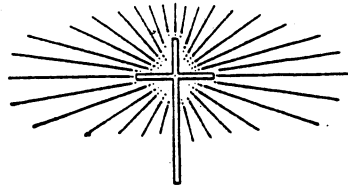


# Certificate of Baptism



Church of

*St. John the Evangelist*  
*Concord, N. H.*

This is to Certify

That *John Thomas Sullivan*  
 Child of *Timothy Joseph Sullivan*  
 and *Nora Collins*  
 born in *Concord, N. H.* on the

*4<sup>th</sup>* day of *January* *1917* was Baptized  
 on the *28<sup>th</sup>* day of *January* *1917*

According to the Rite of the Roman Catholic Church

by the Rev. *Thomas M. O'Leary*  
 the Sponsors being *George F. Clark*  
 and *Anna Euphemia Bourne* as appears from  
 the Baptismal Register of this Church.

Dated *September 8, 1936*

*Rt. Rev. Magr. J. S. Buckley* Pastor  
*P. J. H.*

# MARRIAGE CERTIFICATE.

PRO-CATHEDRAL, SKIBBEREN.

Date of Marriage, 13<sup>th</sup> July 1909

NAME OF HUSBAND. <i>Demot Kelly</i>	NAMES OF WITNESSES. <i>James Kelly</i> <i>John Kelly</i>	THE MARRIAGE CEREMONY WAS PERFORMED BY THE REV. <i>J. O'Hea, P.C.</i>
NAME OF WIFE. <i>John Kelly</i>		

I, the undersigned, hereby certify that the foregoing has been faithfully copied from the Marriage Register of the above Church on this 14<sup>th</sup> day of July 1909

*John Keegan, Act.*

ST. JOHN THE EVANGELIST RECTORY  
72 SOUTH MAIN STREET  
CONCORD NEW HAMPSHIRE

This is to certify that John Thomas Sullivan, child of Timothy Joseph Sullivan and Mora Collins, received the Sacrament of Confirmation in the Church of St. John the Evangelist, Concord New Hampshire, April 9, 1929, administered by the Most Reverend George Albert Guertin, late Bishop of Manchester.

Dated: September 9, 1936.

Signed: *Rt. Rev. Msgr. J. S. Buckley O.R.*  
*P.J.K.*

Rt. Rev. Philip J. Gallagher  
Mt. St. Mary Seminary  
Emmitsburg, Md.

Dear Monsignor Gallagher:

Answering your letter of April 24, I am pleased to authorize the promotion to Major Orders of Mr. John T. Sullivan.

I enclose a Dimissorial letter for Subdiaconate and Diaconate.

Mr. Arthur Dunnigan has been interested in securing adoption here. I have not encouraged him as his ability has been questioned, nor does he know that I am making further enquiry about him.

On the basis of your observation of him during the past two years, would you kindly give me in confidence an estimate of his prospective worth, his qualifications from the point of view of his religious and moral character, his intellectual ability and devotion to duty and study, his attitude toward rule and discipline, in a word his fitness for hard priestly work in a largely rural diocese like Manchester where Assistant labors as such during 16 or 17 years.

Faithfully yours in Dno.

BISHOP OF MANCHESTER.

April 28, 1941



SEMINARIUM  
SANCTAE MARIAE AD MONTES  
APUD EMMITSBURGUM IN MARYLANDIA

5816

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FORMULA PROFESSIONIS FIDEI ET IURISIURANDI  
CODICE IURIS CANONICI PRAESCRIPTA OMNI-  
BUS PROMOVENDIS AD ORDINEM  
SUBDIACONATUS.

---

PROFESSIO ORTHODOXA FIDEI  
IUXTA FORMAM A SUMMIS PONTIFICIBUS PIO IV  
ET PIO IX PRAESCRIPAM

---

Ego Joannes Thomas

Sullivan

firma fide credo et profiteor omnia et singula, quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei Unigenitum. Et ex Patre natum, ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. Et incarnatus est de Spiritu

Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi iuxta unanimem consensum Patrum, accipiam et interpretabor.

Profeor quoque septem esse vere et proprie Sacramenta novae legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Poenitentiam, Extremam Unctionem, Ordinem et Matrimonium; illaque gratiam conferre, et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae Catholicae ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula quae de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profeor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae Sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in Corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constante teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iu-

vari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistram agnosco, Romanoque Pontifici beati Petri Apostolorum Principis successori ac Iesu Christi Vicario veram obedientiam spondeo ac iuro.

Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profeor, simulque contraria omnia, atque haereses quascunque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profeor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum, constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis seu illis, quorum cura ad me in munere meo spectabit, teneri et doceri et praedicari, quantum in me erit, curaturum, ego

idem N. *Johannes Thomas*

*Sudhian*

spondeo, voveo ac iuro. Sic me Deus adjuvet, et haec sancta Dei Evangelia.

FORMULA IURISIURANDI ADVERSUS  
MODERNISMUM

5818

(S Offic. Mar. 22, 1918)

Ego Joannes Thomas  
Sullivan

firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est per visibilia creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor, Secundo, externa revelationis argumenta, hoc est facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortae christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicae hierarchiae principem ejusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxes Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsae tradito ab Eaque fideli-

ter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto: certissime teneo ac sincere profiteor, Fidem non esse coecum sensum religionis e latebris subconscientiae erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

Me etiam, qua par est, reverentia, subiicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pascendi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse.—Damno quoque ac reiicio eorum sententiam, qui dicunt, christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur.—Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis post-



habitis, rationalistarum commentis inhaeret, et critice textus velut unicam supremamque regulam, haud minus licentur quam temere amplectitur.—Sententiam praeterea illorum reiicio qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem unius cuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari.—In universum denique me alienissimum ab errore profiteor, quo modernistae tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum;

hominum nempe sua industria, solertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo, quod est, fuit eritque semper in episcopatus ab Apostolis successione;<sup>1</sup> non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut nunquam aliter credatur, nunquam aliter intelligatur absoluta et immutabilis veritas ab initio per Apostolis praedicata.<sup>2</sup>

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adiuvet et haec sancta Dei Evangelia.

