



The Recorder



Newsletter of the New Jersey Catholic Historical Commission

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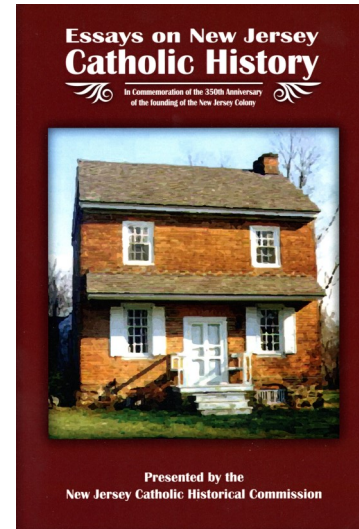
Volume III, Issue 3

Foreword to *Essays on New Jersey Catholic History: In Commemoration of the 350th Anniversary of the Founding of New Jersey*

by Rev. Msgr. Francis R. Seymour, K.H.S.

When people or institutions celebrate anniversaries, they usually do so with parties and commemorative events. The State of New Jersey hosted many such observances to bring to the attention of all who live here that the Garden State has reached the milestone age of 350 years. Such a significant anniversary cannot be ignored.

The New Jersey Catholic Historical Commission has gotten on the bandwagon by publishing a book of essays covering several important happenings that occurred during these three and a half centuries. Mr. Carl Ganz, Jr., has collected works that are not just reminiscences of long-dead events; rather, I have seen in them a great relevance to issues that our modern media keep in front of us in a never-ending pattern. (continued on page 3)



The Commission's newest publication

A Volume 350 Years in the Making

by Carl Ganz

The New Jersey Catholic Historical Commission is pleased to announce the publication of a collection of essays to commemorate the 350th Anniversary of the founding of the State of New Jersey. We put out a call for papers on any topic dealing with the history of the Catholic Church in New Jersey. We soon received chapters on the eclectic array of topics we were hoping for. These include biographical topics of renowned clergy, specifically Father Francis Koch, OFM, and Dean William McNulty, as well as studies of the Passionists in Union City, the endeavors of the Carmelites in the state, and the work of the Franciscan Sisters of the Poor in Hudson County during the Civil War. We also received papers on the effort to curb sweatshops in the state as well as the fundraising efforts for the Catholic University of Ireland in the 1850s. Rounding out the essays are studies of anti-immigrant political movements from 1830 to 1870; the exhumation and reburial of Bishop Winand Wigger; Alfred E. Smith, Catholicism, and the 1928 presidential campaign; and the response of several Catholic communities to the priest shortage.

You can purchase a copy of the book from Amazon.com here: <https://tinyurl.com/NJCHC350>.

The Commission hopes to publish additional books in the future and is always open to proposals on the subject of New Jersey Catholic history. If you are interested in a topic, please submit an abstract to Alan Delozier at Alan.Delozier@shu.edu.

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A Note of Thanks

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

Cardinal Joseph W. Tobin
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Diocese of Camden

Bishop James F. Checchio
Diocese of Metuchen

Bishop Arthur J. Serratelli
Diocese of Paterson

and

Bishop David M. O'Connell
Diocese of Trenton.



The Church Near the Falls: The Seven Storeys of Saint Bonaventure Parish in Paterson

by Kathy Cecala

If you have ever traveled west from New York City along Route 80, you will be familiar with the treacherous swerve the highway takes around Paterson: a small city troubled with urban blight and the lost grandeur of its past, aptly memorialized in William Carlos Williams' epic, eponymous, book-length poem. The poem draws its most powerful metaphor from the Falls and Passaic River around which the city is built—

*With the roar of the river
Forever in our ears (arrears)
Inducing sleep and silence, the roar of eternal sleep
Challenging our waking...*

These days, alas, the roar of the interstate drowns out the roar of the river: Paterson is the city to be sped past as swiftly as possible; no longer a destination for most, but a place many want to avoid. But some travelers have surely noticed, just a few feet from the highway westbound, a handsome red-brick church that seems from another age entirely, and the sign that has been posted for decades on the back of its parish hall, facing the world speeding by: *Welcome Traveler*, with the hours for Mass conveniently posted beneath.

Saint Bonaventure Church lies only blocks from the river celebrated in literature, and just below the thundering falls Paterson was once famous for. Today it still exists as a working parish, ministering to the needs of the tidy but crowded immigrant neighborhood that surrounds it, its long, rich history hidden away behind the red-brick exterior and the soaring arches and art of its exterior. Its 140-year history also reflects the history of the Franciscan order itself, as well as the personal histories of countless men and women—not only the loyal parishioners who came to the church to be married, confirmed, and baptized, but also a number of young men who came to its doors, to become novices of the order of Saint Francis.

The spiritual writer Thomas Merton is best known as a Trappist monk, but he once tried to become a Franciscan. In his autobiography, *The Seven Storey Mountain*, he describes his plans to enter the Franciscans' Paterson novitiate which was part of St. Bonaventure's Church at the time—which he erroneously calls "Saint Anthony's":

Everything seemed clear. A month would go by and then another, and soon I would be walking, with my suitcase, up some drab unimaginable street in Paterson, New Jersey, to a small brick monastery I could not very well envisage. But the drabness of the city would be left behind at the door and I knew, although I had no special illusions about St. Anthony's novitiate either, that inside I would find peace.

But the Franciscans would reject Merton, and he would have to find his peace in Kentucky, at Gethsemani Abbey.

The small, enduring church on Ramsey Street owes its origins not to the Franciscans, but to the Carmelite order of monks, who were the first to try to develop the site, back in 1874. This was a site that had been settled since the late 1600s by both Dutch Protestants and English Catholic farmers from Lancashire. By the nineteenth century, the area was still surrounded by farmland, but the industrial-age city was encroaching.

The *Paterson Press* of August 2, 1875, reports that two Discalced Carmelites, Fathers Augustine Geserer and Francis Walther, bought a tract of land composed of 18 city lots for the sum of \$4,500, located at what was then West 15th Street and 29th Street—now Ramsey Street and Danforth Avenue. Where Route 80 lies today was a canal bed for the old Morris Canal, which connected with the Passaic River. (continued on page 7)

Foreword to *Essays on New Jersey Catholic History* (continued from page 1)

For instance, immigration became a great topic for discussion in the 2016 Presidential race. There is an article in this book on anti-immigration and how it affected the Irish who were newly arriving on our shores. Ever since the automobile became a more common form of transportation, many people have traveled around their area to attend Sunday Mass. There is an essay on how strict parish boundaries were in the 1890s and how pastors insisted people only attend Masses in their proper churches.

