



The Recorder



Newsletter of the New Jersey Catholic Historical Commission

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The Catholic Historian's Handbook by Carl Ganz

The New Jersey Catholic Historical Commission proudly announces the publication of its latest book: *The Catholic Historian's Handbook*. Recognizing that there are a number of amateur historians who can make significant contributions to the field of local Catholic history, the Commission is pleased to offer a guide to assist them in doing just that. Getting started in a local history project is a challenge unto itself, and very different from the history projects that researchers may have done in school. This book was written based on input from the members of both the New Jersey Catholic Historical Commission and the Diocese of Metuchen Historical Records Commission. The goal was to gather in one place all the advice, guidance, and collective experience of the 200-plus combined years of academic service of the members of these commissions. The book's unofficial subtitle, *Everything We Wish We Knew Before Starting Our First Catholic History Project*, is a most apt one as we tried to embody in one short volume all the information, thoughts, insights, suggestions, and knowledge that would have helped us during our first time performing research in this field. Our goal is to allow the amateur historian to benefit from that experience, learning from our mistakes, so that no one wastes time or grows frustrated in their efforts in the field of American Catholic history.

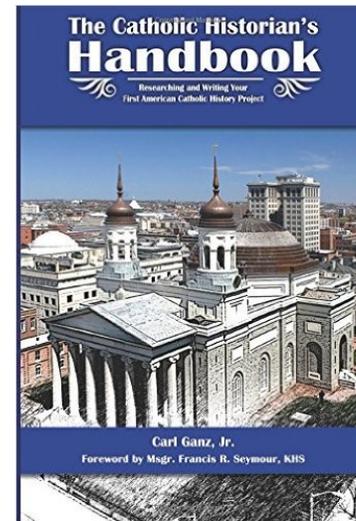
Some of the topics covered are:

What is history? * History vs. hagiography * History vs. myth and folklore * The need for academic objectivity * The dangers of antiquarianism, confirmation bias, and presentism * What is the historical method? * Using archives and primary sources * What is historical contingency? * Approaches to writing history - bottom/up vs. top/down * Sources of information and how to interpret them * Conducting and using oral histories and the dangers of confabulation * Challenges in changing language such as semantic shift and period-specific references * Footnotes/endnotes and proper academic formatting * Writing creative non-fiction * Publishing and preserving your work

This book is available for purchase at Amazon.com here: <http://tinyurl.com/CatholicHistorian> or can be downloaded for free (in PDF format) from the New Jersey Catholic Historical web site here: <http://tinyurl.com/CHHdownload>.

New Jersey's First Catholic Hospitals by Fernanda Perrone

Not everyone may be aware that the oldest continuing general hospital in New Jersey, Hoboken University Medical Center, was founded as the state's first Catholic hospital. St. Mary Hospital (known until 1959 as St. Mary's) was established in 1863 at the height of the Civil War by the Franciscan Sisters of the Poor, a women's religious community from Aachen, Germany. (continued on page 7)



The Commission's newest publication

Inside this issue

King Joseph Bonaparte in Bordentown	2
Bishop O'Connor and the Great War	3
Curley's Corrections	5
Opening of Archives of Church of the Sacred Heart	6
From NJ to the Emerald Isle	8
NJ and Western PA Catholic Historical Societies	9
<i>The Catholic Church in NJ</i>	11
Kennedy's Seton Hall Legacy	12
Parish Historians' Workshop	14
<i>News and Notes</i>	15
Save Our Catholic History!	15

A Note of Thanks

The New Jersey Catholic Historical Commission, under the leadership of Chairman Rev. Msgr. Francis R. Seymour, KHS, wishes to thank the Latin Rite bishops of New Jersey, who are the benefactors of the Commission. We extend our gratitude to:

Archbishop John J. Myers
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Diocese of Camden

Bishop Paul J. Bootkoski
Diocese of Metuchen

Bishop Arthur J. Serratelli
Diocese of Paterson

and

Bishop David M. O'Connell
Diocese of Trenton.



King Joseph Bonaparte in Bordentown by Rev. Edward M. Jawidzik

In the wake of the earth-shaking cataclysm of the Great Revolution in France, there emerged the juggernaut personality of Napoleon Bonaparte, who conquered most of Christendom and codified as law much of the Enlightenment ideas which led to the upheaval. He crowned himself Emperor of the French in 1804. It has been said that except for the Life of Christ, more biographies about Napoleon had been published than about any other person, although this has since been superseded by Lincoln.

His Imperial Majesty believed it was his prerogative to assign positions of power in Europe to his relatives and friends, one of whom was his older brother Joseph, who had been born on January 7, 1768, in French Corsica. Napoleon made him King of Naples, Spain, and the Indies in 1806. His reception in Madrid to empty streets and shuttered windows was disappointing, and he went through the actions of an ineffectual reign. In anticipation of trouble, Joseph began to buy up tracts of land in the by then more peaceful and prosperous New World.

With the fall of his illustrious brother at Waterloo in 1815, Joseph became a persona non grata in Madrid and fled for America. He arrived in New York on August 20, 1815, calling himself the Count of Surveilliers. He brought with him a large cache of diamonds and the income it generated enabled him to live in the royal lifestyle to which he had become accustomed. He rented a house on Ninth Street and Market in Philadelphia, and in 1816 he purchased a 142-acre estate in Bordentown, New Jersey, which now happens to be located in the Catholic Diocese of Trenton. He bought it from Stephen Sayre, but in the name of James Carret, since Joseph was not a US citizen and could not own property. Point Breeze became his primary base of operations.

During his 17-year continuous stay in the fledgling nation, Joseph exhibited his magnificent art collection at Point Breeze and he entertained Mrs. John Quincy Adams, the Marquis de Lafayette, and Henry Clay. He rented a summer home in Watertown, New York, now Fort Drum Army Base; a mansion in today's Hamilton Township, New Jersey, called Bow Hill; and the Dunlop House in Philadelphia from Stephen Girard, and he acquired vast expanses of real estate throughout America's Northeast. The original mansion overlooking the Delaware River burned down in 1820, so Joseph built a new one along what is now Park Street.

Joseph hired many locals to work his estate, which included orchards, crops and floral gardens befitting a king, and he was "the best thing that ever happened to Bordentown," according to local historian and Divine Word Missionaries archivist Andy Cosentino.

During his stay in the region, Joseph attended Mass on Sundays at Saint Joseph's Church, Willing's Alley, Philadelphia. He reportedly was allowed to bring his pet Saint Bernard to Mass with him. It is good to be King! The animal slept through the Eucharistic Liturgy.

As the political situation became more stable and safe across the pond, Joseph, now in his late sixties, felt his age and missed his family and his home continent. He made the first of his return trips to Europe in 1832, and bid his final farewell to America in 1838.

He suffered a serious stroke near London in 1840, and he passed away on July 28, 1844, at Villa Seristori in Florence, Italy, at the age of 76. His mortal remains were eventually entombed at Les Invalides in Paris, or "Napoleon's Tomb," in 1862 near his brother.