1 Iren, 4, c. 26.

2 Proeser, c. 28.

*Joannes Thomas Sullivan*

*Diocesis Manchesteriensis*

Professione fidei praescripta emissa, hoc iuramentum editum et subscriptum est

coram me die 19<sup>a</sup> mensis Maii anni 1941

*Philippus J. Gallagher*

Rector Seminarii Sanctae Mariae ad Montes  
Apud Emmitsburgum in Marylandia

MICHAEL JOSEPHUS CURLEY  
DEI ET APOSTOLICAE SEDIS GRATIA,  
ARCHIEPISCOPUS BALTIMORENSIS.

Universis Praesentes Litteras Inspecturis Salutem et Benedictionem in Domino.

Fidem facimus et testamur in Collegii Ecclesia

die 22a Mensis Maii A.D. 1941

Sacram Ordinationem celebrantem

Eugenium J. McGuinness, Ep. Raleighiensem

dilectum Nobis

in Christo Joannem T. Sullivan

Dioecesis

Manchesteriensis

examinatum, approbatum idoneumque repertum et ab Ordinario

suo rite dimissum ad Subdiaconatum

juxta S.R.E. ritum et

servata forma S. C. Tridentini in Domino promovisse.

Datum Emmitsburgi Sub Signo Sigilloque Rectoris Seminarii Sanctae Mariae ad Montes

Emmitsburgensis die

22a

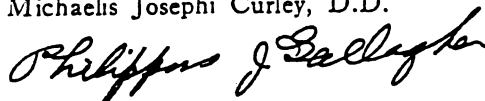
mensis

Maii

A.D. 1941

De Mandato Illmi. et Revmi. Archiepiscopi

Michaelis Josephi Curley, D.D.



Rector Semii Stae Mariae ad Montes  
Emmitsburgi in Marylandia.

Mount Saint Mary's Seminary  
Emmitsburg, Maryland

May 23, 1941

Most Reverend John B. Peterson, D.D.,  
145 Lowell St., Manchester, N.H.

Your Excellency:

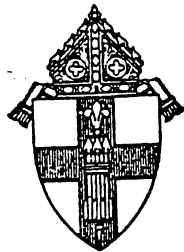
I am enclosing the following documents relating to Mr. John T. Sullivan: Profession of Faith, Oath against Modernism, Declaration of Free Will, and Litterae Ordinis to Subdiaconate.

With expressions of esteem, I am  
Sincerely yours in Christ,

*Philip J. Gallagher*

Rector

DIOCESE OF



MANCHESTER

August 20, 19 41

Dear Reverend Father:

Holy Church permits me to promote to Sacred Orders only those of whose fitness I am by positive evidence morally certain (Can. 973-3).

For this evidence I must depend not alone upon the seminary but upon the clergy of the parish in which, during the most critical quarter of each year of his preparation, the seminarian dwells. The obligation of the clergy to furnish it is most serious, as the above cited canon declares in echo of the Pauline injunction: "Impose not hands lightly upon any man; neither be partaker of other men's sins."

Zeal for the holy priesthood urges you indeed to foster vocations among the youth of your parish and to seek out these who seem worthy, not by desire alone but by talent, virtue, piety, manly character and good health. While you must encourage such in all charity and prudence, you must discourage anyone deficient in any of these qualities. Your priestly zeal also obliges you in conscience to deter from advancement to the priesthood a seminarian who, however promising he might have been, shows signs of unworthiness of that dignity.

Moreover, our Holy Father, Pope Pius XI, through the Sacred Congregation of the Sacraments in an Instruction of 27 December, 1930, entitled "On the Testing of Candidates before they are Promoted to Orders", made it my duty to require from you a yearly detailed report on the vacation conduct and general worthiness of each seminarian in your parish. The Sacred Congregation has indicated an interrogatory which you are to answer. To answer it satisfactorily you must take counsel with your every Assistant, and even if need be with parishioners of prudence and discretion.

In compliance with this Instruction I request you to send to me before September first your conscientious opinion of the worthiness for the priesthood of

John T. Sullivan

a resident in your parish and a student for this Diocese who is to enter in September the 4th year of ~~Philosophy~~-Theology in the Seminary of Mt. St. Mary

Emmitsburg, Md.

You will please answer specifically each question herein proposed and add also any information which you deem helpful for my guidance.

Faithfully yours in Dno.

+ *John A. Peterson*  
Bp. Manchester

Parish of St. John the Evangelist  
Lowell N. H.

Your Excellency:

In full realization of their importance to Holy Church, I submit the following answers to the interrogatory proposed to me by your Excellency, under direction of the Holy See, concerning

John J. Sullivan  
a seminarian of my parish:

1. Has this seminarian been regular and devout in performing his daily exercises of piety: meditation, assistance at Mass, visits to the Blessed Sacrament, and the recitation of the Rosary?

*Yes*  
*Please see note on last page*  
*Daily*

2. (a) How often does he receive Holy Communion?

(b) and with what devotion?

*Excellent*

3. When he serves Mass or assists in the sanctuary at divine services does he perform his functions attentively and religiously?

*Yes*

4. Is he successful in teaching Christian doctrine during vacation? (If a seminarian has not yet been assigned to the work of catechizing, you must test his liking and ability before he is promoted to Sacred Orders.)

*Has had no opportunity*

5. Has he shown real evidence of prospective zeal and interest in promoting divine worship, in working for the good of souls, and in worthily exercising sacred functions?

*Yes.*

6. To what studies is he especially inclined and does he pursue them diligently?

*I believe he did not have as much time for study.*

7. Does he read irreligious, immoral or vulgar papers, periodicals, or books?

*I do not think he does.*

8. Has he worn a becoming clerical garb during vacation?

*Yes.*

9. (a) Has he associated with persons of poor or doubtful repute, or been on such familiar terms with women, even though they be of good reputation, as to cause surprise, disedification or scandal among the faithful?

*No*

(b) Has he gone to theatres, moving-pictures, race-tracks, or any place of a questionable character?

*No*

10. Is he upright, decent and honest in his conversation?

*Yes.*

11. Has he been the occasion of provoking unfavorable criticism of the Church's officials, doctrine, morals, or precepts?

*No*

12. Has he always conducted himself properly and prudently with boys and girls?

*Yes*

13. (a) Does he show a tendency to laziness or luxury or worldly pleasures?

*No*

(b) Or an inclination to indulge in intoxicants of any kind?

*No*

14. Has he shown charity to all, and obedience and docility toward superiors?

*Yes*

15. (a) What do the people think of his fitness for the priesthood?