While it is lamentable that we have so few Catholic hospitals in the Newark Archdiocese, there is an essay on how the first Catholic hospital was founded by the Franciscan Sisters of the Poor in Hoboken in 1863. We are all well aware that most parishes have fewer priests assigned to them than there were not so many years ago. Here you can read about how New Jersey had no resident priests at all until 1829.

The Presidential race we recently witnessed had all the aspects of a prizefight due to the incessant bombardment of information that came to us from so many sources. A similar race in 1928 was just as bitter as the present one but the media available to get this information known were infinitely more diminished than today. That contest saw the first Catholic running for President on a major ticket, and you can read about it in this book.

I have only scratched the surface in these brief summaries, but I hope my introduction strengthens your interest in reading this book, which includes very fine accounts of events that may seem so far distant in history, yet have a recognizable connection to the history that is taking place in our midst.

Essays on New Jersey Catholic History: In Commemoration of the 350th Anniversary of the Founding of New Jersey is available in paperback from Amazon: <http://amzn.to/2iAwTCj>



Back cover of Essays on New Jersey Catholic History: In Commemoration of the 350th Anniversary of the Founding of New Jersey

1978: Farewell to Rome, Welcome Metuchen

by Jewel Brennan, Ph.D., D.Min.
Consecrated Virgin, Trenton Diocese

I am writing these memoirs of Bishop George W. Ahr, S.T.D., as a primary source eyewitness, one who was there. Bishop Ahr (June 23, 1904-May 5, 1993) is definitely an integral part of New Jersey's Catholic history. By Divine Providence, he was also a significant part of my own spiritual formation as a woman in the Church's Consecrated Life, a fact known to very few. Bishop Emeritus Edward U. Kmiec (Buffalo, NY) was a young priest at the time and secretary to Bishop Ahr. During my monthly visits Fr. Kmiec would answer the door at the Bishop's House, 901 West State Street, Trenton. Over the years, what I remember most is Bishop Ahr's tireless service to New Jersey's people, Catholic and non-Catholic alike. His love for them was revealed in his down-to-earth concrete actions. The core of his whole identity was a deep, abiding love for Christ and His Church.

Born in Newark, New Jersey, Bishop Ahr entered the seminary intending to serve the Archdiocese of Newark. Soon he was sent to complete his seminary studies in Rome. After ordination and first Mass in Rome on July 29, 1928, he served in parish life briefly in the Newark Archdiocese. His studies in Rome for the S.T.D. (dogma) were to be utilized through his teaching assignment at the Archdiocesan Immaculate Conception Seminary. Before long he was selected to be seminary rector. The Vatican had other plans for Bishop Ahr by the time he reached age 46. He was named chief shepherd of the Diocese of Trenton and would serve Trenton for 29 years (1950-1979). His episcopal responsibilities encompassed the 8 central New Jersey counties bordering Pennsylvania on the west and the Jersey shore on the east. These were Middlesex, Somerset, Hunterdon, Warren, Mercer, Burlington, Monmouth and Ocean Counties. The Camden Diocese counties had already been carved out of the Trenton Diocese during his predecessor's episcopacy. (continued on page 4)

1978: Farewell to Rome, Welcome Metuchen (continued from page 3)

Of his episcopal experiences Bishop Ahr (Father Ahr as he preferred me to call him) often spoke of the great gift of being privileged to be a participant Council Father during Vatican II (1962 to 1965). One of the events at the Council was the renewal of the ancient Rites of the Diaconate and of the Consecration of a Virgin Living in the World. Upon his return Bishop Ahr promptly enacted a diaconate training program. The number of Catholics in the Diocese had increased rapidly, and Deacons could offer much-needed pastoral assistance. Despite his demanding schedule, Bishop Ahr also began to provide monthly spiritual counsel on an individual basis to several women, another fact that was not well known. I was blessed to be one of those women. He always had a deep concern for encouraging and supporting women's vocations in consecrated life. In July 1978, on the 50th anniversary of his ordination to the priesthood, Bishop Ahr consecrated me indissolubly as a spouse of Christ based on the Vatican II renewal of the ancient Rite of Consecrated Virgins Living in the World (Sacrosanctum Concilium, #80). Pope Paul VI, as Cardinal Montini before his elevation to the papacy, was a staunch advocate of this Rite for Virgins Living in the World. My mother and I planned a trip with a tour group to Rome that September and we hoped to be able to see Pope Paul VI. Bishop Ahr advised he would plan to be in Rome at the same time and meet us there for several days. In advance he arranged for an audience with Pope Paul VI. I was thrilled beyond measure. He shared with the two of us, somewhat confidentially, that he had two primary purposes for his final journey to Rome in September of 1978. The first was to recommend to the Holy Father that the Diocese of Trenton be divided again. During his administration the Catholic population had grown exponentially, with a tremendous influx of Catholic immigrants from Europe, Asia, India, and Latin America. His recommendation was that the northernmost counties of the Trenton Diocese—Warren, Hunterdon, Somerset and Middlesex—would form a new diocese and its cathedral would be at St. Francis of Assisi Parish, Metuchen in Middlesex County. His second reason for visiting with Pope Paul VI was to offer his resignation. Bishop Ahr would be 75 the following June 23.

All of us looked forward to the September pilgrimage to Rome. Because we would be traveling separately, we decided to meet at a certain time at the front of the Holy Door of St. Peter's Basilica. For Bishop Ahr, who had lived in and loved the Eternal City and had returned many times, this was to be his farewell. The papal audience tickets were available for September 27, 1978. Sadly the audience with Pope Paul VI was never to be. Pope Paul VI died on August 6, 1978, on the Feast of the Transfiguration. We were not in Rome for his funeral. His successor would be Albino Cardinal Luciani, who took the combined names of his predecessors, Pope St. John XXIII and Blessed Pope Paul VI. He would be known as Pope John Paul I upon his election (August 26, 1978). He was the first pope in history to have two names. He chose these names because of the two prior popes' influence upon his own priesthood. He is also the first pope to give up papal coronation with a crown and asked instead to be inaugurated with the Bishop's mitre.

"I received a precious remembrance of the Holy Father, a beautiful smile right at me with a half chuckle."