In 1847, Point Breeze was sold by Joseph's grandson Joseph, who had inherited it, to Thomas Richards, who conveyed it to Henry Beckett, son of Sir Henry Beckett, the British consul at Philadelphia. He razed the mansion in 1850 because, it is said, of his distaste for anything French, and replaced it with an Italianate villa. (continued on page 3)

King Joseph Bonaparte in Bordentown (continued from page 2)

The Vincentian Fathers of Philadelphia bought the property in 1874 to use as a summer home until 1911 when Harris Hammond (not of the Hammond Organ Company family) bought Point Breeze. The mansion became commonly known as their "Hammond Mansion." After spending a great deal on improvements, he lost everything in the Stock Market Crash of 1929. After being derelict for many years, Point Breeze was bought by the Society of the Divine Word in 1941. In 1947 they opened a seminary for men of junior college age or older interested in a missionary vocation, in those days called "belated vocations." In 1958, the seminary began to welcome high school age students. Because the number of candidates increased (!), a new building was constructed in 1961 with classrooms, a dormitory, and a dining room. In 1968, a gymnasium and auditorium were added. (continued on page 3)

When a disastrous fire on February 2, 1983 burned the Hammond Mansion to the ground, the Society decided to not rebuild the mansion and to close the seminary.

The school for belated vocations of the Divine Word Missionaries began in 1947. There was no separation of the Rector and Principal at that time. The Rector was the head of the school which was directed by the prefect/dean of students. In 1958, the Seminary High School established at Duxbury, Massachusetts, or Mirimar, was transferred to Bordentown. The first Principal, appointed in the late 1960s, was Fr. Donald Sobieski, SVD. In 1970, Fr. Paul Connors, SVD, became the second principal until 1976, when Fr. Raymond Lennon, SVD, became the third principal from 1976 until 1982. Fr. Charles Heskamp, SVD became the fourth and final principal in June, 1982. Divine Word Seminary High School closed in June, 1983. The fire which destroyed the mansion precipitated the closing of the high school.

The Bordentown Divine Word Community was made a residence for retired members and those involved in various apostolates. As of this writing, there are twelve priests and three brothers living at the religious house.

Though now just a memory, and a faint one at that, the Joseph Bonaparte years at Point Breeze provide a notable illustration of a time when Philadelphia and the Delaware Valley were a dynamic center of intellectual and cultural life, exposing European taste to Philadelphia's and New York's guests and patrons.

This is an excerpt from the full article, which can be found here: <http://blogs.shu.edu/njchc/the-recorder/>

The Writings of Bishop John Joseph O'Connor and the Great War

by Alan Delozier, Executive Director

The rationale and ideals behind American entry into World War I were the result of retaliation and national self-interest. This was also a time when the country went on the defensive to protect democracy and its right of free movement in the world. Further, the immediate threat of warfare was coupled with ethical and religious questions of right and wrong, in a more philosophical sense. Europe was the focal point of trench warfare, aerial battles, and naval engagements, which resulted in this continent's having suffered the worst of this fighting which lasted from 1914-18. The main combatants, France, Germany, and Italy, which each possessed a long-standing Catholic presence, and the spiritual and confessional underpinnings of these nations, influenced the interpretation of the bloodshed and the sociopolitical changes afoot.

The combatants on either side, whether Axis Powers or Triple Entente, tended to call this a battle of national borders, but all parties maintained higher ideals and were curious as to whether God was on their side. With the American Expeditionary Forces joining the fray in 1917, those in this predominantly Christian nation were waging a moral crusade along with the aforementioned practical self-interest of keeping the US safe from harm. (continued on page 4)

Bishop O'Connor and the Great War (continued from page 1)

America was no different from other countries as a fervently Protestant nation: the Catholic minority was seen and attempted to make their presence as patriots known even though in many cases these soldiers, sailors, and marines would be fighting alongside or against their relatives, countrymen, and others on the European front. Not only did Catholics in the service and chaplains representing their Church have an interest in the outcome of the Great War but so did the Bishops who were part of the spiritual force under the direction of the Pontiff. Popes Pius X and Benedict XV had to perform a careful balancing act: the faithful existed in large numbers, and oftentimes as a majority force among the belligerent countries, and the popes had to avoid alienating any of them for fear of showing any favoritism that would risk alienating secular leaders in the process. This was no easy task when, for example, the Italian hierarchy emphatically supported the war and made patriotic pronouncements, causing the Catholic Italians to rally to the flag. American President Woodrow Wilson, former Governor of New Jersey, declared that peace was impossible, saw the proposals as no more than a return to prewar arrangements without tackling the situation that had led to fighting, and thus declared war on the enemy.

In terms of treatment from a socio-religious perspective within American borders, Catholics were not looked down on as a faith group per se, but those of German and Italian extraction were often seen as suspect even if their families had been here for generations, or at least this was a perception. In partial response, the National Catholic War Council (NCWC, later to be known as the United States Conference of Catholic Bishops) was founded in 1917 by a contingent of Catholic clergy. Delegates from various dioceses and religious communities worked together to form this organization. Mainly advisory and voluntary, it was an organization that could help with fostering more positive interaction with the secular world. Part of the motivation for this was organizing and preaching to first- and second-generation immigrants who often came from European nations now in combat and who might be perceived as enemies of their new country in some quarters, but showing patriotism and allegiance to the star-spangled banner and the cross became their inspiration. Part of the aim and mission of the NCWC from the start was advocacy on behalf of Catholic interests from all levels along with education, social action, and serving as a liaison with the government. During World War I, the unity of purpose between church and state was especially important in the effort to win the war. The hierarchy communicated with priests and the faithful through meetings and public pronouncements, especially during the war years.

“Bishop O’Connor offered pastorals imploring prayers for peace and a resolution to hostilities at various times during this age of conflict.”

Within New Jersey and most particularly the Diocese of Newark, John O’Connor (1855-1927), Bishop of this See, led the spiritual efforts in this highly diverse geographical area. The American hierarchy, including O’Connor, offered moral and other support to the combatants. When 1916 came and entry of the United States led to further direct involvement, military personnel from New Jersey counted among their numbers many who were parishioners at local parishes in the then Diocese of Newark. Local clergy served as military chaplains, and others remained in their respective parishes and observed the war from afar. Bishop O’Connor offered pastorals imploring prayers for peace and a resolution to hostilities at various times during this age of conflict. He wrote on August 19, 1914, the following missive:

"The disastrous war, now devastating some of the fairest countries of Europe, and the awful loss of life already incurred, not to speak of the consequences which its continuance will necessarily entail to the inhabitants of those unhappy lands, should prompt us, in accordance with the exhortation of Our Holy Father . . . to pray that in His goodness and mercy, He may bring this unhappy strife to an end. It is God alone who can touch the hearts of man with His grace and remove the unhappy causes which brought about this unexpected and disastrous conflict of the Nations. We are all children of the same Father to whom we pray every day that His will may be done on earth as it is in heaven', and the charity of Jesus Christ, our Divine Redeemer, moves us to beg Our Heavenly Father to put an end to this terrible scourge of war and to restore peace and concord to His people. Kindly exhort the members of your congregation to pray earnestly in the privacy of their homes, and invite them to join with you in your church in public prayer for this intention. The Litany of the Saints or any other suitable form of prayer may be used for the purpose—and, until further notice, add to the prayers of the Mass the Collect 'Pro Pace' whenever the Rubrics of the Missal will permit its insertion." (continued on page 5)

Curley's Corrections

by Rev. Augustine J. Curley, O.S.B.