*Well*

(b) In church and in his relations with others have they found him pious, grave and prudent?

*Yes.*

16. (a) After prudent investigation (which I hereby direct you in conscience to make) can you assure me that there is in his family no indication of insanity or feeble-mindedness, or of over-indulgence in drink, or of unsavory repute or abnormal traits, or hereditary chronic disease?

one youngest child Edward, 17 yrs of age, in 8<sup>th</sup> grade  
might be classified as feeble-minded - Please see note

(b) In this latter connection are you satisfied that his physical constitution and health give promise of an active and vigorous ministry in which he will be "a worthy dispenser of the divine mysteries, and will strongly promote on earth the kingdom of God"?

Yes

17. Is there any suspicion that he seeks, or is urged by parents or others, to enjoy the clerical life as an easy way to win honors or social standing, to earn money, or to escape what he may deem harder work? (see Can. 2352).

No

18. Are you quite satisfied that his virtue and piety, his past and present mode of life, his behavior during vacation, his avoidance of worldly companions, pursuits and amusements, all point to his worthiness for the Priesthood?

Respectfully submitted,

Yes.  
Joseph P. Donohue Pastor

Additional information:—

John J. Sullivan has been at Camp Gregory during the summer and therefore very conversant with his conduct over only a short period of the vacation. He returned last Saturday. Last night I told him he should procure a letter from Father Ward, the Camp Director. I believe he is inclined to be defensive. On this matter I have given him a talk and is the youngest of eight children - has a defect in speech and cannot learn. However, he is good, likable and serves no trouble in school.

## CAMP GREGORY



CRYSTAL LAKE, GRAY, MAINE

P. O. DRY MILLS, MAINE

Rt. Rev. Msgr. J. S. Buckley V. G. 8/24/41  
 St. John the Evangelist Rectory  
 Concord, N. H.

Dear Monsignor:

At the request of John Sullivan, I am  
 briefly sending you such information as re-  
 quired by the seminary officials regarding  
 the spiritual status of seminarians during  
 the vacation days.

Relative to John, I must say that  
 in all respects he fostered a program truly  
 in keeping with what might be expected  
 of a seminarian. His work here was truly  
 in keeping with the spirit of Catholic action,



## CAMP GREGORY



CRYSTAL LAKE, GRAY, MAINE  
P. O. DRY MILLS, MAINE

if his work with boys is taken into con-  
sideration, and, furthermore, in the matter  
of the sacraments and other devotions per-  
tinent to a seminarian's manual, John  
gave evidence of a real fidelity in this  
respect. Indeed, I attest to the proper  
decorum as exercised by John Sullivan  
while he was under my direction and  
observation at Camp Gregory.

Trusting you will accept my part in  
contributing to <sup>the</sup> evidence which you must  
supply for seminarians coming, under  
your pastoral care, I remain

Yours sincerely in Christ,  
E. F. Ward

MOUNT SAINT MARY'S SEMINARY  
EMMITSBURG, MARYLAND

Class standing of Rev. Mr. John Sullivan  
for the year 1941-42 1st Semester

General average 83 Seminary Discipline Excellent

Theology

Dogmatic Theology	76
Moral Theology	80
Fund. Moral Theology	
Sacred Scripture	87
Eccl. History	
Canon Law	82
Liturgy	
Chant	90
Hebrew	

Philosophy

Intro. to Sac. Scripture  
Psychology  
Ethics  
History of Philosophy  
Logic, etc.  
Sociology  
English  
Latin  
Greek  
Italian  
French  
Eccl. History  
Profane History  
Chant

*Philip J. Gallagher*  
act. Rector

5829

A. L. MACMILLAN, JR., M. D.  
46 PLEASANT STREET  
CONCORD, N. H.

April 9, 1942

His Excellency  
Most Rev. John B. Peterson, D. D.  
Bishop of Manchester  
145 Lowell Street  
Manchester, New Hampshire

Your Excellency:

This is to certify that John Sullivan  
of Concord, New Hampshire has been under my  
observation for his eye condition since  
April 6 and probably will not be able to  
return to work until about April 13 or 14.

I have advised rest, because he has  
developed muscular disability. As far as  
I can foresee, it will not interfere with his  
future plans.

Very sincerely yours,

*Andrew L. MacMillan, Jr., M.D.*  
Andrew L. MacMillan, Jr., M. D.

ALM/h

Mount Saint Mary's Seminary  
Emmitsburg, Maryland

P 2/23

April 20, 1942

Most Reverend John B. Peterson, D.D., Ph.D., LL.D.  
Chancery Office  
145 Lowell Street  
Manchester, New Hampshire.

Dear Bishop Peterson;

I am enclosing the application and papers required for the promotion of the Reverend John T. Sullivan to the Priesthood. We shall have a Retreat at the Seminary in May for the ordinandi.

The Seminary Faculty have expressed the judgment that Mr. Sullivan is a fit candidate for ordination to the Priesthood and as Rector I add my approval to this judgment. He has been regularly attentive to his religious exercises and to the Seminary discipline, and we feel that with God's blessing he will be a good priest.

Thanking you for your friendship and confidence, and with kind personal regards, I am,

Sincerely yours in Christ,

*Philip J. Gallagher*

Acting Rector.

The Very Rev. Philip J. Gallagher, Acting Rector,  
Mount Saint Mary Seminary  
Emmitsburg, Md.

Dear Reverend Father:

I thank you for your letter of April 20, and enclosed documents which clear the way for the ordination of John T. Sullivan, of this Diocese, to the Priesthood.

The ordination will take place here on Saturday, May 30, at 9 A.M. Mr. Sullivan should report here for rehearsal at 7 P.M. Friday, May 29.

Please provide for his canonical examination and retreat, and send in his care certificates that these have been provided. He will present them here on coming for rehearsal.

Thanking you for your good care of him during his preparation, I am,

Faithfully yours in Dno.

BISHOP OF MANCHESTER.

April 24, 1942.

(Litterae Testimoniales)

## MICHAEL JOSEPHUS CURLEY

Miseratione Divina

Et Sanctae Apostolicae Sedis Gratia

Archiepiscopus Baltimorensis



Per praesentes litteras cunctis fidem facimus atque testamur dilectos Nobis in Christo.