Our audience with Pope John Paul I is still unforgettable. As I snapped the Holy Father's photo with my 70s era "flash cube" camera, the cube popped off and bounced loudly on the marble floor right in front of him. Immediately the Swiss Guards jumped forward. One of them kindly handed the cube back to me. Bishop Ahr rolled his eyes upward to heaven and shook his head. I received a precious remembrance of the Holy Father, a beautiful smile right at me with a half chuckle. At the time I remembered thinking he looked so small and so pale in the huge papal chair being carried through the hall, but he could still grin at a dysfunctional camera and an embarrassed tourist!

Earlier that week, Pope John Paul I had met privately with Bishop Ahr. He approved the division of the Diocese of Trenton and yes, it would be called Metuchen and its cathedral would be St. Francis Church. That had special significance for me as my grandmother, Jewel Agnes Allen Brennan, had been baptized at St. Francis Parish in Metuchen in 1897. She died when my father was only 9, but I came to know her because I was named after her and family told me all about her. I was also born on the Feast of St. Francis of Assisi, and so Francis and grandmother Jewel have always had a place in my Catholic identity. Pope John Paul I also approved Bishop Ahr's request to retire upon his birthday the following June. (continued on page 5)

1978: Farewell to Rome, Welcome Metuchen (continued from page 4)

Just days later, while we were flying back to JFK airport, Pope John Paul I had passed to his eternal reward. I recall being in the car returning to New Jersey when there was a radio comment that the pope had died. When the name of Pope John Paul was given, I thought the words were a mix-up and the announcer meant to say Paul VI. No, I was wrong. It was not until we arrived home we came to know we had been among the very few who had met this Pope. Bishop Ahr would also be as surprised as so many of us were. In a period of two months ending the summer of 1978, the Vatican was again preparing for another funeral of a Pope and the election of his successor. Because of the shocking suddenness of Pope Paul I's death, rumors abounded and still do that this pope's death was suspicious. It is believed he suffered cardiac arrest in his sleep during the Thursday night of September 28-29. He did have a known cardiac disease. Those of us who saw him at the audience just days before had observed he did not look well. Over the years, I have often thought of the frail, pale, John Paul I who smiled at my fumbling and I ask him to intercede for his successors, John Paul II, Benedict XVI, Francis I, and all our bishops. In historical accounts, Pope John Paul I is often forgotten, as his papacy is like a single sentence among the stories of three papal giants: St. Pope John XXIII, Blessed Pope Paul VI and St. Pope John Paul II the Great. This first Pope John Paul has often been referred to as the 33-day pope who didn't do very much because he was pope only for about a month. Sometimes when people recall the popes of the 20th century he is skipped over and not remembered. Nevertheless, Pope John Paul I's decision would change the history of the Catholic Church in New Jersey. He welcomed a new Diocese of Metuchen.

In the interim, prior to the establishment of the Metuchen Diocese and during his last year as Bishop of Trenton, Bishop Ahr made the announcement of the impending new Diocese of Metuchen. He asked the priests of the Trenton Diocese to let him know their preferences as to whether they would remain in the Diocese of Trenton or opt to be incardinated in the new Diocese of Metuchen. The Metuchen Diocese was formed after Bishop Ahr's retirement. Polish Cardinal Karol Wojtyla, on October 16, 1978, became Pope John Paul II. Like his predecessor, John Paul I, he honored in his name choice Pope John XXIII, Pope Paul VI, and now, too, the 33-day Pope John Paul I. Pope John Paul II agreed with the recommendations of Bishop Ahr and Pope John Paul I, and on November 19, 1981, the Diocese of Metuchen was officially born. It had been part of the Diocese of Trenton for over 100 years. Its founding bishop, Theodore E. McCarrick of New York, was installed at St. Francis of Assisi Church, now Cathedral, on January 31, 1982. Bishop Ahr was present, of course, and had been involved in the preparation of St. Francis of Assisi parish church transitioning to become a diocesan cathedral.



The architecture of the Metuchen Cathedral simulates that of the Trenton Cathedral with its green marble walls quarried from Vermont. Bishop Ahr shared that there are only two places in the world where green marble quarries are deep. One is in Italy and the other in Vermont. Whenever asked, Bishop Ahr made himself available to Bishop McCarrick during the transition.

For Pope John Paul I, 1978 was his farewell to Rome as he entered the heavenly feast of the New Jerusalem. For Bishop Ahr, 1978, the year of the three popes, became truly a farewell to his loved Rome, and he did not return again. For all of New Jersey's Catholics, 1978 was the beginning of the papal welcome for the Diocese of Metuchen.

Left: Papal Audience with John Paul I—September 26, 1978

Religious Rules & Regulation: The First Synod of Trenton

by Alan Delozier, Executive Director

Diocesis Trentonensis. The Catholic Church in New Jersey received an identity of its own in 1853 when Pope Pius IX established the Diocese of Newark, which tied together the whole State of New Jersey and relieved ecclesiastical authorities of Philadelphia and New York of their split jurisdiction that had covered the southern and northern sectors of the state respectively for close to five decades. Newark remained the sole spiritual center for Catholics in the Garden State of New Jersey until the early 1880s (but was still a Suffragan See of the Archdiocese of New York based on geography and past connections) when the growth of the Church increased as a result of increased immigration and the steadfastness of adherents throughout communities stretching from the Atlantic Ocean to the Delaware River necessitated a further division by Pope Leo XIII. Through this steady flow in parish building and swelling number of Catholic-influenced activities within central and southern New Jersey, the southern half of the state was deemed ready for its own diocese when Trenton, the secular state capital, was chosen as the new spiritual center within the Metropolitan Province of Newark on July 15, 1881. The new Diocese of Trenton encompassed approximately 5,756 square miles within the counties of Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset, and Warren (from the former colonies of East and West Jersey) until the Diocese of Camden was christened and became its own see in 1937 (that led to a transfer of the six southernmost counties), leaving central New Jersey under the Bishop of Trenton and affiliated clergy to forthwith minister to the faithful of a new generation.

Regardless of ecclesiastical district, the bishop of a particular diocese sets up a list of rules and regulations based on Canon Law and within proper dictates of the Roman Catholic Church as prescribed by Papal decree. Upon the creation of any diocese, the leader of a local see convenes a series of concurrent meetings known as a *Synod*. This term comes from the Greek “synodos,” meaning “an assembly,” and corresponds to the Latin word “concilium.” These sessions were typically held under the auspices of the top hierarchy and often involved dialogue and solidifying issues related to a trinity of “faith, morals, or discipline (law)” in particular as outlined for a wider audience to reference within the pages of the *Catholic Encyclopedia*. A synodical board typically comprises selected clergy and other members of the Christian faithful of a particular Church who are specially drafted to offer advice as non-voting members of this collective to aid the presiding Bishop (who functions as the lone legislator and signatory on all policy matters and documentation involved) for the betterment of the spiritual community served according to the template and requirements outlined within the Church Canons 460-468 section of “Diocesan Synods” under the broader category—“Internal Ordering of Particular Churches.”