A number of years ago, Martin I. J. Griffin ran a column in his *American Catholic Historical Researches* called "Errors Corrected, or, Griffin's Pillory." In it he pointed out the errors in recently published historical works. Since historical errors are still with us, this column will seek to correct historical errors, misunderstandings, and fuzzy history in recent historical works.

Let me start by correcting one of my own errors. In my article "Newark Abbey" in the *Encyclopedia of New Jersey*, I state that the architect of St. Mary's Church was Patrick Keeley. This is also what is stated on the plaque placed on the facade of the Church when it was added to the National Register of Historic Sites. Brian Regan repeats the error in his wonderful book about Sacred Heart Cathedral, *Gothic Pride*. It was only when, in the entry on St. Mary's on his *New Jersey Churchscape* website, Frank Greenagel questioned the attribution to Patrick Keeley that I went back and examined the sources. I asked a couple of my confreres why we claimed that Patrick Keeley had designed the church. "That's what I have always been told," was the response. In examining various histories published over the years, it was obvious that the attribution to Patrick Keeley was relatively recent. The earlier histories said nothing about an architect, and sometimes even implied that there was no architect, that the workmen-parishioners simply built a church based on some illustrations of European churches.

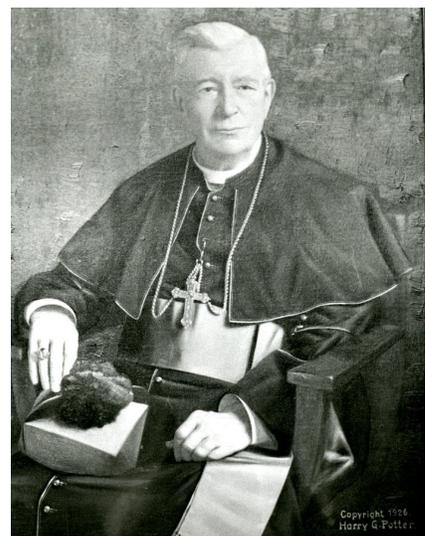
As I sorted through material that had come to the archives from the old business office, I came upon the specifications for the building of the church. These were "according to the accompanying plans, elevations & sections, made by the architects, Edson & Engelbert, N.Y." Henry Engelbert was born about 1826 in Gottenberg, Germany. He was part of the Rundbogenstil, or German Romanesque revival, which sought to emulate the early Church. St. Mary's, one of his early designs, is a basilica-style church which, as much as possible, used local materials, in accordance with the precepts of the movement.

The entry on John Tatham in the *Encyclopedia of New Jersey* identifies him as an Anglican. This is an understandable mistake, since he is buried in the churchyard of St. Mary's Episcopal Church in Burlington. But when he was buried there, it was not yet the cemetery for St. Mary's, but simply a cemetery that he and several others had established as a burial ground for themselves and their families. In fact, Tatham was a Roman Catholic, and at one time an English Benedictine monk. Although he once sued someone for accusing him of being a Papist, he seems to have remained a Catholic, although a closeted one, for his entire life. He is one of the many Catholics who had to practice their faith in a clandestine manner because of the laws restricting the practice of Catholicism in New Jersey.

Anyone who has knowledge of other published historical errors that should be corrected, or has a question about some statement that does not seem right, can e-mail the author at acurley@sbp.org and he will try to determine the truth of the matter.

Bishop O'Connor and the Great War (continued from page 4)

Additional examples produced by Bishop O'Connor include instructions to the clergy and the faithful which follow the theme of encouraging peace. In this vein, there were many prayer services and hopes for world peace. During the course of World War I, further demonstrations of support including the work of the Knights of Columbus, victory gardens to compensate for food shortages, bond rallies, and "Liberty Loans" to help morale and build esprit de corps were found on the home front. Surviving documents written by Bishop O'Connor when the armistice came in 1918 and afterward offered a continuation of prayers, but also saw to the post-war transition for veterans and their families. Also included in the plan was the formation of a War Memorials Commission, and services for the deceased were offered as a means of honor and closure as the prayers for peace would remain for those within the Diocese of Newark and those throughout the world.



Portrait of Bishop O'Connor

Opening of Archives of Church of the Sacred Heart by Sr. Kathleen Rooney, S.S.J.

The Church of the Sacred Heart, South Plainfield, officially opened its archives on June 13, 2015, in a ceremony attended by parishioners, local politicians, and distinguished archivists.

Fr. John Alvarado, pastor, opened this historic event with prayer and a blessing of the archives. Program speakers, Mitzi Hozjan, representing the Diocese of Metuchen Commission for Historical Records, and Dr. Alan Delozier, Seton Hall University Archivist and Executive Director of the New Jersey Catholic Historical Commission, addressed those in attendance about the inestimable value of parish archives and praised Sacred Heart for its commitment to archiving the history of the parish. Mr. Robert Golon, project archivist, gave an overview of the organization and contents of the collection: "The challenges we faced at the beginning of our work were no different than those I've encountered in my previous archival work," said Mr. Golon. The ceremony concluded with South Plainfield Mayor, Matthew Anesh, presenting a Proclamation to the church honoring the occasion.

Robert Golon was assisted by Sr. Kathleen Rooney, S.S.J., and Sr. Nadine Boyle, R.S.M., during the eight years it took to bring the collection to publication and to make it available for public access. "This was a vast undertaking," said Sr. Kathleen, "but we persevered; document by document, certificate by certificate, photo by photo, and we succeeded in having what I believe to be one of the most professional parish archives in the Diocese of Metuchen."

The collection begins in 1901, with the bulk of material dating from 1950 to 2015. By archival measurement, Mr. Golon estimates the size of the collection to be 80 linear feet.

The *Finding Aid* for the archives is located on the parish website, www.churchofthesacredheart.net. The opening displays were available for viewing during the months of June and July. Please contact Sr. Kathleen at 908-756-0633, ext. 142 to access the archives for research purposes.



Church of the Sacred Heart, South Plainfield, official opening of parish archives, June 13, 2015

Standing, from Left: Mitzi Hozjan, Commission for Historical Records, Diocese of Metuchen; Patrick J. Diegnan, Jr., NJ State Assemblyman; Robert Bengivenga, Councilman; Robert Golon, Project Archivist; Matthew Anesh, Mayor; Elizabeth O'Hara, RSM, Delegate for Religious, Metuchen Diocese; Dr. Alan Delozier, Seton Hall University Archivist and Executive Director of the New Jersey Catholic Historical Commission; Fernanda Perrone, Archivist for Rutgers University Special Collections and University Archives.

Seated: Sr. Nadine Boyle, R.S.M., curator; Sr. Kathleen Rooney, S.S.J., Pastoral Associate and curator; Rev. John Paul Alvarado, pastor.

New Jersey's First Catholic Hospitals (continued from page 1)

Originally known as the Sisters of St. Francis of the Poor, the community was founded in 1845 by Frances Schervier, a wealthy young woman who devoted her life to caring for the sick poor. The sisters led austere lives, supported themselves by begging, and treated the poor free of charge. Five years after their 1858 arrival in Cincinnati, the sisters were persuaded by local philanthropists and clergy to come to Hudson County, where mass immigration and industrialization, combined with the privations of wartime, had created a crisis situation. In Hoboken, the sisters set up a small hospital on Meadow (later Park) Street in a converted private home. The following year, 1864, the sisters established another small hospital, St. Francis, in neighboring Jersey City. In 1867, Bishop of New Jersey James Roosevelt Bayley persuaded them to found yet another hospital, St. Michael's in Newark.

