also the Mother of Sorrows, would ever glorify God and console the Sacred Heart of Jesus Christ by saving and sanctifying innumerable souls.

That the Marianites of Holy Cross might share the happiness of the Salvatorists and Josephites, those residing in New Bedford were invited to visit the Seminary; which they did in the afternoon.

Things were beginning to happen fast at North Dartmouth and we find that in May of the same year, Father Archibald McDowell, c.s.c., arrived to establish the new Mission Band of the Congregation of Holy Cross in the East and would work out of this foundation. Father Robert Woodward, professor at Notre Dame, arrived shortly after to become a member of the Eastern Band. Father William Doheny, was the first Superior of Our Lady of Holy Cross, North Dartmouth, Mass.

Additions were made to the Eastern Mission Band in the person of Father George Fischer, and - with his humor and charm, things would go well for this new Band and eventually make it as well known as their counterparts at Notre Dame.

While enthusiasm ruled in the membership of the eastern transplants, there was gloom in the fact that vocations for the seminary were not as high as was originally expected. As a result, Father Fischer was sent to Rochester, N.Y., to look over some prospective candidates while Father Lee went to Newark, N.J., for the same purpose. Both priests were familiar with these dioceses because it was their home areas. When we mention that there were few candidates, we can also add that there were fewer chairs, and no experience on the part of the staff in operating a Seminary, because of their youthfulness. Father Woodward, Father McCauley and Father Lee were the three assigned to the Seminary and the eldest of these had been ordained three years. In addition, the Superior was not there for Father William Doheny had undergone surgery earlier in the summer. But, it seems happenings of this sort are typical for Holy Cross and they augur for the success of the venture - or, so it seems.

The seminary did not have too long a stay at North Dartmouth for they moved to a new site at North Easton which was opened in 1936 when the Ames Estate was purchased by the Community.

An important Holy Cross name to be inserted in our history at this juncture is that of Father Thomas Duffy, who in February of 1935, came upon the Ames Estate as a tremendously good spot for a Community Center, a College, or whatever use was most important and Father never seemed to waver from his stance that this spot was one that the Community needed.

Father Tom Duffy was an individual who lacked the charisma and the personality that would draw people to him but when things needed to be done or kept moving Father Tom Duffy was the right man for the job, because he did such a good job

of selling the importance of the job to whomever he wanted assistance from and - the work was done!

The Novitiate continued at North Dartmouth until 1952 when it was moved to Bennington, Vermont and the Mission Band then returned to North Dartmouth from North Easton. We might note that the Novitiate had many distinguished Novice Masters at the helm, among them being: Fathers Christopher O'Toole, James Moran, Felix Duffy, Richard Sullivan and Daniel Gleason.

At this time also a new apostolate developed at North Dartmouth, with a branch of the Lay Family of Holy Cross being formed there. Lay men and women who were interested in the work and life of Holy Cross came together to hold socials and affairs to financially assist in carrying the heavy load assumed by the Community with these new foundations. 1952 marked the establishment of the new Association of the Lay Family, the same time as the establishment of the Eastern Province.

One would be remiss if ~~he~~ were to miss mentioning the work done by Father Denis Sughrue in remodeling the old Carriage House at North Dartmouth into a beautiful home for the Brothers of the Province. His work and kindnesses to the Brothers have endeared him to many of his former men. In 1952 with the erection of the new Province, the Carriage House became the Provincial House of the Holy Cross Fathers. Later it became the headquarters of the Apostolate started by Father Philip Kelly.

While this paper does not deal with the establishment of Stonehill College nor the establishment of the Seminary at North Easton, Mass., it should be noted that there was a tie-in of North Dartmouth with North Easton. In fact, the erection of the Vice-Province can be said to tie in as well. But, I wish only to deal with the actions of Father Thomas Duffy, whom I mentioned earlier, and the influence he played in getting things organized and off the ground.

I must, because of lack of time apologize for the wonderful work done by the

Fathers James Connerton, Richard Sullivan and DePrizio and their confreres.

But, when things seemed to be at a standstill and when nothing was being done and - there was a chance that the Congregation was losing out on the development of the Ames Estate in North Easton, where all thought a College would one day stand; rumors arrived that the Archbishop of Boston was showing property to the Franciscan Fathers for a college, in Brockton, Mass., a few miles away.