The aforementioned outline became a common pattern among diocesan circles throughout the nineteenth century in particular and based domestically on the first American Synod (and subsequent Councils) that took place within the founding diocese of Baltimore in 1791 under Bishop John Carroll. The proceedings of this synod touched directly on New Jersey, as this particular district fell under the spiritual rule of Bishop Carroll until 1808 when the state was first split between Philadelphia and New York, leading to a cycle of rebirth and renewal of Church procedures as new sees were formed at different intervals as circumstances dictated.

As noted, the inauguration of any new diocese begins with the calling of a special formative synod, and Trenton was no exception. Inaugural sessions were held in 1886, five years after the see was formed, and the texts used were based in large measure on the first *Diocesis Novarcensis* (Synod of the Diocese of Newark) held during 1856 at Seton Hall College in Madison which placed great stress on the need for parochial education along with subsequent gatherings held in 1868 and 1878 conducted by Bishop James Roosevelt Bayley and later Bishop Michael Corrigan. In addition, the discussions were in part based on the following appendices: “A. Legal Exactments for the Incorporation of Catholic Churches in the State of New Jersey - ‘An Act to Incorporate Trustees of Religious Societies,’ approved - 4/9, 1875, B. Supplement to an Act entitled ‘An Act to Incorporate Trustees of Religious Societies’ approved April 9, 1875, which said Supplement was approved March 9, 1877” extracted from these proceedings.

Additional preparatory content and ties leading into the first Synod of Trenton connected to the recently concluded Third Plenary Council of Baltimore which Bishop Michael O’Farrell, the first Bishop of Trenton, was invited to attend. He also spoke to those in attendance on the importance of Christian family and preached against child abuse and on the prevention of broken homes. Bishop O’Farrell had previous experience in speaking at major events when he addressed the Provincial Council of New York in 1883 and other leadership bodies during the early 1880s. Michael Joseph O’Farrell, D.D. (1832-1894), an Irish-born priest and former member of the Sulpician Order, was appointed the founding Bishop of Trenton by Pope Leo XIII on August 11, 1881, after serving as rector of St. Peter’s Church in New York City during the 1870s. At the time when O’Farrell led the newly christened Diocese of Trenton, he oversaw 51 priests, 69 parishes, 24 parochial schools, and around 40,000 faithful of 130,000 statewide, but from this base he oversaw the construction of an orphan asylum and home for the aged which were counted among the new institutions being formed. A decade later, the diocese had grown to include a register of 92 priests, 101 parishes, and 82 parochial schools. (continued on page 9)

The Seven Storeys of Saint Bonaventure Parish in Paterson (continued from page 3)

A few months later, the *Press* reports: “For the past month or so, little has been said regarding the new monastery now in the course of erection at Stony Road under the superintendence of the Carmelite monks, who recently immigrated from Germany to this city...the contractors have had a tough job of the work, having to blast out of the excavation over 750 yards of solid trap rock, or in plainer terms, more than five feet of the perpendicular length of the cellar, through solid rock.” The Carmelites were ambitious, planning a compound with high perimeter walls, cloisters, a church and several chapels. And all this, while barefoot: A letter to the paper *Freeman’s Journal*, dated December 16, 1875, reports: “The monks wear no shoes or stockings, a long brown habit, with a large cross and beads hanging by their sides, and are quite a curiosity here in this section of the country....The Catholic Church, as you see, is destined to flourish here in Jersey, in spite of bigots and ranters.”

But for some reason which was never fully recorded—perhaps lack of funds or community support—the Carmelites halted their project about midway through some time in 1876, and returned to Europe, leaving an unfinished red-brick church for the diocese and its bishop of the time, Michael A. Corrigan, to deal with.

Now enter the Franciscans. Their particular story in Paterson is richly chronicled by the Rev. Adalbert Callahan, OFM, in his book, *Medieval Francis in Modern America*, written in the 1930s; it is an ecclesiastical soap opera, filled with twists, turns, and 6 very determined friars from Germany.



St. Bonaventure Church today

The group of friars who came to the banks of the Passaic River hailed from one of the oldest branches of the Franciscan order, dating back to the time when Francis himself sent the first friars north into Germany in 1221. The Franciscan Friars of the Custody of Saint Elizabeth of Thuringia were based in the city of Fulda, which was famous for the Benedictine Abbey of Saint Boniface that was also there. Despite surviving the Protestant Reformation, all religious orders in Germany fell afoul of Germany’s first chancellor, Bismarck, and his policy of *Kulturkampf*—which can be defined as simply as war on the Church. Military authorities seized the monastery and its property in May 1875, forcing the friars to flee the country. Six friars fled west, across the Atlantic, seeking a more religiously tolerant clime.

But once in America, the friars had a bit of trouble finding a place to land. Franciscans already based in various part of the US offered to take them in, but the Thuringian friars were determined to hold on to their unique identity and remain separate. American bishops in general were less enthused about welcoming them, shifting them from diocese to diocese, up and down the Eastern Seaboard and even out to Iowa and northern New York State, with some remarking in a disparaging way about the friars’ worn clothing and general ragged appearance, as well as their inability to speak English.

But it was Bishop Michael Corrigan of New Jersey who took pity on them, and tried to find a permanent spot for them. Before long, he remembered the unfinished church on the western edge of Paterson, and sent them there. The Franciscans of Thuringia officially took possession of the property on August 16, 1876—presumably the church building itself was finished by then—and two weeks later, celebrated the first Sunday Mass there. When the bishop came out for a visit later that year, he still had to bring an interpreter, since none of the friars there yet spoke English—and he was, in turn, rather impertinently told to learn German, by the friars themselves! Ironically, most of the friars’ earliest parishioners were Irish immigrants.