From humble beginnings, these three institutions all became important Catholic hospitals. At the same time, the Franciscan Sisters of the Poor continued to found hospitals in New York, the Midwest, and elsewhere.

St. Mary Hospital in Hoboken expanded rapidly during the late nineteenth century. In 1866, the hospital moved to a larger building at its current site on Fourth and Willow Streets. The hospital continued adding buildings until in 1904 it ranked as the largest hospital in New Jersey. In 1916, the facility was completely replaced by a new purpose-built hospital complex. During this period, the hospital was associated with several important events. In 1886, Father Augustus Tolton, the first recognized black priest in the United States, celebrated his first United States Mass at the chapel at St. Mary Hospital. In 1910, while waiting to board an ocean liner on the Hoboken piers, New York mayor William Gaynor was shot by a disgruntled former city employee. He was rushed to St. Mary Hospital where he spent 19 days. During World War I, because of its strategic location, St. Mary was taken over by the U.S. government and became the point of embarkation for almost two million doughboys headed for Europe. The school of nursing, founded in 1918, was reorganized after the war as a two-year program. In 1926, one of the first tuberculosis clinics in the state was founded at St. Mary.

St. Francis Hospital in Jersey City underwent similar rapid expansion. In 1869, the hospital was able to move to a new building due to the generosity of several donors. In 1889–1890, yet another facility was erected, which by 1895 covered the entire block bordered by Erie and Ninth Streets, Pavonia Avenue, and Hamilton Square in Jersey City. With 250 beds, two operating rooms, and a ground floor chapel, St. Francis exceeded in size all the other hospitals in Jersey City combined. In the late nineteenth century, St. Francis acted as a *de facto* public municipal hospital for Jersey City, treating patients of all races and religions without charge. It also became celebrated for medical innovation: Dr. Theodore R. Varick, surgeon-in-charge at St. Francis, published groundbreaking work on the use of hot water in surgery in 1886. Both St. Francis and St. Mary hospitals, surrounded by factories and railroads, became known for treating victims of industrial accidents. In 1922, St. Francis also opened a school of nursing, which became a state-accredited three-year program in 1929. Mayor Frank Hague was a supporter of the hospital, where he had the chapel renovated as a memorial for his parents in 1927.

The Franciscan Sisters of the Poor's third New Jersey hospital, St. Michael's, also flourished during the nineteenth century. In 1869, the hospital moved from its first home on Bleecker Street to the current site on Central Avenue. Saint Michael's became known as a maternity hospital, and a nursing school was founded in 1928. In the twentieth century, St. Michael's continued to thrive, becoming the first medical institution in New Jersey to perform open-heart surgery, and the first to develop a cardiac catheterization program. (continued on page 11)



St. Michael's Hospital, Newark, undated. Image courtesy of Special Collections and University Archives, Rutgers University Libraries.

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Living History: From New Jersey to the Emerald Isle

A Sabbatical Reflection

by Rev. Augustine J. Curley, O.S.B.

As part of a sabbatical I was granted in celebration of my 25th anniversary of ordination, I spent three months in Ireland. I spent the first two weeks in Doolin, County Clare, where I was joined by my sisters and brother, and in-laws. Over the course of the next 12 weeks I spent time in Dublin; in Letterkenny, County Donegal, where I stayed at the parochial house and took my turn presiding at Mass and hearing confessions; in County Galway; and at Glenstal Abbey, a Benedictine monastery in Murroe, County Limerick.

Part of my reason for going to Ireland was to do more family history research and meet with relatives, some of whom I had made contact with previously, others whom I met by going to the place the family came from and asking around. I also engaged in research on the Irish immigration to New Jersey.

In 1814, the powder mill in Belleville exploded, killing a number of Irish immigrants. Several were buried in the cemetery of the Dutch Reformed Church. The place of birth was inscribed on some of the tombstones, although the name inscribed did not correspond to any Irish place that I could find in reference sources. Through the help of a retired archivist from Bantry House whom I met through the Internet, I determined that they had come from Aghanunshin, County Donegal. After consulting Dermot Quinn about where I should go to research these people, I arranged to stay at the cathedral in Letterkenny, since Aghanunshin is part of that parish, and the Donegal County Archives are nearby. Soon after my arrival in Letterkenny, the rector called the local newspaper, who sent a reporter to interview me. When the article appeared, Shaun Doherty, a popular radio talk show host, invited me to appear on his show. As a result of this publicity, I met a brother and sister who are likely relatives of one of the men who died in the explosion. When I went to the Donegal County Library, I found that the local history collection was closed off because of a water leak, and the librarian had given up on predicting when they would be able to open it up again, but she gladly brought down for me titles that she thought would help my search. I had also hoped to get to the Donegal County Archives, but because of cutbacks, there was only one person on staff, and she was on holiday the entire three weeks I was in Letterkenny. The local heritage society had also been shuttered because of cutbacks, but I was given the name of the person who had been the director, and she kindly checked for information about the families I was interested in. She did not find any specific information, but she was able to tell me which were Catholic names, and which Protestant.

“Soon after my arrival in Letterkenny, the rector called the local newspaper, who sent a reporter to interview me.”

While I was in Dublin, I received an e-mail about the cousin of James “Moon” O’Brien, a Belleville policeman. Brendan O’Brien was interested in studying the emigration from his hometown, Bohola, County Mayo, to Belleville. On a visit to Belleville he had noticed the number of headstones in the cemetery at St. Peter’s which bore the names of Bohola families. I got in touch with him, and we met for lunch the next day. We are continuing to cooperate in our investigation.

Before I left for Ireland, I had made contact with a relative on my mother’s side of the family, Tony O’Driscoll of Castletroy, County Limerick. His great-grandfather, Eugene McEnery, and my great-grandfather, Thomas McEnery, were brothers, Thomas settled in Belleville. Tony graciously took me and two of my sisters who were with me at the time, to see the town where the McEnerys originated and the ruins of the McEnery Castle, and to visit the graveyards that contained the graves of different relatives. We later met other McEnery relatives.

While I was spending a few days in Ballinasloe, County Galway, in Curley country, a local teacher and genealogist, Martin Curley, whom I had met through the Internet, offered to take me to see Keellogues East, a town that I had recently learned was where my paternal grandmother’s family originated. While there, we asked one of the locals if there were any Kilcommons still in town. We were directed to the house of Michael Kilcommons. When we reached the end of the road, and were not sure which house we were supposed to go to, we called over a man who was trimming hedges and asked him if he knew Michael Kilcommons. He asked “And why would ye be looking for him?” We were speaking with Michael Kilcommons himself. He invited us into his house, where we met his wife Marie. He called his sister Bernadette to come over, and they took us to the local cemetery. I was able to give them information about two brothers of their earliest identified ancestor. They said they knew of the existence of these brothers, Daniel and Thomas, and thought they went to America, but that was all they knew. I was able to tell them that Daniel settled in Chicago and Thomas in Wilkes-Barre, Pennsylvania. We continue to keep in touch. (continued on page 10)

New Jersey and Western Pennsylvania Catholic Historical Societies

by John C. Bates, Esq.