It was at this point that Father Thomas Duffy stepped in and wrote a letter to the Superior General, now Albert Cousineau, telling him that if Holy Cross was not going to get to work and act on developing the Ames Estate as a center of activity for the East, and obtain possibly a college, then then, the Congregation should forget all about ever having an Eastern Province. This letter was dated April 26, 1948, just a few days before the Eastern Vice Province was established.

It took a man of strength and determination to make such a move as his because Father James Connerton, who was the first Provincial until 1948, had hoped for expansion but things were desperate for the men in the East, financially, and they had hoped for some kind of assistance from the Archbishop of Boston, but nothing had happened. And when the word was received that the Archbishop was showing the approved sites to the Franciscans for a college or a prep school things were desperate so far as Holy Cross was concerned. It could well have gone through except for the opposition of Monsignor Gil, Dean of the District, who was not working for Holy Cross but was working for the Jesuits; being an admirer of theirs. If the Franciscan project would come to fruition in Brockton- that would definitely be the end of academic development at North Easton, for Holy Cross.

The tone of the letter was desperate to say the least but - to have a site selected and paid for, and to have a plan already in mind to open an academic institution, and to hear that another Community was to establish itself within

walking distance, and with Diocesan approval, was disconcerting to say the least. It was to Father Thomas Duffy's credit that he took pen in hand.

The letter written, goes as follows:

HOLY CROSS MISSION HOUSE
NORTH EASTON
MASSACHUSETTS

April 26, 1948

Dear Father General,

Yesterday I heard from two different sources that the Brown Franciscans have been invited by the Archbishop of Boston to come into the neighboring city of Brockton, to found a new college. They have chosen the site, about three miles from us here at North Easton, and hope soon to negotiate the deal. They also asked permission to start a central High School, but were opposed in this project by Monsignor Gill, Dean of the district and a staunch admirer of the Jesuits. All this is hearsy, but well-founded, since it came from two rectories in Brockton.

If it is true, and it appears to be, then I think our development at North Easton is finished. We will have all we can do to survive. The Franciscans have been wonderfully successful in New York, in Boston and at Siena College in Albany. We have done little here in the way of growth, during the past fifteen years. Judging from the past, we can say, quite safely, that they will increase and we will decrease with the passing of time. We have tried, as you know, even from your first visit to North Easton, to develop our property here. We have constantly and consistently met with the opposition of the authorities at Notre Dame. This work of the East has been looked upon as Donahue's Folly and has never been encouraged. Now the Franciscans have come to show that there is work to be done in the East and I think they will effectively prove their point.

They are great men in lay retreat work. I would not be surprised to find that they will start that work locally. We have been in it for ten years, but again, we have built nothing to take adequate care of the retreatants. I have pleaded with the Provincial for a house; he has constantly refused permission. No doubt, the Franciscans will be available for mission work and for parish help, especially at week-end. They will very likely swallow up most of the remaining vocations. In brief, I think our work is finished. If the Franciscans do not hurt us too much, perhaps we can drag on our existence here, but I think it will be very difficult. The men are without heart now. We have seen one Community after another come into the Archdiocese of Boston. (I have not yet heard of the failure of any of them) and now they come to our very door to taunt us. Undoubtedly, they will succeed, as they are doing the work of God, and He will brook no failure. But why should they not succeed? Since His work should go on, and since we cannot do it, should not a group be invited that will? Please God, it will go on and flourish. The Archbishop is a man of God. He has done great things for the church in the past few years; he undoubtedly will continue in his good work.