Joannem T. Sullivan

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qui ratione commorationis per pusquam sex menses in Seminario Sanctae Mariae ad Montes, Emmitsburgi, Marylandiae, Nostrae Dioecesis, loco, litteris testimonialibus Nostris indigent ut ad ordines promoveri possint, per totum illud tempus ita vitam et mores instituisse, ut, quod sciamus, liberi ab omni censura, et ab omni ordinationis impedimento, e dioecesi nostra disceserint, adeoque ex hac parte nihil obstare, quominus ab Episcopo suo ad Tonsuram, aut Minores Majoresque Ordines rite promoveantur.

In quorum fidem has testimoniales litteras, manu Nostra subscriptas, expediri jussimus.

Datum Baltimoreae, sub signo sigilloque

Nostro, die 7ma mensis Aprilis anni 19 42

De Mandato Rev. <sup>issimo</sup> Dom. Archiepiscopi.

*Jo. M. Melligan*  
Cancellarius

~~100~~  
Mount St. Mary's Seminary  
Emmitsburg, Md. 5835  
April 3, 1942.

His Excellency,  
Most Rev. John B. Peterson, D.D.  
Bishop of Manchester.

Your Excellency:

I, John Thomas Sullivan,  
having completed fourth year  
Theology, and having consulted the  
Rector, Spiritual Director, and  
my confessor about my vocation,  
seriously and of my own free  
will humbly ask to be promoted  
to Priesthood.

Very obediently in Christ,  
John Thomas Sullivan.





5835

SEMINARIUM  
SANCTAE MARIAE AD MONTES  
APUD EMMITSBURGUM IN MARYLANDIA

---

FORMULA PROFESSIONIS FIDEI ET IURISIURANDI  
CODICE IURIS CANONICI PRAESCRIPTA OMNI-  
BUS PROMOVENDIS AD ORDINEM  
SUBDIACONATUS.

---

PROFESSIO ORTHODOXA EX FIDEI  
IUXTA FORMAM A SUMMIS PONTIFICIBUS PIO IV  
ET PIO IX PRAESCRIP TAM

---

Ego Johannes Thomas  
Sullivan

firma fide credo et profiteor omnia et singula, quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei Unigenitum. Et ex Patre natum, ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. Et incarnatus est de Spiritu

Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato: passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi iuxta unanimum consensum Patrum, accipiam et interpretabor.

Profiteor quoque septem esse vere et proprie Sacramenta novae legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Poenitentiam, Extremam Unctionem, Ordinem et Matrimonium; illaque gratiam conferre, et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae Catholicae ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula quae de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae Sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in Corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constante teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iu-

vari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistram agnosco, Romanoque Pontifici beati Petri Apostolorum Principis successori ac Iesu Christi Vicario veram obedientiam spondeo ac iuro.

Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor, simulque contraria omnia, atque haereses quascunque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum, constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis seu illis, quorum cura ad me in munere meo spectabit, teneri et doceri et praedicari, quantum in me erit, curaturum, ego

idem N. Ioannes Thomas  
Sullivan

spondeo, voveo ac iuro. Sic me Deus adiuvet, et haec sancta Dei Evangelia.

FORMULA IURISIURANDI ADVERSUS  
MODERNISMUM

(S Offic. Mar. 22, 1918)

Ego Joannes Thomas  
Sullivan

firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est per visibilia creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor, Secundo, externa revelationis argumenta, hoc est facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortae christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, quum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicae hierarchiae principem ejusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsae tradito ab Eaque fide-

ter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto: certissime teneo ac sincere profiteor, Fidem non esse coecum sensum religionis e latebris subconscientiae erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

Me etiam, qua par est, reverentia, subiicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pascendi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant.—Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse.—Damno quoque ac reiicio eorum sententiam, qui dicunt, christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur.—Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis post-

habitis, rationalistarum commentis inhaeret, et critice textus velut unicam supremamque regulam, haud minus licentur quam temere amplectitur.—Sententiam praeterea illorum reiicio qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem unius cuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari.—In universum denique me alienissimum ab errore profiteor, quo modernistae tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum;

hominum nempe sua industria, solertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo, quod est, fuit eritque semper in episcopatus ab Apostolis successione;<sup>1</sup> non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut nunquam aliter credatur, nunquam aliter intelligatur absoluta et immutabilis veritas ab initio per Apostolis praedicata.<sup>2</sup>

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adiuvet et haec sancta Dei Evangelia.

1 Iren, 4, c. 26.

2 Proescr, c. 28.

*Joannes Thomas Sullivan*

*Manchesteriensis*

Professione fidei praescripta emissa, hoc iuramentum editum et subscriptum est

coram me die *17<sup>o</sup>* mensis *Aprilis* *1942* anni

*Philippos J. Gallagher*

*Demonsiorii Sta. Trinitas ad Montem*

*apud Emmetsburg in Marylandia*

Emmitsburg, Maryland

May 24, 1942.

Most Reverend John B. Peterson, D.D., Ph.D., LL.D.  
Bishop's House  
151 Walnut Street  
Manchester, N.H.

Your Excellency;

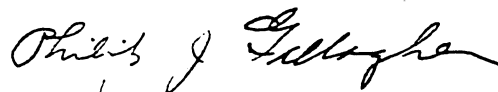
This letter is to recommend the bearer, the Reverend Mr. John T. Sullivan, who will present himself on Saturday as a candidate for ordination to the Priesthood.

The young man is leaving here on Wednesday to report for the rehearsal on Friday. The Canonical examination has been given by the Seminary Faculty and their report is satisfactory. Before leaving, Mr. Sullivan will have completed the prescribed retreat exercises.

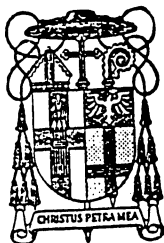
While commending the young man to you, we trust that God will bless him and give success to his efforts in the Diocese of Manchester.

With very best wishes, I am,

Yours sincerely in Christ,



Acting Rector.



**JOANNES**  
Dei et Sanctae Sedis Apostolicae gratia  
**EPISCOPUS MANCHESTERIENSIS**  
ANTISTES URBANUS



Universis et singulis has litteras inspecturis,  
SALUTEM IN DOMINO.