Secretary of the Catholic Historical Society of Western Pennsylvania

The New Jersey Catholic Historical Commission was established in the American Bicentennial Year of 1976 by the Catholic bishops of New Jersey and Seton Hall University. The Commission is one of a select group of Catholic historical societies within the United States to have survived and thrived.

The ecclesiastical impetus for the formation of American Catholic historical societies is attributed to Pope Leo XIII, who opened the Vatican Secret Archives in 1883 and issued a public letter, *Saepenumero considerantes*, on the importance of historical studies, declaring that the Church had nothing to fear from historical truth. The Pope established the Commission of Cardinals for Historical Studies to promote the development of the historical sciences. Historical societies were to be formed to act as clearinghouses for historical investigation and disputation. Historical journals, with their notes and references, were to publicize research and provide review of historical literature.

In light of the pope's actions, Fr. Andrew A. Lambing (1842-1918) in the diocese of Pittsburgh shortly thereafter gathered a few friends on February 1, 1884, and proposed organization of the "Ohio Valley Catholic Historical Society" and publication of a Catholic historical magazine, through which the early American records of the Catholic faith could be preserved.

This effort was successful (in contrast to his earlier unsuccessful attempt in May 1879). In July 1884, under the auspices of his newly formed historical society, Lambing started publication of a quarterly journal entitled *Historical Researches in Western Pennsylvania, Principally Catholic*. After four issues, in July 1885, the title was changed to *Catholic Historical Researches*. The annual subscription price of the journal was one dollar.

Episcopal support, clerical involvement, and lay participation have been critical to the work of the Catholic historical societies of New Jersey and Western Pennsylvania.

This quarterly journal was the first devoted to the history of the Catholic Church in the United States. Publication continued for two years, the burden of research and writing almost entirely the work of Lambing. Struggling alone, he abandoned his efforts at maintaining both the historical society and the journal—but did not abandon his work of historical research, later authoring two histories of the diocese of Pittsburgh. His journal articles between 1884 and 1886 are among the *rarissima* of Catholic Americana.

The Pittsburgh experience was to be repeated in a number of other dioceses, with the formation of historical societies and the initiation of publications—typically folding within a short time.

More than half a century would pass before another effort was made to form a Catholic historical society in western Pennsylvania. Anticipation of the 1943 centenary of the Diocese of Pittsburgh served as the impetus for Bishop Hugh C. Boyle of Pittsburgh to support the effort to establish such a society and write a new diocesan history. On May 27, 1940, at Saint Vincent Archabbey in Latrobe (the first Benedictine establishment in the New World), eight persons met and established the Catholic Historical Society of Western Pennsylvania: two Benedictine history professors, a diocesan priest/history professor, two prominent attorneys, two officials of *The Pittsburgh Catholic* (which had served as the diocesan newspaper since 1844), and a librarian from the Carnegie Library. The Society was expressly organized to preserve and promote Catholic history throughout all of western Pennsylvania—the original territory comprising the diocese of Pittsburgh before successive carve-outs of the dioceses of Erie, Altoona (now Altoona-Johnstown), and Greensburg.

On July 8, 1940, Bishop Boyle presided at a meeting of over 500 supporters, at which by-laws were adopted and the first public lectures were delivered. The Society quickly developed archives at Duquesne University to preserve donated historical records. Regular lectures, field tours, radio addresses (and later TV interviews), essay contests and lectures in schools, public exhibits, special religious ceremonies, oral history interviews, and workshops became the norm. In 1943, the Society published its long-awaited centennial volume, *Catholic Pittsburgh's One Hundred Years 1843-1943*. Eighteen writers contributed to this volume. (continued on page 10)

From New Jersey to the Emerald Isle (continued from page 8)

In my days researching at the National Library of Ireland, I found that most of the time I was using material published in the United States. But I did consult one small volume in the manuscripts room that was an Irish tract published in 1802 by Walter Cox, a Dubliner who had spent a few months in the eastern United States, including New Jersey. I also consulted the Calendar of Papers of Dr. Slattery, Archbishop of Cashel and Emly from 1834 to 1857, which included an abstract of a letter from Dr. James Bayley forwarding a donation from Archbishop Hughes of New York for the relief of victims of the famine.

While I did not get to research everything I would have liked, I made contacts that will help as I continue my research.



New Jersey and Western Pennsylvania (continued from page 9)

In 1950, the Society undertook the microfilming of all issues of the Pittsburgh diocesan newspaper—a first ever for an American see and its diocesan newspaper. The 200th anniversary of the First Mass in Pittsburgh—celebrated by Fr. Denys Baron, chaplain to the French forces at Fort Duquesne (today's Downtown Pittsburgh) in April 1754—was marked by both the Society's commissioning of an oil painting of the event and the reprinting of Father Lambing's 1885 publication of *The Register of Fort Duquesne*, which had been penned in French by Father Baron and contained the day-by-day entries of baptisms, marriages and deaths of both French and Native Americans. In observance of the bicentennial of the City of Pittsburgh in 1959, the Society published *From the Point to the Present: The Catholic Church in Pittsburgh*.

The Society initiated publication of a semi-annual newsletter entitled *Gathered Fragments* (a title taken from the Gospel of St. John 16:12, "Gather up the fragments [of history] that remain lest they be lost."). That evolved into an annual 100+ page color print journal. The 25th anniversary year issue (2015) contained an article by Alan Delozier, Executive Director of the New Jersey Catholic Historical Commission and Archivist of Seton Hall University, titled "Gannon, Guilfoyle, and Walsh: Shared Education and Catholic Higher Learning Objectives in Western Pennsylvania and Beyond, 1873-1957"—which traced the relationship of three natives of western Pennsylvania who rose to the episcopate and served in important sees in New Jersey (Walsh) and Pennsylvania (Gannon and Guilfoyle).

After functioning as a voluntary association for over fifty years, the Society achieved a formal legal existence by incorporating under Pennsylvania law in 1993. The Diocese of Pittsburgh thereafter included the Society in the diocesan listing in *The Official Catholic Directory* (P.J. Kenedy & Sons).

The Society maintains a website (<http://catholichistorywpa.org/>) and Facebook page (<https://www.facebook.com/chswpa/>). The Society celebrated its 75th anniversary of establishment with a Pontifical Mass at St. Paul Cathedral in Pittsburgh in May 2015, followed by re-blessing of the bishops' memorial plaque which it had installed in Synod Hall, adjacent to the cathedral, in connection with the 1943 diocesan centennial.

While establishment of the respective Catholic historical groups in New Jersey and western Pennsylvania occurred at different times, episcopal support along with clerical involvement and active lay participation have been critical to the flourishing of both the Commission and the Society and their ongoing research, publications, and preservation of American Catholic history in both states.

For an image to accompany this article, please see <http://blogs.shu.edu/nichc/the-recorder/>.

The Catholic Church in New Jersey by Rev. Joseph Flynn Second Installment of Serial Reprint

Rev. Joseph Flynn's The Catholic Church in New Jersey recently reached 110 years since its original publication. In recognition of this milestone, The Recorder is reprinting passages from this book. We hope that you will enjoy this foray into New Jersey Catholic historical inquiry of the early twentieth century.