If the offer of a college in Boston is still open to us, I think it should be considered. From the investigation made by the Provincial and his assistants, the project seems sound. Father Lane of Notre Dame, together with the Archbishop, went into the proposition thoroughly and found it a safe proposition, to say the least. He made a report to the Provincial; I understand all the members of the Council favored it, except the Provincial, and the matter was closed. I wonder if it would not be well for you, as Superior General and head of the Congregation, to investigate and find out if the Provincial was right in rejecting this opportunity? It seems too bad that there should be a general opinion as to the possibility of success in the East and a deviating opinion, emanating from Notre Dame - just one man's opinion. After all, the Provincial comes here but annually, and spends perhaps three, four or five days. We live here. My contention is that the Provincial does not sufficiently know the situation. In a way, I do not blame him, because the job is too much for one man. He can hardly be expected to know all about the various and far-distant houses of the Congregation. We should have a Provincial, or at least a Vice-Provincial, who could live here, or at least, close by, and deal directly with our local problems as they arise. It is the Commonly-accepted method with other communities, both big and small. Why not with ours? Frankly, I see no progress for Holy Cross until some definite change is made in this regard. We cannot, we will not, advance in the work of Holy Cross, while our Provincial continues to live at Notre Dame. Understand me right - Notre Dame will continue to grow as we all want it to and it has done so in the past; the rest of the Community will stagnate, as we have done here for fourteen years.

The opening in Boston may be offered to some other Community; if it is, then I think our efforts in the East should cease completely. I would be the first to suggest a quiet exodus and return to headquarters to help in the growth and development of Notre Dame. We tried to do something in the East, which not a bad country and where numerous other communities have developed, and we have failed. Let us admit that we have suffered a dire loss, in money, foundations, vocations and everything else, and let us go back to do the only work we can apparently do - build up the great University of Notre Dame. Perhaps Donahue and the rest of us here were all wrong, and have been mistaken down through the past fourteen years. But in holding to this belief, we must admit that many other communities have made the same mistake, though they have profited by it.

This is positively my last letter regarding the two propositions mentioned above; the founding of a college in Boston and the dividing of the Province. I feel that I have done my share in advocating both projects down the years. Any further talk on my part would be extraneous and would only tend to raise my blood pressure, which is already too high. But I have spoken to you frankly this time, because my heart is broken with the coming of this most recent development in Brockton. When, in the name of God, shall we ever rise from our lethargy and get going in a country where so many others have succeeded? Bishop Cassidy, shaking his ruefully, said to one of our missionaries just last week: "I guess there is to be just one Harvard, one Yale and one Notre Dame!" And perhaps he is right. If this is to be the case, then why bother about anything else for Holy Cross? Let us go back there, to Notre Dame, live and die there, and Notre Dame will still wax strong - I hope!

Respectfully your son in Holy Cross

Signed: Thomas C. Duffy, c.s.c.

Things happened much faster, I can attest, than Father Thomas Duffy would ever have imagined. Fortunately, they were things that went beyond what he had thought could happen. Father Albert Cousineau, the Superior General, realizing what possibilities were available to Holy Cross in the East and realizing what hierarchical support that was latent in that sector of Massachusetts and what talent and energy the Holy Cross Fathers had working for them, established the Eastern Vice Province of Holy Cross Priests.

It should be noted that Father Thomas Steiner and his Assistant, Father Howard Kenna, were aboard a boat for a visit to a meeting in South America when this action took place. Neither priest was considered Pro-East. So, it was the most expensive trip they ever took when one considers that this action of setting up the Vice Province was done while they were away. The date was May 4, 1948

VINCENTIAN INSTITUTE

When we speak of Vincentian Institute, the name which inevitably follows is that of Father William Charles, pastor of St. Vincent's parish in Albany, New York, and an individual who ties in with Valatie, New York as well. To know the accomplishments of this dedicated priest is to know a zealous and spiritual man who never stopped doing for others and for the Lord.

Father William Charles was a native of Albany, New York, attending public schools in the city, as well as Christian Brothers Academy, St. Mary's College and Seminary in Maryland, the American College, Rome and Dunwoodie Seminary in Yonkers, New York. His boyhood in Albany was spent in St. Patrick's parish.

Ordination came for Father William Charles in June, 1902, by the late Bishop Thomas Burke. He served as assistant pastor at the Cathedral in Albany for 11 subsequent years.

In August of 1913, Father William Charles was named the pastor of St. Vincent

de Paul's parish and immediately he began a program of expansion and development in the parish that seemed never to stop. St. Vincent's was to be the best and most progressive parish in the diocese of Albany. His achievements were not confined to mere expansion of buildings; they flowed over into the education field where he won distinction. His founding of Vincentian Institute in 1917, was the result of his belief in the need of more practical training for youth.