Fidem facimus et testamur, dilectum Nobis in Christo:

*Joannem P. Sullivan*, *Diaconum*  
Diocesis *Manchesteriensis*

examinatum, approbatum, idoneumque repertum, et ab Ordinario suo rite dimissum, in Ordinatione  
habita in Ecclesia Cathedrali Nostra die *XXX* mensis *Maii* 19*42*,  
incidente in *Festum. Sabb. Quat. Temp. Pent.*

a Nobis, Sacram Ordinationem celebrantibus juxta S. R. E. ritum, servatis omnibus servandis, ad  
Ordinem *Presbyteratus*  
in Domino promotum fuisse.

Datum Manchesterii, ex aedibus episcopalibus, sub signo sigilloque Nostro, et Nostri Cancellarii  
chirographo, die *XXX* mensis *Maii* 19*42*.

*+ Joannes Peterson*  
Episcopus Manchesteriensis.

De Mandato Ex.mi et Rev.mi Dni. Episcopi.

*Michael J. Howley*  
v. Cancellarius.

Rev. John T. Sullivan  
166 Rumford St.  
Concord, N. H.

Dear Father Sullivan:

Pending a permanent  
assignment early in July you are hereby  
appointed Assistant to Rev. J. A. McSweeney  
at Holy Angels' Parish, Westville, where  
you will report for duty next Saturday noon  
at the latest.

Faithfully yours in Dno.

BISHOP OF MANCHESTER.

June 8, 1942.

Rev. John Sullivan  
Holy Angels' Church  
Westville, N. H.

Dear Father Sullivan:

You will be relieved of duty at Westville this week and on Friday, February 19, you will report for duty at St. Mary's Parish, Dover, as Second Assistant to Very Rev. Joseph Creeden. I regret having to make this change during Father McSweeney's absence but an urgent need demands it.

Your successor will be Rev. Hubert Mann, Chaplain at the convent of the Sisters of Providence at Portsmouth. I have directed him to report to you on Tuesday, so that you may acquaint him with all details of the parish work. Remain with him long enough to prepare him for Sunday duties and for all that may have to be done until the Pastors return.

Faithfully yours in Dno.

BISHOP OF MANCHESTER

Feb. 15, 1943.



May 5, 1944

The Rev. John Sullivan  
St. Mary's Church  
Dover, N. H.

Reverend dear Father:

I have to inform you that you are hereby transferred from Assistant to the Very Reverend Joseph F. Creeden, P. R., V. F. at St. Mary's Church, Dover, N. H., to Assistant to the Rev. F. J. Maney, at St. Matthew's Church, Whitefield, N. H.

You will be relieved of your duties as Assistant to the Very Reverend Father Creeden Wednesday, May 10, 1944, after morning Mass, and you will report for duty to the Reverend Father Maney, Wednesday, May 10, 1944, before 6:00 P. M.

Praying Almighty God to bless your exercise of the holy ministry in your new assignment, I am

Yours sincerely

Administrator, s.v.

March 7, 1945

Rev. John Sullivan  
St. Matthew's Church  
Whitefield, N. H.

Dear Father Sullivan:

You are hereby appointed Assistant to Reverend Father McDonough,  
Pastor of St. Thomas Aquinas' Parish, Derry. You will report  
to him for duty Thursday, March 15.

With a blessing and prayers for fruitful labors in this new  
field, I remain,

Devotedly yours in Christ.

BISHOP OF MANCHESTER.

Rev. John Sullivan  
St. Thomas Aquinas Church  
Derry, N. H.

Dear Father Sullivan:

You are hereby appointed Assistant to the  
Rev. Maurice Redden, Pastor of St. Patrick's  
Parish, Nashua. You will report to him for  
duty on Friday, October 14.

With most cordial good wishes, I remain

Devotedly yours in Christ.

BISHOP OF MANCHESTER.

October 1, 1945.

SAINT PATRICK'S RECTORY  
220 MAIN STREET  
NASHUA, NEW HAMPSHIRE

Jan. 10, 1946

Most Reverend Matthew F. Brady, D. D.  
151 Walnut St.  
Manchester, N. H.

Your Excellency:

Many thanks for the consideration you have given my letter. I, likewise, have considered your offer for the chaplaincy of the orphanage at Rochester and feel sure that I would rather remain here at St. Patrick's.

I have discussed my case with my pastor, Fr. Redden, and he is more than willing to assist me as far as it is possible. Such being the case, I would like to remain here. However, it is whatever His Excellency thinks best that I would gladly do.

Extending to you my cordial greetings for the New Year and once more apologizing for the quandary into which my last letter has placed His Excellency, I remain

Obediently yours in Christ,

J. P. Sullivan

SAINT PATRICK'S RECTORY  
220 MAIN STREET  
NASHUA, NEW HAMPSHIRE

Dec. 20, 1945

Most Reverend Matthew F. Brady, D.D.  
Bishop of Manchester,  
Manchester, N. H.

Your Excellency:

Fr. Downs has informed me that a letter from my physician, Dr. Rock, be forwarded to you explaining my case. Dr. Rock has assured me that the same will reach you in the very near future.

Realize that this is most embarrassing for me insofar as Nashua is an appointment that many a curate in this diocese would greatly desire. I want you to know, Bishop, that I am most appreciative to you for having favored me with such a grand appointment and am truly sorry that

SAINT PATRICK'S RECTORY  
220 MAIN STREET  
NASHUA, NEW HAMPSHIRE

I am unable to fulfill it. However, to be honest with you, the parishoners of St. Patrick's and myself, I am not physically fit to continue. I am not in anyway registering a complaint against the pastor or the curate, as I have found them most understanding, co-operative and congenial at all times. I am able to continue, that I would desire, but unfortunately, my physical condition does not permit me.

Regretfully knowing what the doctor thinks of my case, and being somewhat fearful of future developments, is the only reason for asking that the advice of my doctor be granted. The spells that I have overcome me have recurred during the last two or three weeks. Such as when I saw you last, but a natural re-

SAINT PATRICK'S RECTORY  
220 MAIN STREET  
NASHUA, NEW HAMPSHIRE

circumstance of disclosing such prompted me not to tell you, hoping that it would blow off and that I could faithfully fulfil till this appointment at Nashua. Yet, in so doing I deceived myself considerably and find myself very nervous and restless. I have explained, as far as I was able, everything to my doctor. Insofar as he advises me to leave Nashua and return to a smaller parish, it would please me very much if I were re-assigned to Berry. This I would decide, if at all possible. It is true, Bishop, I was more than enthused and absorbed in my work while there and enjoyed it so very much.