But soon the residents of the area—which was slowly morphing from a farming community into a more residential landscape—reported seeing the friars about town, in brown robes and sandals, with German-English dictionaries tucked under their arms. They became known for their almost fanatical adherence to poverty, dressing in ragged habits and relying only on the potatoes and bread donated by “the nearby farmers of Totowa.” In turn, the friars were eager to share what they had with the poor and sick who turned up at their door. Nearby residents flocked to their Sunday Masses, and in 1877, Bishop Corrigan split the Franciscan church off from the Parish of Saint John, creating a new parish to be named for the Seraphic Doctor and patron of scholars, Saint Bonaventure. A photograph of the church, taken in 1880, reveals that the church looks exactly the same as the building that still stands on Ramsey Street today. (continued on page 8)

The Seven Storeys of Saint Bonaventure Parish in Paterson (continued from page 7)

And so the parish grew as the city itself prospered and fell and prospered: Eventually a school was added, both grammar and high school, a Lyceum for “recreational organization” and sports; and eventually it saw service—briefly as the worldwide mother house for the Thuringian Custody, then as both a minor and a major seminary for the Franciscans, who established a novitiate there in the early part of the 20th century. At any time, 30 or 40 young men might be sent there to begin their spiritual journeys, assisting at the parish with liturgies and on feast days. Merton gives us a glimpse of life there, in the late 1930s, in the pages of his autobiography:

St. Anthony’s Monastery, they said, was the hottest place they had ever seen in the summer time, and the chapel was stuffy, filled with the sickening smell of wax from all the burning candles...You had to scrub floors and wash dishes and work in the garden. But then you got some time to yourself and there was recreation, too...The general impression I got was that all of the unpleasantness and hardship was crowded into the year of the canonical novitiate, and after that things opened out and became easy and pleasant as they were now... [Merton was comparing hot, stuffy Paterson with the “beautiful green hills” surrounding Saint Bonaventure University in upstate New York, where he was based for a while.]

The novitiate continued in Paterson, until the Franciscans moved it from the monastery in 1955, turning the building into a retreat center for lay persons. The parish soldiered on, surviving a tornado in its early years, a near-bombing in 1917, a fire that destroyed the parish hall in 1935, and the Barbour Pond Flood in 1945, which caused “tumultuous, unforgettable scenes.” In the 1950s came the influx of young families from the bigger cities—New York, Jersey City, and Newark, and the parish became fully integrated with its surrounding neighborhood, serving as spiritual, social and cultural center. It persevered through the darker days of the late 1960s onward, when the local neighborhoods fell into a state of flux, and the city of Paterson began to suffer the effects of social change and economic hardship, as industries and factories closed their doors, including the city’s essential silk and fabric-making industry. Today it serves a new wave of immigrants, and offers Spanish services for its Hispanic parishioners.

It stands today, triumphant, a little island of red-brick peace amidst the busy narrow streets of western Paterson, the church beautifully kept up, surrounded by rolling grounds open for meditation with flowers and a rivulet off the Passaic. The church still celebrates a full schedule of weekend Masses, and a visit is worthwhile, if for no other reason than to admire the magnificent old-school stained glass windows, depicting various Franciscan notables throughout the ages. Their faces are so detailed, one wonders if they were modeled on actual Paterson people. Connected to the church is the shrine of Saint Anthony for the Sick, where one can go in and light a candle—with a push of a button, instead of actual flame—for an ailing friend or relative, or leave behind a written plea to be remembered in prayer or a Mass. It is amazing to walk the grounds—only a few feet from the roar of the semis and tractor-trailers on Route 80—and think of all the souls who passed through this little church and its grounds for almost a century and a half, in the great old American city of Paterson.

Sources: Special thanks to Bruce Bardarik, Reference Librarian of the Paterson Free Public Library; and to the staff of Saint Bonaventure Parish.

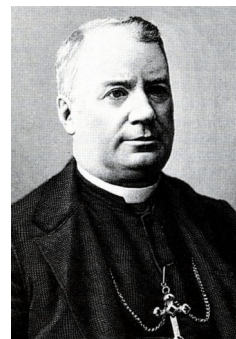
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Saint Bonaventure Church 100th anniversary book, Paterson, NJ, 1977.

The First Synod of Trenton (continued from page 6)

In addition to “brick and mortar” building accomplishments during Bishop O’Farrell’s tenure, administrative efforts yielded a bountiful harvest. His administrative accomplishments started in large measure with the First Diocesan Synod of Trenton, which was called and began proceedings on December 14, 1886. According to a latter day account of the conference by the late Monsignor Joseph Shenrock, Historian for the Diocese of Trenton, in his book *Upon This Rock, A New History of the Diocese of Trenton*:

The aim of the synod was to ratify the decrees of both the Third Plenary Council of Baltimore and the Provincial Council of Baltimore and the Provincial Council of New York and to formulate rules in accordance therewith for the future government of the diocese. Its deliberations resulted in the full acceptance of the Decrees of the Third Plenary Council and the appointment of new diocesan officials. Every priest of the diocese was present in cassock and surplice as the synod opened with a procession, low Mass, chants, a talk of purpose, a solemn profession of faith, and a customary oath of allegiance. The decrees of the Baltimore Council were read, commented on by the bishop, and then accepted by the synod. The bishop addressed them again, led Solemn benediction, and adjourned for dinner at 2 p.m. The appointment of diocesan officials was announced the next day.... The statistics of the diocese indicated much growth, boasting 14 counties, 84 churches, 75 priests, 26 parochial schools, 8 academies, 1 hospital, 1 orphan asylum, 12 convents, and 50,000 Catholics. Five years later, Bishop O’Farrell celebrated the tenth anniversary of his consecration with a Pontifical Mass in St. Mary’s Cathedral. Serving with the bishop were arch-Priest, Rev. James A. McFaul; Deacon, Rev. William O’Farrell (bishop’s brother); Sub Deacon, Rev. John Gummel; Master of Ceremonies, Rev. Cornelius F. Phelan; two Franciscan fathers serving as Deacons of Honor; and Rev. P.F. Connelly of Bordentown as homilist. There was an afternoon parade of children’s societies from the parish, with blessings of their banners by the bishop.