St. Joseph's [Old St. Joseph's, Philadelphia] was the first parish house of Catholicity in Pennsylvania, New Jersey, and New York for at least fourscore years. This was the centre whence radiated the living streams of grace to wherever a faithful child of the Church was found, and by its faithful, saintly priests was fostered and nourished the little mustard seed now grown into so noble and stately a tree. The old church is a shrine worthy of our veneration, for underneath its altars are buried the earthly remains of those "who sowed in tears, that we might reap with joy." Father Greaton remained at his lonely post until 1750. His successor, the Rev. Robert Harding, came to this country from England in 1732. When he arrived in Philadelphia, August, 1749, it was a city of two thousand homes.

Father Harding "is the first priest to have visited New Jersey, whose labors could not have been prior to 1762" (De Coursey-Shea). This is hardly accurate, for we have seen that other priests had visited and exercised their sacred ministry in Elizabethtown and Woodbridge at the close of the seventeenth century, and very likely at a much later period. Father Harding died September 2^d, 1772, in the seventieth year of his age, and is buried under the altar of St. Mary's.

The priest of that venerable sanctuary most closely identified with Catholicity in New Jersey was the Rev. Ferdinand Farmer, whose family name was Steinmeyer. This truly apostolic man and devoted and indefatigable missionary was born at Swabia, Germany, October 13th, 1720. He entered the Company of Jesus at Landerperge, September 26th, 1743, and was selected for the China Mission; but the "finger of God" intervened and the young priest was sent to this country. No picture of him is extant; but we are told that he was "of slender form, having a countenance mild, gentle, and bearing an expression almost seraphic."

It appears that he arrived in Philadelphia in 1758, and from that time until he was called to his reward, August 17th, 1786, he was untiring in his labors for the salvation of souls. Every spring and every autumn saw him starting off on his journey along the Delaware River, across country to Long Pond (now Greenwood Lake), Mount Hope, Macopin, New York City, Basking Ridge, Trenton, and Salem.

While good Father Farmer was one of the first apostles who spent himself in carrying the comforts of religion to the little communities scattered over New Jersey, he was by no means the first missionary priest, nor, after his death, were the Catholics totally abandoned. The names of these zealous, godly men are blotted out with their heroic deeds, but they are graven in the Book of Life. It is nigh impossible for us to realize the perils, discomforts, and risks they encountered in their journeyings.

For more, please see <http://blogs.shu.edu/njchc/the-recorder/>.

New Jersey's First Catholic Hospitals (continued from page 7)

By the late 1960s, although their three New Jersey hospitals were outwardly successful, the Franciscan Sisters were experiencing a marked decline in vocations and in numbers of professed sisters. Younger sisters often preferred social work to nursing or hospital administration. In 1973, the sisters announced their intention to withdraw from Saint Michael's Medical Center. They continued to operate their Hudson County hospitals; in fact, both institutions completely replaced their antiquated buildings with modern medical complexes in the 1970s. Rising costs and increasing numbers of charity patients, however, put pressure on both hospitals. In 1985, they merged to form Franciscan Health System of New Jersey. By 2000, however, the Franciscan Sisters transferred the ownership of both hospitals to the Sisters of Bon Secours. Faced with continued declining revenues, the Sisters of Bon Secours closed St. Francis Hospital between 2003 and 2005 and transferred medical services to St. Mary Hospital. In 2005, the hospital buildings were sold to Exeter properties, partially demolished, and converted into condominiums. The original plan was to close St. Mary Hospital as well, but after a successful campaign by local residents, the hospital was taken over by the City of Hoboken. In 2011, however, the hospital was again sold, to the for-profit group CarePoint Health, which continues to operate it. The fate of Saint Michael's Medical Center remains uncertain.

More information about this early healthcare ministry can be found in the author's forthcoming chapter: "To Care for the Sick and Poor so Numerous There": The Franciscan Sisters of the Poor in Hudson County During the Civil War Era." New Jersey Catholic History Reader (South Orange, NJ: New Jersey Catholic Historical Commission, 2016).

For additional images to accompany this article and for a list of sources, please see <http://blogs.shu.edu/njchc/the-recorder/>.

President John F. Kennedy: His Lasting Legacy at Seton Hall University

by Alexandra Jousset

To me, as a senior student majoring in history and art history at Seton Hall University, the research process often felt like second nature. It is imperative that a history scholar at any level not only understand the research process but also, more importantly, be aware of the research tools and sources available and how to access them. However, there is always more to discover and learn. Most historians will agree that the research process is never complete—that there is a vast quantity of new sources and materials to be found, recorded and analyzed in any subject. More so, for history students it is never enough to rely solely on a secondary source, and more importantly it is essential to question and understand the historical context of any primary source. The deeper one delves into history the more important primary research becomes. One of the most valuable resources available to Seton Hall University students are the archives. Last year, when I was a student beginning an internship in the archives, the sources seemed expansive and overwhelming. Yet, learning to navigate through the materials was essential to my project: an investigation of and research about President John F. Kennedy's connection to Newark and to Seton Hall University.

It was difficult to enter the assignment with minimal knowledge of John F. Kennedy's history in New Jersey. It was unclear what would be uncovered. How closely tied was Kennedy to New Jersey politics, education and culture? Was he active before his election to the presidency and was he a continual voice in New Jersey politics? How did his death resonate with Seton Hall and New Jersey residents as a whole? At the end of the research, what was most compelling was not only the variety of resources available but also the connections that were made through the different sources. By looking at photographs, reading newspapers and correspondence, and interviewing an individual who had met Kennedy and acquired one of his collections, the conclusions of the research flourished naturally. President John F. Kennedy in fact had connections to New Jersey politicians and corresponded with them on key issues. Yet, what was most intriguing was to observe the press's reaction to Kennedy, both from Catholic newspapers and student body. How did these two groups perceive Kennedy and how were they affected by his untimely death? Through all the research a clear image began to appear. Though the final research may not be complete, a more solidified image of John F. Kennedy's persona and legacy from a New Jersey perspective emerged. He was a president who faced controversy, particularly with the Catholic Church, but was also admired and watched, notably by the student body of Seton Hall.

“Monsignor Seymour recalled when he met Kennedy while he was a senator in 1957.”

Looking at photographs, particularly negatives, of Kennedy and his family was a helpful and interesting way to begin the project. It provided a way to become familiar with the faces and subjects that would be under further observation. Inside the Ace Alagna photograph box are several series of negative images. In the box labeled 00180202-0018029, 80 photographs of Kennedy and Jackie are available. More negative images show cardinals as well as Richard J. Hughes, who was governor of New Jersey from 1962-1970. Other photographs are available in black and white and occasionally color. Some, located in Richard J. Hughes Papers box number 108, range all the way until 1966 when President Johnson was in office. There are also many black and white candid profile pictures of Kennedy campaigning in Spring Lake in Box 34. Many of these photographs provide insight into John F. Kennedy's early career, and it was interesting to see the progression of his career in this form. In Box 31 of the Ace Alagna photographs there are several negatives of President Kennedy at a podium in Newark. Additionally, there are 12 photographs of Kennedy and Johnson at the Presidential Inauguration. In the same box, under 008182272, negatives show Governor Hughes and Kennedy and in Box 00182278 the photographs are titled “Newark Welcomes Kennedy.” This collection of negatives shows Kennedy sitting with other New Jersey officials, who at the time of writing could not be identified. After Kennedy's assassination, Governor Hughes and President Johnson were photographed together. One photograph in particular was located in the Richard J. Hughes photo albums box 107 Box 2. In Box 7 labeled 00185422, several negatives showed Robert Kennedy, Governor Hughes, and Dennis Carey. A color photograph from December 19, 1970, showed Hughes and Johnson together. This shows the deep connection built between the New Jersey Democrats and the White House. Frequently Hughes corresponded with Kennedy himself prior to 1963. (continued on page 13)