Bishop, I have tried my level best to explain to you my feelings in this particular matter. Sincerely hope that you will understand me. Apologizing for the incommence, that this might cause you. Dear Sir,

Obediently yours in Christ,  
Rev. J. H. Sullivan

December 21, 1945

Rt. Rev. Bishop Brady  
Manchester, N.H.

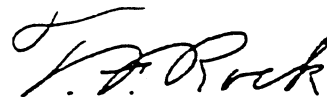
Rev. Bishop Brady;

Father Sullivan requested me to write a report on his physical condition.

Few weeks ago I was called to see Fr. Sullivan, at the time I was busy at St. Joseph's Hospital and Fr. Downs brought him to the hospital. He gave a history of becoming dizzy and falling downstairs. Examination at that time showed nothing except extreme nervousness. An Electrocardiogram taken the same day did not reveal any organic heart condition. Few days ago I saw him at the office and I went into his history rather carefully. I find he was in a serious automobile accident about a year ago and Dr. Daniel Sullivan of Manchester saw him a few times. I talked with Dr. Sullivan but he could not give me much information as I was able to reach him only at his home. Fr Sullivan said he had been well since. While he was at Derry as Curate he was extremely busy with boys and girls of the parish. From what I judged he had classes about every night in the week. Since coming to Nashua he was unable to continue this type of work. I believe this maybe the reason for his extreme nervous condition that I find him in at this time. His reflexes were greatly exaggerated and he has been unable to sleep and wants to be doing things all the while. I talked with Fr. Downs about the situation as he first took Fr. Sullivan to the hospital for me to see him. I suggested to Fr. Downs that a change back to a smaller parish might be the answer to return him to his former health. If this is not possible I would prefer to have him see some Psychiatrist rather than to assume any further responsibility.

With sincere good wishes,

Respectfully yours,





Rev, John T. Sullivan  
St. Patrick's Church  
Nashua, N. H.

Dear Father Sullivan:

I have given long consideration to and have much sympathy for your physical condition. Your Doctor's report and advice suggest a change in conformity with your own desires. Unfortunately it is impossible to return you to your former curacy at Derry. I am in a quandary since I have already granted your request for a change from a country parish and now find that your health will not permit the more exacting labors of a city parish. If a change is still considered necessary from your present appointment, I can offer you the chaplaincy of the orphanage at Rochester. Please let me know your reaction to this possible change?

With most cordial good wishes for all the blessings of the New Year, I remain

Devotedly yours in Christ,

BISHOP OF MANCHESTER.

Jan. 7, 1946.

5852

Dec. 4, 1946.

Very Reverend John W. Sliney, D.C.L., V.F.  
St. Joseph's Church  
Laconia, N. H.

Dear Father Sliney:

The Most Reverend Bishop directs me to inform you that he prefers not to grant permission for priests to speak at Rotary Club meetings.

With best wishes, I am

Sincerely yours

CHANCELLOR

Rev. M. J. Redden, D.D.  
St. Patrick's Church  
Nashua, N. H.

Dear Father Redden:

Sometime ago I ordered your Assistant, Father Sullivan, to get rid of his car and further that he was not to even borrow or drive a car except in an urgent emergency. I informed him that any violation of this order would mean suspension. There were excellent reasons for issuing this order.

I have learned from reliable authority that he is driving a car and furthermore is driving your car. My sole reason for writing this letter is in the eventuality that you are unaware of the order giving Father Sullivan and the serious consequences that any violation of it will entail.

With most cordial good wishes, I remain

Devotedly yours in Christ,

BISHOP OF MANCHESTER.

Aug. 8, 1947.

Information on [redacted] provided for purposes of getting "institutional guardianship", under Chapter 342, Sections 6-14, Revised Laws, as amended in 1947, 128:2

5854

Purposes of Action: (1) To provide protection to [redacted] from further exploitation, undesirable influences, and unstable life; (2) to provide constructive plans for the child she expects; (3) to enable us to get a hospital to admit her for confinement care.

Identifying Data: [redacted], the child of [redacted] and [redacted] was born [redacted] at the Sullivan County Home, Unity, New Hampshire (verified). Her mother died in 1938 in [redacted]. Since then she has been "on her own". She has lived in fourteen or fifteen different places, including the homes of relatives for short periods; in the home of her father and step-mother, in unsupervised boarding and work homes, and in an apartment alone. At present she is living in the home of Mr. and Mrs. [redacted].

[redacted], pending admission to the Florence Crittenton Maternity Home, 10 Perthshire Road, Brighton, Massachusetts. She is pregnant, expecting confinement in January. Her residence is in Sullivan County, probably in Unity. She is Protestant.

Relatives: Her father, [redacted] according to information supplied on [redacted] sister, [redacted] can be reached at [redacted]. From November 1948 to 10/9/49 his whereabouts were said by relatives to be "in a trailer camp near Albany". He remarried about a year after the death of [redacted] mother, and with his second wife spent about a year in Massachusetts. During some of that time, [redacted] was with them but did not get on with her step-mother and was placed out. He returned to Unity, New Hampshire where he was still living in June 1948, but after that went to New York where he is said to be working for an insulation company. There are children by his second marriage.

It is known that he has taken no financial or moral responsibility for [redacted] in the last three years, and it is believed that he has not done so since the death of her mother, except for the short period when she lived in his home.

[redacted] wife of [redacted] she is eighteen years old and was until her marriage a year and a half ago, a problem in the community, having had a life similar to [redacted]. The Claremont District office of the State Department of Public Welfare attempted to supervise her. She became Catholic when she married.

[redacted] is [redacted] maternal grandmother. Her paternal grandmother, [redacted] Unity, died about January 1, 1948.

Mrs. [redacted] Unity, is a paternal aunt; [redacted] of Acene and [redacted] of Unity are paternal uncles.

None of these relatives has shown any consistent interest in [redacted]

Recent Experiences: Because of lack of affection, security, and parental supervision, [redacted] has sought sympathy and affection from people indiscriminately, has not been able to measure up to the standards of some homes she found for herself, and at other times has been exposed to serious danger. No one has had authority to discourage the interest of undesirable associates, or to discourage unsuitable plans made by well-intentioned individuals.

In June 1948, [redacted] was invited to live in the home of [redacted] this was a family of good standards with good intentions toward [redacted], but they were advised against taking her into their home because they had a son near her age. In October 1948, she had to leave this home because she had become sexually involved with the son. The Children's Aid offered care, but the [redacted] passed her on to a family named [redacted]. This family objected to her behavior and sent her to her paternal grandmother, [redacted] Unity.