His zeal led to the growth of additional branches of the school, including the technical high school division established at Vincentian in 1935, and the Child-Culture division, or the famous "glass house," sometimes called the greenhouse, which he acquired from the Hawley estate on Madison Avenue and this elementary and kindergarten developed into a nationally noted school. All of the Kiddies wore sun-suits and the Sisters of Mercy wore their white nursing habits and veils to cope with the sun. Outstanding work was done in this division of the Vincentian parish, by the Sisters of Mercy, Albany, New York.

There was great rivalry between Vincentian High School and Christian Brothers Academy and - Father Charles was not an individual interested in second place. He decided to obtain the services of the Brothers of Holy Cross to develop the Boys' division of the school and make Vincentian the top school in the capitol district. The Sisters of Mercy retained control of the Girls' Division of the school and there was unusually good cooperation between the two departments and the two Communities. Each had a representative as a Vice-Principal with a priest as the Principal.

But, backtracking we note that St. Vincent's parish schools would have to be the best to go along with this eagerness to safeguard the mental and moral education of the children of the parish. To make sure that all of his plans and dreams came to fruition, he solicited the aid of his parish-

ioners, many of them noted in the city of Albany's financial circles and civic work. But, the foremost among all of these aides was Mrs. Margaret Brady Farrell, in financially aiding the establishment of a parish grammar school. This school was born in 1917, on the first floor of the building on the corner of Madison Avenue and Ontario St. The first teaching staff included Father William Charles as Principal, and seven Sisters of Mercy. Father Charles was Mrs. Farrell's Spiritual Advisor as well as Pastor and was the recipient of many benefactions.

Believing that the children's Catholic education should not end with the grammar grades, Father Charles decided to continue Vincentian training into the high school years. In order to accomplish this, an apartment house at 773 Madison Avenue was purchased and remodeled in 1921. Father James Hanrahan, later the Superintendent of Schools, was appointed Principal and only lay-teachers taught in the first high school. The first Religious to teach there were: Sisters Berenice and Felix. Both were novices at the time but came to substitute for an ill lay-teacher and they stayed on. Before the new term started, arrangements were made to have the entire faculty composed of Religious. The Sisters of Mercy graciously obliged by supplying a fine staff of teachers.

Almost immediately the enrollment increased and went far beyond expected proportions. This was due, in part, to the permission granted by Bishop Gibbons for students from other parishes in the diocese to attend Vincentian. They came not only from Albany but from as far away as Schenectady and other points east, north and south of Albany.

The matter of enrollment did not prove to be a problem because Father Charles had added another floor to the grammar school and while some questioned the wisdom of such an addition - it was not long before they appreciated the foresight of their pastor. 1925 saw the first graduation ceremony at Vincentian and the celebrations were not confined to one evening but went on for a week.

It was memorable as well because three of the graduates garnered Albany County scholarships and started their Alma Mater on a series of Scholarship winning graduations. In 1935, V.I. students won eight out of the total fifteen County scholarships and in 1942 again seven were won and - no year passed without V.I. coming up with multiple awards from the State of New York. It was an unusually good school academically as well as athletically and - the students took such pride in acknowledging that they were V.I. students. The old saying was: " You did not go through V.I.; but V.I. went through you! "

It was 1936 when the request for Brothers of Holy Cross went to Notre Dame from Father Charles . Despite the tremendous shortage of Brothers because of the many new openings in various sections of the country; the request was acceded to but only four Brothers were sent because Holy Cross Brothers were not used to the State Regent Educational System existing in New York. The Brothers, in starting out and in getting used to this new system took over the freshman and sophomore classes. The first four men were: Brothers John Baptist, Giles, Joel and Edmund Hunt.

The school developed so rapidly with the coming of the Brothers that in 1937 ten Brothers were needed at V.I., to take care of the very inclusive program of studies at the school. The roll of boys alone had leapt to 350. It continued to rise and in 1937, with 500 students enrolled, 14 Brothers were assigned to Albany. The Girls' department continued the same meteoric rise.