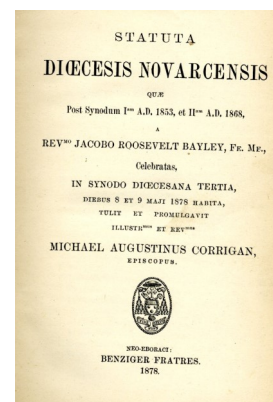
Bishop Michael O’Farrell

When it came to personnel issues, four permanent pastorates were created and 10% of the priest community could not be removed from service. Among ecclesiastical leadership, Rev. Anthony Smith was named the vicar general; additionally, a chancellor, council secretary, synodic examiners, promoter, and examiners of schools were named. Beyond the circle of clergy assignments, such measures as Sunday saloon closings were begun and picnic, fair, and formal ball attendance was strongly discouraged. On the other hand, consistent promotion of church fundraisers was encouraged and also noted during these meetings, but all under the authorization of Bishop O’Farrell. By way of a transfer legacy, the secretary for this Synod was Rev. James Augustine McFaul, who later succeeded O’Farrell as the second bishop of Trenton in 1894. Publication of these proceedings was recorded by the W. S. Sharp Printing Company of the capital city, which provides the lasting written word on what transpired during these meetings. This historical legacy led to three subsequent Diocesan Synods (second, July of 1897; third, June of 1931), with the latest occurring through mid-January of 1991 conducted under Bishops James A. McFaul, John J. McMahon, and John C. Reiss, respectively.

The last updates to synod-inspired policies authorized by the Diocese of Trenton came in 2014 and were based on the detailed statutes agreed upon at the last gathering 23 years earlier, with the next review coming in 2019. Along with all the developed policies over the years, that of Statute 11 which outlined the Mission Statement of the Diocese of Trenton is one of the prominent passages highlighted and reads as follows:

We, the people of the Catholic Church of Trenton, are called to proclaim and advance the Kingdom of God in the New Jersey Counties of Burlington, Mercer, Monmouth and Ocean. Within our rich diversity, we are made one by our Baptism in Christ. We are united with Jesus, the Eternal Shepherd, with our Holy Father, the Universal Shepherd, and with our Bishop, the local Shepherd. We form a community of faith, called to worship God, celebrate the Sacraments and teach the Good News. As pilgrims, conscious of our sinfulness and need for reconciliation, we seek renewal always in the light of Christ. Responding to our call to discipleship, we reach out in love and service to all, ever striving to advance the cause of peace and justice in the Name of our Lord Jesus.

This became the traditional approach and theme for future activities within the Church throughout the See of Trenton into the foreseeable future, as the next Synod is planned and will become part of the historical record in the future.



Proceedings of the Synod of the Diocese of Newark, published in 1878

Shared History: Byzantine Catholics in New Jersey & Western Pennsylvania

by John C. Bates, Esq.

Secretary of the Catholic Historical Society of Western Pennsylvania

The mountainous region of Carpatho-Rus, situated between Slovakia and Ukraine, was evangelized in the ninth century by Saints Cyril and Methodius. The faithful received the Gospel from Byzantine Constantinople, and Slavonic became the language of worship. In 1054, the Great Schism split the Eastern and Western Churches. But in 1646, the Church of Mukachevo-Uzhorod sought reunion with Rome. Empress Maria Theresa of Austria-Hungary referred to this church as “Greek Catholic”—“Greek” in ritual, theology, and art, but “Catholic” in union with Rome. The reunion spread, with establishment of eparchies (dioceses) in Slovakia, Croatia, and Hungary.

The 1870s witnessed the first wave of Carpatho-Rusyn immigrants to the United States. Establishment of the first Rusyn parish in Shenandoah, Pennsylvania, soon followed. Rome, concerned for the spiritual welfare of these immigrants, ultimately created two separate ecclesiastical administrations in 1924—reflecting cultural and political differences between Rusyns and others coming from the Kingdom of Hungary, and Ukrainians coming from Austrian-ruled Galicia: one for Ukrainians headquartered in Philadelphia, and another for Carpatho-Rusyns (Ruthenians) which came to be headquartered in Pittsburgh.

The church—now known as “Byzantine Catholic” rather than “Greek Catholic”—flourished, with the establishment of new parishes. Pittsburgh, which had originally been an exarchate (apostolic vicariate), was elevated to an eparchy (diocese) in 1963—and at that time a second eparchy was created for the eastern coast of the United States stretching from Maine to Florida, headquartered in Passaic, New Jersey. The church of St. Michael the Archangel was designated as the cathedral. Stephen Kocisko, auxiliary bishop in Pittsburgh, was named the first eparch (bishop) of the new see of Passaic.

Bishop Kocisko was transferred back to Pittsburgh as eparch in 1968, and was succeeded in Passaic by Michael Dudick who had originally been a priest of the exarchate of Pittsburgh. In 1969, Pittsburgh was raised to the rank of an archeparchy (archdiocese), with the suffragan sees of Passaic and Parma, Ohio (newly established, covering the western part of the United States). Ultimately, a fourth eparchy would be established in Van Nuys, California (moved to Phoenix, Arizona, in 2010).

The following table tracks the interchange of prelates between Passaic and Pittsburgh and identifies significant life events while resident in each see: (continued, after the following table, on page 11)

Bishop	See of Pittsburgh	See of Passaic
Kurt Richard Burnette	Educated 1985-1989 Seminary rector 2012-2013	Bishop 2013-present
Thomas Victor Dolinay	Born 1923 Ordained priest 1948 Coadjutor Archbishop 1990-1992 Archbishop 1991-1993 Died 1993 Buried 1993	Auxiliary Bishop 1976-1982
Michael Joseph Dudick	Ordained priest 1945 Buried 2007	Incardinated priest 1963 Bishop 1968-1995 Died 2007
Stephen John Kocisko	Ordained priest 1941 Auxiliary Bishop 1956-1963 Bishop 1968-1969 First Archbishop 1969-1991 Died 1995 Buried 1995	First Bishop 1963-1968
George Martin Kuzma	Born 1925 Ordained priest 1955 Died 2008 Buried 2008	Auxiliary Bishop 1987-1991
Andrew Pataki	Ordained priest 1952 Buried 2011	Auxiliary Bishop 1983-1984 Bishop 1996-2007 Died 2011
William Charles Skurla	Born 1956 Archbishop 2012-present	Ordained priest 1987 Bishop 2008-2012

Byzantine Catholics in New Jersey & Western Pennsylvanian (continued from page 10)



The Byzantine Catholic Church, while in union with Rome, reflects its rich history and maintains its Carpatho-Rusyn flavor: mystical theology, icons, congregational *a capella* chant, fragrant incense and liturgical customs that intrigue Catholics raised in the western Latin rite. The sharing of a long history of bishops and clergy has facilitated a closeness between Pittsburgh and Passaic that is a true testament to the Catholic faith! This Church has produced Sister Miriam Teresa Demjanovich, S.C. (1901-1927), daughter of Carpatho-Rusyn immigrants, who was beatified in the Cathedral Basilica of the Sacred Heart in Newark on October 4, 2014—the first time a beatification ceremony had been held in the United States.