After a few days in the home of her grandmother, [redacted] at [redacted] of Claremont through her sister. According to statements to us made by [redacted] Father Sullivan, [redacted] relatives, and others, [redacted] assumed responsibility for [redacted] at that point, arranging for her to live in an apartment owned by Mr. and Mrs. [redacted]. Father Sullivan discouraged the interest of our agency.

In August 1949, we learned that [redacted] was pregnant. She had been hospitalized for an attempted abortion at the Claremont Hospital on June 26 where she was treated by Dr. [redacted]. Upon her discharge, she went to Lowell, Massachusetts where, we understand, arrangements were made by Father Sullivan for her to live in the [redacted] home and work at St. John's Hospital. She was to be confined at another Catholic hospital.

About October 1 the [redacted] family, who are Congregationalists, enlisted the interest of Rev. Samuel Young, Pastor of the First Congregational Church of Lowell, in [redacted]. Rev. Young is interested in making arrangements for [redacted] in a Protestant environment, and has applied for her admission to the Florence Crittenton Home.

The Florence Crittenton Home is considering accepting her, but would want authority from her legal guardian, and would want the Children's Aid Society to assume responsibility for care of

and her baby upon their discharge.

The interest and activity of Father Sullivan in this situation was discussed with Rev. James McGreal of the New Hampshire Catholic Charities on August 19. On August 24 the newspaper reported Father Sullivan's transfer to Berlin, New Hampshire. Plans of the Children's Aid Society to start guardianship action have since been discussed with Father Hurley of Bishop Brady's office.

Father Sullivan's interest and activity was made the subject of considerable discussion in Claremont after he had altercations with her relatives in a public place, and with

Reverend John Sullivan  
St. Patrick's Church  
Nashua, N. H.

Dear Father Sullivan:

You are hereby appointed Assistant to the  
Very Reverend Edward Lessard, Pastor of  
St. Mary's Parish, Claremont. You will  
report to him for duty on Tuesday, Nov. 4.

Praying God to grant you every grace in  
this new field of endeavor, I remain

Devotedly yours in Christ,

BISHOP OF MANCHESTER.

November 1, 1947.

Saint Mary's Rectory  
Claremont, New Hampshire  
August 6, 1948

The Most Reverend Matthew F. Brady  
151 Walnut Street  
Manchester, New Hampshire

Your Excellency:

While visiting Father McCarthy in Newport a short time ago, he told me of his talk with Your Excellency relative to the restrictions placed upon me as to the use of a car. He led me to believe that if I wrote Your Excellency, permission to have a car might be given me.

I am writing this letter with the advice, recommendation and approval of Father Gaumont, being prepared most humbly to accept whatever decision Your Excellency thinks best.

Needless to assure Your Excellency I have learned my lesson most painfully and sincerely regret the trouble and inconvenience I have caused Your Excellency and others.

Most obediently,

*Rev. J. T. Sullivan*



5859

CHANCERY OFFICE  
145 LOWELL STREET  
MANCHESTER, NEW HAMPSHIRE

Sept. 6, 1948

Rev. John Sullivan  
St. Mary's Church  
Claremont, N.H.

Dear Father Sullivan:

Because of the excellent recommendations made to His Excellency by some priests regarding your zeal and industry in your parish work, The Most Reverend Bishop directed me to inform you that he would restore your permission to operate an automobile on or around November 1, 1948, if the conditions mentioned by these priests regarding your fine work still prevail.

With every best personal wish, I remain

Sincerely yours in Christ,

Ass't. Chancellor.

1. [REDACTED] 1938
2. Father, Albany, New York (Trailer Camp)
3. [REDACTED]
4. Born [REDACTED] County Home, Unity
5. Address unknown

Last known, c/o [REDACTED]

6. [REDACTED]  
Claremont, New Hampshire, sister; Mrs. [REDACTED]  
[REDACTED] paternal grandmother.

7. [REDACTED] situation became known to us on 5/22/48 upon application of [REDACTED] of Concord, with whom [REDACTED] has lived a year, for foster home placement of [REDACTED]. [REDACTED] then made an independent placement of [REDACTED] in the home of [REDACTED] June 1948. We informed both parties that we could not approve the plan due to the presence of the [REDACTED] only child, an adolescent boy, (b. 8/2/32) in the home. However in October 1948 [REDACTED] appealed to us for help with [REDACTED] had become more demanding and [REDACTED] feared a strong attachment between [REDACTED] and her son, [REDACTED]. [REDACTED] told [REDACTED] and [REDACTED] that she had requested New Hampshire Children's Aid Society to replace [REDACTED]. On 10/15/48 [REDACTED] and [REDACTED] an away and were picked up in Seneca Falls, New York. They appeared in Juvenile Court there on 10/22/48. [REDACTED] brought them back to New Hampshire and without notifying us placed [REDACTED] with [REDACTED]. [REDACTED] had lived with the [REDACTED] when she was seven years of age in Unity, New Hampshire. After her escapade she feared pregnancy and admitted having had sexual relations with [REDACTED]. Nothing developed from this but [REDACTED] refused to have any further contacts of a normal nature with members of the opposite sex. After [REDACTED] had been there two months, [REDACTED] began to complain about her sulkiness, uncooperativeness and general unpleasant manner. On 12/7/48, when I visited [REDACTED] agreed to let us plan for [REDACTED]. On 12/14/48 [REDACTED] informed us that she had sent [REDACTED] to her paternal grandmother, [REDACTED]. (It was also on this date that [REDACTED] a sewer worker, Miss Spillane, was injured in an accident and out of the office for four months). Mrs. [REDACTED] died on 2/23/49. [REDACTED] had remained with her only a few days, as her grandmother was ill. She then stayed with an aunt, Mrs. [REDACTED] State Department of Welfare, Claremont, then learned through Father J. T. Sullivan, St. Mary's Rectory, Claremont that he had contacted [REDACTED] through her sister, [REDACTED] married a Catholic and was receiving religious



August 22, 1949

Rev. John F. Sullivan  
St. Mary's Rectory  
Claremont, New Hampshire

Dear Father Sullivan:

You are hereby appointed assistant to the Very Reverend Patrick E. Walsh, V.F., pastor of St. Kieran's Parish, Berlin, N. H. You will report to him for duty on Tuesday, August 30.