We have dealt with material accomplishments at V.I., but equally important were the spiritual opportunities which Vincentian gave over the years. One of the great traditions was the daily visit to the Grotto by the students who made the momentary stop for prayer before class. The strength of the tradition was shown with graduates returning to the Grotto when it came time to exchange marriage vows. Vincentian was one of the first high schools to have student retreats for the students. Nothing was spared by the pastor in expanding and

cooperating with his Religious faculty to make it the finest institution in the capitol area and beyond.

There is no doubt but that anyone who spent four years at Vincentian High would profit by it. And, a tremendous debt of gratitude was owed to its Founder, Father William Charles, and the magnificent work that was done for education within the city of Albany. This gratitude was expressed jointly by the Sisters of Mercy as well as the Brothers of Holy Cross - because the cooperation was such that one would hardly believe that two different Religious Communities were operating the school. The friendships made while on the faculty at V.I., between teachers continue in many instances to this day. Nothing was slighted in this school. The word of the pastor was - work to be the best and this happened! Oratory and Declamation found a national winner in the person of John Mounteer in 1945, winning the title in New York City and doing a masterful job. When it came to Rifle competition National titles were won in 1945 and in 1942 as well. In Football the greatest city rivalry was between C.B.A. and V.I. Bragging rights in the city resulted from the outcome of this game and V.I. had loads to brag about. Then too, their Musical shows under the direction of Brother Pierre Schu were shows that seemed to be put on by individuals far beyond high school age. They were professionally done.

It was hard to believe that a school could develop a student body, by 1945 that was fifteen times greater than it was in 1921. Our early Holy Cross Missioners on their way to Notre Dame back in the 1840's, would not have realized that this stop-over of theirs in Albany, N.Y., would be the sight of a very successful foundation one hundred years later. It was not a long walk from Vincentian, down Madison Avenue to the river front of the Hudson River, where these Holy Cross pioneers stopped.

The people of St. Vincent's parish were exemplary in backing the school and they made no secret of their pride in parish and school activities. And,

Mrs. Brady Farrell was one of the largest contributors to the parish - as well to every Catholic institution in the city of Albany. She was rewarded with the title of a Papal Countess and was permitted a private chapel at her home in Valatie, New York, where she summered. It was an honor well deserved for Mrs. Brady Farrell spent most of her time looking for causes that needed assistance and her monies were expended in their behalf. Father William Charles was her Spiritual Director and was in a position to advise her on the various benefactions made to all of these Religious and civic causes. It so happened that the Brothers of Holy Cross were to benefit from her charity as well and in a rather hasty manner - with three sentences being used. It was a very short dialogue that saw the summer home and estate turned over as a permanent foundation in the East.

It was at Vincentian High that Father Patrick Peyton, c.s.c., began his Apostolate of the Family Rosary. The girls in the Business Department, as well as the Sisters of Mercy aided much in the early days of the movement in assisting with the typing and the mailing of literature for Father. Father Pat was the chaplain for the Brothers of Holy Cross, in Albany, when inspired to begin his Crusade Movement with its many seemingly miraculous aspects.

THE CHURCH OF ST. VINCENT DE PAUL
921 Madison Avenue
Albany, New York

The evening of May 9, 1935, the Very Reverend James W. Donahue, c.s.c., Superior General, and Brother Lambert, c.s.c., General Secretary, General Treasurer and Econome, arrived in Albany and proceeded to St. Vincent's Rectory, to enjoy the hospitality of the Reverend William R. Charles, Pastor of St. Vincent. They were in Albany to find, if possible, a house which might serve as a postulate for the Brothers.

Father Charles told his visitors that he would take them the next day to a house and farm not far from Albany near Rensselaer. This was his intention as he feared there was no hope for the Farrell Farm. Mrs. Brady Farrell had informed him that she had offered it to the Institute for the Blind.

The next evening after showing the Brothers' house to his guests they went to the parish Rectory. Father Charles excused himself that he might visit his school. Father General and Brother Lambert told Father Charles not to worry about them as they had their Hour of Adoration to make. They went to the Dominican Convent of Adoration on Madison Avenue, not far from St. Vincent's Church. The Hour of Adoration began at 9:50 and ended at 10:50 p.m.

Hardly had Father Charles arrived at the school when he was informed over the phone by Mrs. Farrell that the plan to turn over her farm to the blind had fallen through and that the farm would be put up for sale at noon.