“The Coordination of the Confraternity and the Catholic Youth Organization”

by Rev. Henry J. Murphy

Originally published in the CYO News, Archdiocese of Newark, 1945

**Editor's note: The CYO was particularly influential in the middle part of the 20th century, providing Catholic young people with another way to stay close to the Faith. We are reprinting this article to give our readers a taste of the motivations behind and methods of the CYO in the Archdiocese of Newark three generations ago. While the activities of youth groups have changed, the Church in New Jersey maintains its dedication to ministering to young people—this zeal for youth ministry is a blessing for youth and a sound investment in the future.*

In order to understand and appreciate the important relationship that exists between the Confraternity of Christian Doctrine and the Catholic Youth Organization, it is expedient that we have a clear picture of the primary purpose of each unit. In the Confraternity of Christian Doctrine, we endeavor to inculcate in the hearts of our youth a deep and sincere knowledge of the supernatural through the medium of religious instruction, annual retreats, study clubs and other supervised spiritual exercises. Our primary objective is to rehabilitate the spiritual structure of the individual who is exposed to the venomous attacks and false philosophy of the world while lacking the spiritual benefits of a Catholic education. The importance of our religious instruction may be adequately estimated from the knowledge that in many cases the only spiritual development apart from attendance at Holy Mass, is the result of our generous response to the call of Christ.

The ultimate aim of the Catholic Youth Organization may be found in the spiritual, cultural, vocational and physical development of Catholic youth. The cultural objective will find expression in the presentation of one-act plays, musical demonstrations, glee club concerts, courses in public speaking and in guiding our youth in the selection of Catholic literature. The CYO Radio Programs may be singled out as one of the finest modern vehicles of dramatic and cultural expression. The vocational aim of the Catholic Youth Organization may be attained through the establishment of Boy and Girl Scout troops in every parish. (continued on page 12)



Catholic Youth Organization (continued from page 11)

Under the supervised program of vocational guidance, the CYO sponsors courses in arts and crafts and encourages the printing of Parish papers. The program of physical education has received a tremendous impetus through the systematic organization of basketball and baseball leagues and other sports. Beneath the surface of athletic competition, our ultimate aim is to inculcate a true spirit of sportsmanship and fair play. With a deep realization of the importance of physical and vocational development, the primary object of the Catholic Youth Organization is to direct Catholic youth to the feet of Christ.

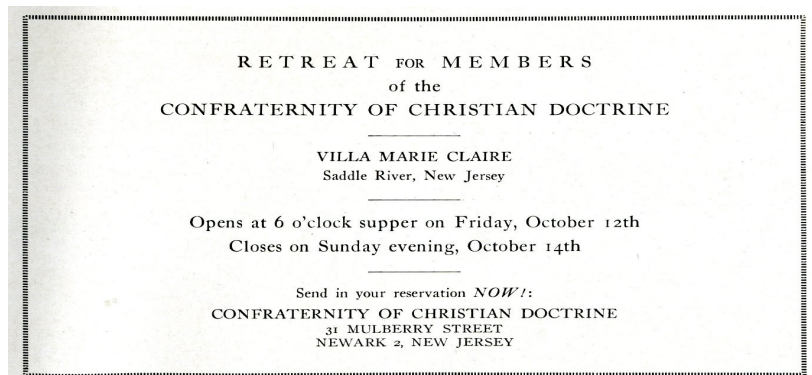
Briefly then, the Confraternity of Christian Doctrine is the adequate expression of the fundamental objective of the Catholic Youth Organization. The Confraternity is part of the CYO. In the plan of organization presented by our Most Reverend Archbishop, the CYO is composed of individual societies in the parish including the Junior and Senior Holy Name, the Junior and Senior Sodality, the Rosary Society, the Confraternity of Christian Doctrine and all other units. Active participation in a parish society is the first requisite for membership in the Catholic Youth Organization. Mindful therefore, of the close relationship existing between the CYO and the Confraternity, it is necessary that we examine the structural organization of each unit.

The degree of success attained in the promotion of any activity will depend upon three basic elements: 1) Organization; 2) Personal interest and zeal of the director and officials; 3) Perseverance. The most important factor, in the successful presentation of a particular program, is organization. In the plan of the Confraternity and the establishment of the CYO in each parish, specific instructions are given for the proper organization of each parochial unit. In the Confraternity, the selection of competent teachers and helpers, the planning of a definite course of instruction, the promotion of study clubs and the intelligent direction of convert classes, are very important factors in a successful unit. In the CYO plan of organization, the selection of five or more men and women who will prove helpful in promoting the fourfold aim, is very essential. The Parish Youth Council is the very foundation of every Catholic Youth Organization in the parish. The Parish Youth Council should include a Boy and Girl Scout leader, athletic directors, dramatic coaches and other youth advisors working under the guidance of the Spiritual Director. This Parish Youth Council is augmented by a Junior Youth Council, composed of representatives from each society giving expression to the voice of youth in planning a program for the youth of the parish.

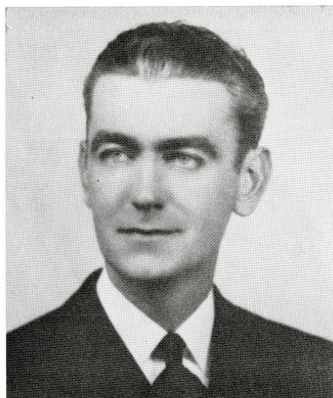
"The ultimate aim of the Catholic Youth Organization may be found in the spiritual, cultural, vocational and physical development of Catholic youth."

The second qualification of an active Confraternity or CYO group may be found in the zeal and interest of the director and his staff. The priestly zeal and sacrificing efforts of each director should reflect the spirit and love of Christ for the salvation of souls. This fiery enthusiasm is not in itself sufficient to guarantee the successful promotion of a program. The removal of a spiritual director should never be the occasion for the disintegration of a program so important as the Confraternity or the CYO. The third qualification necessary for a successful program is perseverance. Very often, a director may become discouraged by the poor attendance of members or he is disappointed because of the lack of cooperation on the part of parents. Ever mindful that the only personal reward to be attained in this great work for youth, is the knowledge that he is drawing Catholic youth to the feet of Christ, the director must persevere in his humble efforts to save souls.

(continued on page 13)



Catholic Youth Organization (continued from page 12)



Original photo caption: St. Paul of the Cross Parish, Jersey City recently presented "Dress Rehearsal" under the direction of Mr. Charles Byrnes, on the Catholic Youth Sunday afternoon radio hour. Rev. James A. McKenna is youth moderator.