Kennedy's Legacy at Seton Hall

(continued from page 12)

One of the most enlightening groups of sources were the newspapers available in the archives. I read 1956 through 1970 issues of the *Setonian*, Seton Hall's student newspaper, in the attempt to observe student reactions to Senator Kennedy's election and how well the student press covered his presidency. Surprisingly, the *Setonian* published more articles on John F. Kennedy and his political policies than did the *Advocate*. One such *Setonian* article reflected negative criticism from the Republican Party on Kennedy's presidential campaign. The article from the *Setonian* was featured on November 3, 1960, and titled "Kennedy Lacks Leadership Ability." The article went on to compare Kennedy to Eisenhower and claimed that because of his youth he lacked luster and maturity. On October 20, 1960, Seton Hall held a mock election, and on November 3, 1960, the front page of the *Setonian* featured an article that stated "Kennedy Top Ace over Nixon." Kennedy had won the Seton Hall mock election by 71.5%. From this, it was clear that Kennedy was popular with American youth, and specifically, youth at a Catholic university. After his death, the *Setonian* also featured numerous articles in memory of Kennedy. On Thursday, November 18, 1964, the publication featured an article "The Real Tragedy" reflecting not only the nation's loss but the collective loss of hope felt among the youth of campuses across the country, after Kennedy's assassination. On Wednesday, February 17, 1965, the *Setonian* featured an article titled "JFK Memorial Week Highlighted at SHU" which was an exhibit lasting one week, highlighting the ideals and message of Kennedy. Further research showed how committed the student body of Seton Hall was to Kennedy's legacy. The National Student Committee for the John Fitzgerald Kennedy Memorial Library campaigned to have an extension added to the library in his name. Furthermore, student representatives were featured in an article from February 27, 1964, titled "JFK 'Living Memorial Presented to Johnson'" This was an incredible show of support from the student body by presenting President Johnson with a plaque in commemoration of Kennedy after his death.



Part of the exhibit at the Seton Hall University Archives and Special Collections Center, featuring Jousset's research on Kennedy's legacy at Seton Hall. Image courtesy of the Seton Hall University Archives and Special Collections Center.

The Advocate provided a different perspective on Kennedy's presidency, particularly from the Catholic Church. In 1960, the *Advocate* published several articles concerning Senator Kennedy's campaign. Many of them asked readers to consider what they would want from a Catholic president. Other articles focused on Kennedy's outreach to the Catholic community. One article in particular, from July 21, 1960, titled "Sen. Kennedy: Don't Vote For, Against Me on Religious Grounds" quoted Kennedy as saying, "My decisions on every public policy will be my own-as an American, a Democrat and a free man." This provides some insight into Kennedy's perspective and relationship with the Catholic Church. A variety of articles were written before his election. One such article was titled "Kennedy and Conscience" published on January 7, 1960. The article reflected concern over whether the presidential nominee would fulfill expected roles of a Catholic. One of the major conflicts Kennedy faced with the Catholic Church dealt with government funding of private education institutions, particularly Catholic schools and universities. The *Advocate* heavily covered this topic and rarely focused on other aspects of his presidency. Kennedy refused to give government funds to private schools and, in turn, many Catholic officials publicly objected to his stance.

Several other types of sources available in the archives were helpful to me in my research process. There are boxes with newspapers and magazines, but the most compelling and extensive collection was by Monsignor Seymour of Seton Hall. Inside are several facsimile documents, including White House invitations from the Kennedy Library National Archives and Records Services. There are also several copies of Kennedy's handwriting and notes. Also available are letters of condolences to the Very Reverend Monsignor John J. Cassele at the Immaculate Conception Seminary in Darlington, Ramsey, New Jersey. Several newspapers, including a *TIME* magazine and *MAD* magazine, feature Kennedy on the cover after his election. Also available are the *New York Times*, *Newark Evening News*, *Bayonne Times*, and *Newsweek* from November 1960, honoring the election of Kennedy on the front pages. These are significant, not only because they show the importance of his election on a national and global scale, but in accordance with this research, they exhibit the reaction in New Jersey to Kennedy's election.

In the Richard J. Hughes Papers Collection from January 1962-June 1962, several correspondence letters are present between President Kennedy and Governor Hughes. One in particular is a telegram from the Office of the Governor to John F. Kennedy dated Friday A.M. May 18, 1962. The telegram is a correspondence showing Governor Hughes' support of President Kennedy's program of foreign trade activity. Similarly there is a letter from President Kennedy to Hughes on May 10, 1962. Often Governor Hughes would mention Kennedy in his speeches. (continued on page 14)

Kennedy's Legacy at Seton Hall (continued from page 13)

One of my most insightful experiences in the archives involved the opportunity to have a one-on-one interview with Monsignor Seymour. During the interview Monsignor Seymour recalled when he met Kennedy while he was a senator in 1957. They had a brief encounter in the U.S. Capitol Building. Msgr. Seymour was able to confirm and clarify the previous research that I had done on Kennedy before conducting the interview. Moreover, he provided in-depth and firsthand knowledge of the Catholic Church's view of Kennedy before and during his presidency. He commented on the conflict over Kennedy's refusal to fund private schools with government funds. At the time, Seymour was attending seminary. He provided details as to his political views and how this affected how he voted. (He admitted to voting for Nixon.) However, he could not deny the great impact Kennedy's presidency had on the nation and he was able to provide a firsthand account of how Kennedy's assassination affected his generation.

It is a difficult task to accumulate, research, and document every source available on one topic as broad as Kennedy and New Jersey and specifically his connection to Seton Hall. One paper alone cannot sufficiently illustrate the array of documents and resources available on the subject. Therefore the research is not complete. It would be very fulfilling to continue this research in order to come to a more precise and distinct thesis. There are more letters and documents to analyze that could add to a more in-depth essay. However, from the research accumulated, it is possible to make conclusions about the perception of Kennedy in different aspects of New Jersey life. Some residents favored him and some were more critical. It was surprising to find that the *Advocate* chose to primarily cover financial controversies with Kennedy. Likewise, the student body at Seton Hall supported Kennedy throughout his campaign and presidency as well as Governor Hughes. Moreover, learning the research process within the archives is a valuable asset to any person wanting to advance in a historical field. For me, this process included learning how to handle photographs and delicate papers with gloves, how to use the reel for the newspaper, and how to navigate the stacks and files in the archive room. Overall, working in the archives was an educational and fulfilling experience that enabled me to research a personal project and expand research skills.

For a selected bibliography, please see the full text of the article available here: <http://blogs.shu.edu/njhc/the-recorder/>.