He said: " The Superior General of Holy Cross would like to borrow your farm for the Congregation of Holy Cross for the summer. He arrived last night. "

" O well, he may borrow it then. " replied Mrs. Farrell.

" Then why not give it to him? " suggested Father Charles.

" I might as well, " said Mrs. Farrell. " So be it! "

Without informing Father Donahue or Brother Lambert of what had happened Father Charles took them in Father Kenneth Doyle's car, (Father K. Doyle, curate at Schenectady -) with Father Doyle driving, to Mrs. Brady Farrell's farm which was reached about 2:00 p.m. Turning the key in the door of the house, Father Charles insisted on Father Donahue opening it and entering first. Then he said, " I wanted you to be the first to enter your Novitiate. It is yours. Mrs. Farrell gave it to you last night. "

May 10th, Feast of St. Antoninus, 1935.

First Eastern Holy Cross Community Opened At Valatie; Facilities For 100

NINE STUDENTS NOW ENROLLED

Course Prepares Boys For Work In The Brotherhood

By Edna M. Burnell

A recent small newspaper clipping, noting simply the fact that a number of young men had arrived at St. Joseph of Holy Cross, Valatie, there to enter a life consecrated to Holy Work, inspired my visit to that community this week.

No more reverence-inspiring sound could have greeted my ears than the strains of stately Gregorian chants, intoned by serious, youthful voices, which came strongly from an upper room. Brother Donard, C. S. C., Superior, greeted me cordially, and I learned much of the reverent hopes and plans of this new House, which had been presented to the Order by Mrs. M. Brady Farrell, of New York.

In a cheerful, upper floor room, which is the Faculty recreation room, Brother Donard explained, simply and sincerely, the plan and purpose behind the establishment of this, the first Community House of St. Joseph of Holy Cross, in the East.

The house itself, three miles north of Valatie, is spacious and cheerful, newly decorated and rapidly approaching entire satisfaction to its Holy purpose, implying in its sunny simplicity a complete comfort which should go far toward the realization of the purpose to which it is dedicated.

Brother Donard, C. S. C., youthful Superior of the Community, is a native of Omaha, Nebraska, and is of Czechoslovakian descent. His parents were pioneers of the West, arriving on that virgin soil in ox-carts, making their home in Nebraska, there to remain. The young man, his life consecrated to the Brotherhood of Holy Cross, spent the past six years at the Juniorate at Watertown, Wisconsin, coming to Valatie from that House, which is similar in intent to the more recently established Community here.

A man of genial, understanding personality, youthful enough to understand the ways of youth, Brother Donard would seem to be admirably suited to the work he has undertaken in the Community.

VIEWS OF NEW HOLY CROSS HOUSE



East Front and
South Side
Views of New
Catholic
Institution
Near Valatie

Another View of
New School
Showing at Left,
Part of the
Plain But Pretty
Chapel



VALATIE, N. Y., FRIDAY, FEB. 14, 1936

This property that was turned over so graciously by Mrs. Brady Farrell comprised 190 acres of land, situated 17 miles south of Albany and 3 miles north of Valatie on the Albany Post Road. The land with all of the buildings was a most inspiring gift and fitted perfectly into the plans and dreams of Father James Donahue for the Brothers of Holy Cross in the East.

The property under the title of: St. Joseph of Holy Cross was incorporated on Dec. 12, 1935, and legally known from then on as: " The Congregation of Holy Cross in the State of New York. " The officers were:

Very Reverend James W. Donahue, Superior General
 Rev. John P. Whelly, c.s.c., Chaplain
 Rev. Brother Donard Proskovec, c.s.c., Director
 Rev. Brother John Baptist, c.s.c., Director of Vincentian High
 Rev. Brother Marcus, c.s.c.
 Rev. Brother Armin Demute, c.s.c.
 Rev. Brother Lambert, c.s.c., General Treasurer

One moves backward to catch up on the proceedings of the first pioneers at St. Joseph of Holy Cross, after they arrived on the scene. Brother Donard Proskovec, a Science graduate of Notre Dame University and a native of Nebraska, was assigned as the first Director of this foundation. Despite impaired health, Brother Donard threw himself wholeheartedly into establishing this new house and despite his suffering maintained an exemplary life of cheerfulness and optimism. It was less than eight months later on March 21, 1936, on the feast of St. Donard, he was called to his eternal reward. His passing left an indelible lesson of sacrifice as well as sadness on the small band of postulants that had already entered the house. Brother Claude Hartmann received the assignment to temporarily fill in until a permanent Director was assigned.