Praying God to grant you every grace for a fruitful ministry in this new assignment, I remain

Devotedly yours in Christ,

BISHOP OF MANCHESTER

# The New Hampshire Children's Aid Society

5863

*President*  
HUNTLEY N. SPAULDING  
*Vice President*  
MRS. ROBERT P. BURROUGHS  
*Treasurer*  
JOHN R. McLANE  
*Assistant Treasurer*  
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RALPH E. LANGDELL

INCORPORATED 1914  
*Office, 170 Lowell St., Manchester, N. H.*  
Phone 5-6461

*Executive Secretary*  
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*Assistant Executive Secretary*  
*for*  
*Public Relations and Finance*  
ROLLO A. BARNES  
*Psychotherapist*  
ROBERT A. YOUNG, Ed. D.  
*Psychologist*  
RUTH WASHBURN, Ph. D.  
*Chairman of Medical Advisory Committee*  
COLIN C. STEWART, M. D.

December 14, 1949

Rev. Michael J. Hurley, Chancellor  
St. Joseph's Cathedral  
145 Lowell Street  
Manchester, New Hampshire

My dear Father Hurley:

Since we discussed the situation of [REDACTED] with you there have been more rapid developments than we anticipated.

Our petition for guardianship of [REDACTED] was granted by the Sullivan County Probate Court on November 16.

In the meantime [REDACTED] was admitted to the Florence Crittenton Home on 10-14-49 and on 10-27-49 was delivered of a premature baby, [REDACTED] weighing 2 pounds  $4\frac{1}{2}$  ounces. Both [REDACTED] and the baby were in serious condition. [REDACTED] made a good recovery and was discharged to our care on December 9. For some time it seemed unlikely that the baby would survive, but the danger point now seems past, although he is still in Massachusetts General Hospital and no time has yet been set for his discharge.

We have been uncertain what the costs would be for [REDACTED] board and confinement care at Florence Crittenton and for the baby's care at Massachusetts General. The bills have just come in, however, and are attached. It seems to us that the incidentals on the Florence Crittenton bill, amounting to \$25.37, could be met by our agency appropriately, leaving a balance of \$160.00.

As Florence Crittenton has an arrangement with Massachusetts General whereby no board is charged for babies referred by the Home, there is a saving of \$408.00. The amount we are asked to pay Florence Crittenton, so that they may pay Massachusetts General, is \$191.85.

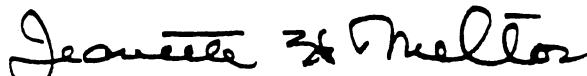
The total amount, then, is \$351.85. I interpret this to cover all expense for [REDACTED] and all expense for [REDACTED] through November 29. There will be an additional bill for the baby when he is discharged from Massachusetts General. We shall let you know the amount at that time, and will inform you then also about the rate of board to be paid in our foster home.

Rev. Michael J. Hurley, Chancellor:

12-14-49

May I extend the season's greetings to you and to Bishop Brady?

Sincerely yours,



(Mrs.) Jeanette H. Melton  
Executive Secretary

JHM:hc

# The New Hampshire Children's Aid Society

5865

*President*  
HUNTLEY N. SPAULDING  
*Vice President*  
S. ROBERT P. BURROUGHS  
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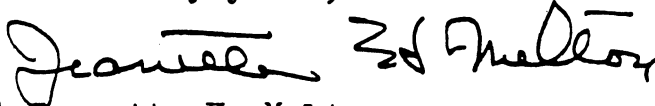
December 20, 1949

Rev. Michael J. Hurley, Chancellor  
St. Joseph's Cathedral  
145 Lowell Street  
Manchester, New Hampshire

My dear Father Hurley:

Thank you very much for arranging  
so promptly for the expenses for the [REDACTED]  
to be covered by Catholic Charities. I  
have written an acknowledgment to Father  
McGreal.

Sincerely yours,

  
(Mrs.) Jeanette H. Melton  
Executive Secretary

JHM:hc

St. Kieran's Rectory

Berlin, N. J.

Dec. 20, 1949

Dear Father Hurley:

Enclosed you will find a  
cashier's check amounting to \$357.85.

With very good wish remain,

Sincerely yours,

J. P. Sullivan



# The New Hampshire Children's Aid Society

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HUNTLEY N. SPAULDING

*Vice President*  
ROBERT P. BURROUGHS

*Treasurer*  
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*Chairman of Medical Advisory Committee*  
COLIN C. STEWART, M. D.

January 16, 1950

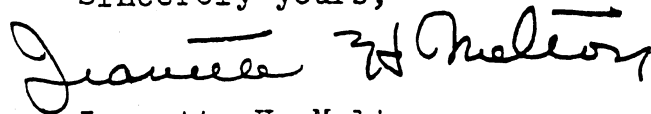
Rev. Michael J. Hurley, Chancellor  
St. Joseph's Cathedral  
145 Lowell Street  
Manchester, New Hampshire

My dear Father Hurley:

I am enclosing the bill submitted to us by Florence Crittenton Maternity Home for care of [REDACTED] at Massachusetts General Hospital from November 29, date of our last payment, through December 31, 1949.

Apparently the baby is still in the hospital, but we received the report that he weighed four pounds about January 1 and was gaining rapidly. We hope to get word soon that he can leave the hospital. It distresses us that these costs are so high.

Sincerely yours,



(Mrs.) Jeanette H. Melton  
Executive Secretary

JHM:hc

# 228.15 - Man. Gen.

5868

St. Kieran's Rectory  
Berlin, N. J.

Jan. 21, 1950

Dear Father Hurley:

In response to your letter of  
this week, enclosed is check as to the  
amount requested.

With every good wish I am

Sincerely yours,

J. T. Sullivan

# 228.15

c  
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y

January 21, 1950

Rev. James R. McGreal  
Diocesan Director  
N.H. Catholic Charities  
136 Lowell Street  
Manchester, New Hampshire

Dear Father McGreal:

Thank you very much for the check  
for \$228.15 for payment of the bill from  
Massachusetts General Hospital to the  
Florence Crittenton Home in the care of  
[REDACTED]

We understand that the child will  
be ready for discharge within a few days,  
so that the rate will be greatly reduced.

Sincerely yours,

(Mrs.) Jeanette H. Melton  
Executive Secretary

JHM:hc