In the Beginning: A Workshop for Parish Historians by Carl Ganz

The annual parish historians' conference hosted by the Diocese of Metuchen Historical Records Commission was held at the Diocesan Center in Piscataway on November 21, 2015. Over 50 parish historians were in attendance. For many years the Metuchen Diocese has encouraged parishes to appoint at least one parish historian. Of the 89 parishes in the diocese, 70 parishes have done so. The conferences have traditionally been seminars on such practical topics as how to operate a parish archives or how to preserve patrimony. Recently, the Commission has been organizing pilgrimages to Catholic historical sites in the state of New Jersey and presenting more academic topics. This year, the group hosted Msgr. Raymond Kupke, pastor of St. Anthony's Parish in Hawthorne, New Jersey, and Adjunct Professor of Church History at Immaculate Conception Seminary at Seton Hall University. Msgr. Kupke has served as the archivist of the Diocese of Paterson for the past 40 years and is the author of *Living Stones: A History of the Catholic Church in the Diocese of Paterson*.

Msgr. Kupke gave two presentations to the group. The first was on the subject of church hierarchy in the United States, explaining the development of the Catholic Church in the American colonies and how the first bishop - John Carroll - was appointed to the Diocese of Baltimore, which then comprised the entire US east of the Mississippi. Focusing next on the growth of the Church in New Jersey, Msgr. Kupke recounted the early Catholic settlements in the state and the ministry of the Jesuits operating out of St. Joseph's Parish in Philadelphia, especially that of Fr. Ferdinand Farmer who traveled New Jersey on horseback for 30 years, ministering to the scattered Catholic population.

In his second presentation, focusing on the contributions of the bishops of New Jersey, Msgr. Kupke explained the growth of the immigrant church through the creation of the Diocese of Newark in 1853 and the state's subsequent division into a total of five dioceses to reach its present boundaries. He recounted some of the various men who served as bishops over the past century and a half.

After lunch, Bishop Paul Bootkoski, having recently submitted his resignation as Bishop of Metuchen, recalled his elevation to the episcopacy and his years in the diocese. The Bishop spoke about his life in the service of the Church, from the realization of his vocation to the priesthood to how he learned of his elevation to the episcopacy.

The Diocese of Metuchen Historical Records Commission is tasked with preserving the historical records of the parishes in the diocese and assists its parish historians in doing the same. It meets four times per year at the Diocesan Center in Piscataway. For more information about the work of the Commission, please contact Rev. Peter Cebulka at Keph53@gmail.com.

News and Notes from the Commission

- The NJCHC was represented at the American Catholic Historical Association's annual meeting in Atlanta, Georgia, from January 7 through January 10, 2016. Dr. Fernanda Perrone, who is in her final year on the Executive Committee, was the Chair of a panel titled "Northern Protestants, Southern Catholics, and Religious Superiors: Challenges in Nineteenth-Century America." Fr. Augustine Curley, O.S.B., was elected as a new member of the Executive Committee. He celebrated Mass at the annual meeting.
- Dr. Fernanda Perrone, who is on sabbatical, has significant projects in process. She is continuing her research on the education mission of the Sisters of Loretto. She will be presenting on this topic at the Conference on the History of Women Religious in Santa Clara, California, in June. She was also commissioned, along with two other Rutgers faculty members, Kayo Denda and Mary Hawkesworth, to write a history of Douglass College for the 100th anniversary in 2018. Also, at the Archivists of Congregations of Women Religious triennial meeting in Pittsburgh in August 2015 she participated in a panel on Access Issues in the Archives of Women Religious .
- The Department of Catholic Studies at Seton Hall University and the NJCHC are co-sponsoring a two-day symposium titled "A Symposium in Honor of Dr. John Ching Hsiung Wu (1899-1986)" which honors Professor Wu, a long-time faculty member at the school who was active in the formation of the Far-Eastern Institute at Seton Hall. Professor Wu, who was a noted diplomat, scholar, and expert on international law, had a major impact on Taiwanese history. This event will take place Thursday-Friday, April 21-22, on the campus of Seton Hall University in South Orange. More information can be found here: <https://www.shu.edu/news/symposium-honor-dr-john-ch-wu.cfm>.
- The New Jersey Catholic Historical Commission is an active partner with and supporter of various academic, heritage, and related organizations across the state, nation, and world. Among these are the Catholic Research Resources Alliance: <http://www.catholicresearch.net/cms/index.php/catholic-newspapers/>; League of Historical Societies of New Jersey: <http://www.lhsnj.org/>; Association of Catholic Diocesan Archivists: <http://diocesanarchivists.org/>; Catholic Library Association: <http://cathla.org/>; and the American Catholic Historical Association: <https://www.achahistory.org/>. These groups, which have a shared purpose and commitment to scholarship, publish news of their own updates and events which are worth noting and complement the mission of the NJCHC.

Save Our Catholic History! by Rev. Augustine J. Curley, O.S.B.

If you have read any books or articles on New Jersey Catholic history, whether histories of the various dioceses, histories of institutions, or biographies of New Jersey Catholic figures, you probably realize how much these studies depend on the use of primary sources. Many of us on the New Jersey Catholic Historical Commission have heard horror stories of significant records being stored in boiler rooms or insect-infested basements. We would like to identify records—related to Catholic parishes, institutions, or individuals—that are not being stored properly, or that need restoration.

What can you do to help? The first step would be to see that all records are put in a place where they are out of danger from dampness, insect infestation, or the like. The next step would be to make a list of the records, making note of those needing particular attention because of their condition. Do not attempt to repair them yourself. Often commonly used repair methods do more harm than good. Send a copy of this list to the Commission. We can help you assess what needs to be done, help find a conservator (if major restoration is called for), and help you set up a proper space for the storage of these records.

This should not be limited to what would be considered the "important" records, such as sacramental records or parish census records, but includes all other types of records that would help to flesh out the story of the Catholic Church in New Jersey, not only the institutional Church, but the lives of ordinary—and sometimes not so ordinary—Catholics who were resident in the Garden State. Sick call registers can have telling entries that give a flavor of the Church at a particular period in history. (One register we know of includes an entry by a young priest who had given the last rites to a man who had died. He was careful to note that the man died of a heart attack "while in the process of eating a hot dog on Friday.") Perhaps the pastor or the principal of the school kept a diary. There might be significant correspondence between parishioners and pastor about a certain controversy in the parish.

Perhaps your parish or institution can set up an archives and history committee, to be responsible for the safekeeping of the records and for gathering other records that might be in private hands. Many families have old parish reports or brochures from parish events they might be willing to contribute to a parish or institutional archives.

If you would like to have someone from the Commission help you to assess your records, and make suggestions about the steps you should take, please contact us, and we will have someone contact you to set up an appointment.

Follow Us on Facebook!

The New Jersey Catholic Historical Commission has an active Facebook presence. Please follow us for updates on events, to participate in discussions, and to learn about New Jersey Catholic History. Find us at www.facebook.com/NJCHC.

Keep in Touch!

- ◆ Would you like to share a story or photo?
- ◆ Would you like to tell members and friends of the Commission about an upcoming or recent event of interest?
- ◆ Do you have friends, family, or colleagues who would like to be added to our mailing list?
- ◆ Has your contact information changed?

Please keep in touch with us!

Contact the New Jersey Catholic Historical Commission by emailing Executive Director Alan Delozier at alan.delozier@shu.edu or Editor Maura Grace Harrington Logue at maura.harrington@shu.edu or 201.463.5967.

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