The very first postulant came from Connecticut, in the person of Edward Lacas, presently Brother Rudolph Lacas and residing in Waterbury, Connecticut. Alfred Hale, later Brother Manuel, was the second postulant and he died a few years ago in Community.

It was six months before Brother Jude Costello received his assigned task to relieve Brother Claude so that the latter could take up his newly appointed obedience as steward of the new Novitiate at North Dartmouth, Massachusetts.

Since its founding, the Eastern Juniorate began to develop and grow. It was due to a steady increase of candidates entering the Juniorate, a new and well-equipped building had to be erected for their use; two years later. A complete high school program was offered, to allow the candidates to enter after completing the eighth grade. A small gymnasium was fashioned from one of the barns - giving the postulants an opportunity to develop their abilities in sports as well as affording a healthful recreation spot - especially on days with inclement weather.

The eastern Juniorate drew its candidates from the eastern seaboard as far west as Pittsburgh, Pa. After finishing their term at Valatie, N.Y., all candidates entered their Novitiate training at Our Lady of Holy Cross Novitiate, North Dartmouth, Mass. In the first fifteen year period of existence, about one hundred and fifty candidates entered from the Eastern Juniorate.

As told by the Chronicler of St. Joseph of Holy Cross - " gone forever seemed the days when, opening a new house, the members of the Congregation in America were not confronted with Indians, and by the necessity of overcoming obstacles natural to untamed lands. "

Looking at this house from the outside, one finds a beautiful location, with the Catskill Mountains literally in our back yard. Stately trees, beautiful shrubbery, hedges, everything to make for pleasant surroundings. Across the highway separating the property one finds farm buildings, hay barns, ice-house, garages, implement sheds and a barn to accommodate 25 cows.

The postulants home was fronted with hedges, up to the front entrance and the building was Colonial in architecture. Entering, one was struck with the beauty

of the home, a mansion in the country, freshly painted and put into top condition by Mrs. Brady Farrell, because of the proposed gift to the Blind, prior to her approval of the transfer to Holy Cross. Polished hardwood floors, large fireplaces in most rooms, screened porches, and just enough furniture to give all of it a homelike appearance.

The greatest joy for the Community was the Chapel, beautiful in its simplicity and able to accommodate about 40. It had beamed ceilings, woodwork in mahogany, with gothic shaped windows, already with some chapel furniture installed, gave the little chapel a monastic appearance with rural charm. It was Mrs. Brady Farrell's pride and joy because it came into existence because of a very special honor bestowed personally on her by the Pope: the title of Papal Countess.

With the establishment of the Juniorate at Valatie, the Novitiate at North Dartmouth, the purchase of - and the erection of the seminary at No. Easton, Coyle High School in Taunton, as well as the opening of Vincentian High in Albany, New York - it seemed that the work of Father James Donahue in establishing the East was over with. But, we should mention that Father William Charles had a beautiful strip of land in Albany's suburb, called Karlsfeld, named after him, which he wished to give to the Community for the establishment of a College to be operated by the Holy Cross Fathers. The offer contained the provision that if the Community did not feel the property suitable - then other property could be purchased for the college.

Father James Burns, the Provincial, and Father Steiner, as well as Father Donahue visited the site and thought it quite a beautiful strip of land in a very desirable location - being near the capitol city of New York; but that old argument reared itself again: it would hurt Notre Dame. Father Mulcaire had raised the question in the Chapter about financing this Eastern Province that was taking great form and - he again reiterated that one third of the students at Notre

Dame came from the eastern coast area, principally from Boston, New York and Philadelphia. The property offer and proposed school was turned down. Later on, the Seminary, Mater Christi, was built on the property at Karlsfeld and the Franciscan Fathers opened the college, Siena, at Loudonville. A small but very successful college that serves the mid-area of New York State quite well. And - Holy Cross passed up another wonderful proposal.

While Father Donahue was not living when expansion came to Valatie, New York, it was imperative that the East have a Novitiate of its own, once the Vice-Provinces were erected for it seemed only natural that the Status of Province was soon to follow. So, again, it was a matter of looking for a suitable site for an establishment. This task was left for Brother Ephrem O'Dwyer, the first Provincial in the East. It was his desire to keep the novices in their own general area of the country, at least for their Formation period. He took on himself the task of looking for property in Dutchess and Columbia Counties but nothing seemed to measure up despite some of the properties found by Father Francis X. Quinn, c.s.c, chaplain at Valatie, who took on new life anytime that the Community was looking for property. Places looked at were at Great Barrington, Ashley Falls, Chatham, etc. Brother Donatus Schmitz, Provincial of the Midwest Province, and a former Superior at St. Joseph of Holy Cross, Valatie, N.Y., mentioned that if he were Provincial he would use Fox Hill, one section of the Valatie property. Why look when he had 190 acres of beautiful property situated between the Catskill Mts. in the back and the Berkshire Hills in the front. Immediately the suggestion was taken up and acted upon.

A Novitiate building was built, capable of housing 90 novices and there were 35 novices in the first Novitiate class on the completion of the building. Bishop Edward Maginn, agreed to give the habit to this first class at St. Vincent's parish church because the chapel was not yet ready for use at Valatie. The novices were transported to Albany for the ceremony and returned by bus with guests received at Valatie after the habit ceremony.

Those receiving the habit of Holy Cross were:

Brothers :

Marvin Sawner
Richard Stenger
Thomas Gorman
Donald Coleman
Robert Falcone
Ralph Simonetti
John Hanes
Carl Winters
Edward Simon
Edward Quintal
Philip Popielski
Frédéric McAuley
James Rio
Jeremiah Kenney

Sean Turley
Terrence Kendall
Francis Adinolfi
James Hyska
Dominic Del Conte
Thomas Meany
Edward Zdrowski
Charles Cote
David De Thomas
Richard Judd
John Collins
Joseph Iannone
Thomas Kane
James DeTemple
Edward Boyer
Robert Connell

- 30

The 30 novices lost five candidates during the novitiate year, with 23 taking Finals Vows at the completion of their prescribed time and 9 of the Religious celebrating their Silver Jubilees in 1984, with three more of the class being ordained priests for various dioceses.

Brother Maurus O'Malley was named the first Novice Master at Valatie and he was ably assisted by Brother Peter Goodman who did yeoman service in conducting the Theology classes and handling the work programs. Brother Edward Sniatecki the Province Vocation Recruiter was also on the staff at Valatie and did many years of service handling all of the correspondence connected with vocations to the Brothers of the Province. There were a number of fine Religious assigned to Valatie who aided greatly in keeping the Novitiate in good working order:

Brother John Berchmans, Brother Thomas Neil, Brother Lellis Brannigan, Brother Chrysostom Ryan, Brother Kilian Byrne among them.

The Novitiate itself continued to be used until 1970 when an Interprovince Novitiate was used at Bennington, Vermont. In 1979 another new novitiate was opened in Waterford, New York, outside of Albany, when the building at Bennington, Vermont, was sold. The latter continues to be used at this writing.

The fifty year period that we cover in this paper seems to just skim over some very important work that was done by the Congregation in the East. And the work of some individuals in Community is lightly written about. But the dream of Father James W. Donahue and his work in setting up the various institutions of which I write did noble work in spreading the name of Holy Cross through Massachusetts and New York areas. So many dedicated Holy Cross members played important roles in directing these institutions and it is a shame that all of their names and works cannot be listed. But their work is known to God and their reward will be just and appropriate. And, our Historical Conference may deal with their work again - more fully.

There is no animosity or hard feelings, as mentioned at the beginning of this paper because of the differences of opinion among those who were fearful that the one great work of Holy Cross, Notre Dame University, would be hurt with expansion. It can be explained, perhaps easily enough, that there are people in Communities who have visions and - fortunately the charisma that they have is sufficient to lead others to share those dreams and bring them to reality. Father James Donahue was able to do that because of the many fine leaders in the Eastern Provinces who shared that same dream.

38.

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