In our study of the psychology of adolescence, we are dealing with youth in all its glory. Youth, brimming over in joy and happiness; youth, with its unquenchable desire to conquer. Our obligation is to direct this wholesome spirit into the proper channels. In the world of today, a force more destructive than the evils of war, is striving to undermine the very foundation of society. Our Catholic youth are exposed to the pernicious attacks of false philosophy and the diabolical deception of a material world. We must meet this challenge and be prepared to present a program that will be helpful to the soul and attractive to the individual.

The plan of coordination existing between the Confraternity and the CYO will find adequate expression in the supervision and promotion of cultural, vocational and athletic programs in conjunction with the plan of Catechetical instruction. In the past, many priests have added a program of recreation or dancing after the classes in religious instruction. Free admission to the dances proved to be a special incentive for regular attendance. The presentation of awards or prizes for perfect attendance is very effective in many parishes.

In suggesting a recreational program for high school students, the Catholic Youth Organization recommends a varied program of physical, social and cultural development. During the period of early adolescence, a craving for excitement and competition is manifested which, if not directed into harmless channels, will find an outlet in crime. If we succeed in making our plan more attractive, our labors for the salvation of souls will be more fruitful.

To be specific in our recommendations, may I suggest the presentation of sound motion pictures every month. With the acquisition of modern sound equipment, County CYO Directors will arrange to present pictures that are entertaining and instructive. Ever mindful of the competitive spirit of youth, why not plan a miniature track meet and novelty games, offering prizes as rewards. Another suggested plan would be to invite a neighboring Confraternity group to attend a dance in your parish hall. In order to develop the dramatic and cultural objectives of the CYO, a one-act play should be presented occasionally for the entertainment of members.

With the cooperation of the CYO Parish Youth Council in planning a definite program of recreation for Confraternity members, it is our fond hope that the harmonious blending together of our fourfold aim will draw the tender hearts of our youth of today along the highways of virtue to the feet of Christ.

New Members of the New Jersey Catholic Historical Commission

The New Jersey Catholic Historical Commission is pleased to welcome its new members: Rebecca Driscoll, Mary Kinahan-Ockay, and Eileen Poiani! We would like to introduce our new members to you.



Rebecca Driscoll is the Reference Services/Archives Librarian at Caldwell University. She studied History at Virginia Wesleyan College and received her MLIS at the University of North Carolina at Greensboro. While at UNCG, Rebecca worked in the Special Collections and University Archives as a volunteer and practicum student. She moved to New Jersey in February of 2014. Rebecca is working on several projects at Caldwell, including the digitization of photographs and slides, and making the university collections discoverable to campus and community members through ArchivesSpace.

Mary Kinahan-Ockay has been Archivist at Saint Peter's, the Jesuit University of New Jersey, since September 1999, a position she began while also working for the National Archives and Records Administration-New York (NARA). Mary retired from NARA as a Senior Archivist after 30 years of service in March 2007.

Mary received a BA in English from Chestnut Hill College in Philadelphia, and a Diploma in Anglo-Irish Literature from Trinity College, University of Dublin, Ireland. She is the author of two web-based articles on the history of Saint Peter's Church and College, and a third co-authored with David Sambade, on the history of Saint Peter's Preparatory School (Jersey City Past and Present, owned and administered by New Jersey City University: <http://www.njcu.edu/programs/jchistory/>).



Mary is a charter member of the Bayonne Historic Preservation Commission in her New Jersey hometown, and served as Chairwoman from December 2004 until December 2015. She also belongs to the Society of American Archivists, the Mid-Atlantic Regional Archives Conference, and the Archivists Round Table of Metropolitan New York, Inc.

Eileen L. Poiani, PhD, is currently the Special Assistant to the President and Professor of Mathematics at Saint Peter's University. Among her responsibilities are sustainability strategies and being the liaison to St. Aedan's: The Saint Peter's University Church. She previously served as the assistant to four Jesuit presidents of Saint Peter's, with responsibilities including planning, institutional research, accreditation, and trustee matters, and as the Vice President for Student Affairs. A Phi Beta Kappa graduate of Douglass College with a Ph.D. in Mathematics from Rutgers, The State University of New Jersey, Dr. Poiani has been recognized as a New Jersey Woman of Achievement by the New Jersey Federation of Women's Clubs; a Hudson County Woman of Achievement; an inductee into the Nutley Hall of Fame; a recipient of the Mathematical Association of America (MAA) New Jersey Section Distinguished College Teaching Award; and a recipient of the Sister Rose Thering Award from the New Jersey Commission on Holocaust/Genocide Education. She is a Minister of the Eucharist at Holy Family Church in Nutley.



For the Archdiocese of Newark, Dr. Poiani was a member of the Catholic Education Commission that developed the strategic plan, *Lighting the Way*, and was a trustee of *The Catholic Advocate*. She is currently a member of the Hoboken Catholic Academy Advisory Board and of the College Board of Douglass Residential College. In addition, she is a public member of the New Jersey State Board of Accountancy and a member of the New Jersey Italian Heritage Commission. Dr. Poiani formerly served on the Board of Trustees of Saint Peter's Preparatory School, on the National Seminar on Jesuit Higher Education, and on the Board of

Trustees of Rutgers University. She has long been engaged in encouraging members of underrepresented groups to pursue their study of mathematics in order to keep all career doors open.

News and Notes from the Commission: Updates from Seton Hall University

Submitted by Alan Delozier, Executive Director



The Commission, in conjunction with Seton Hall University, recently sponsored a one-day symposium in honor of the centenary of the Easter Rising (Éirí Amach na Cásca), which signified a major milestone in the history of Irish independence. Panelists explored the history, personalities, music, art, and theatre that defined this pivotal event in the Irish experience, and its impact worldwide. Speakers included historian Lorcan Collins, author of *Easter 1916 and 1916: The Rising Handbook*, who gave the keynote; prize-winning Irish poet Micheal O'Siadhail, and other noted experts in the field. The program concluded with a performance of excerpts from Sean O'Casey's *The Plough and the Stars* by Professor Daniel Yates and a troupe of Seton Hall student performers.

We are proud to announce the publication of our new book edited by Mr. Carl Ganz, *Essays on New Jersey Catholic History*, in honor of the 350th anniversary of the Garden State. This book includes a number of articles related to the development of Catholic life within the state, including anti-immigrant political movements in New Jersey, Franciscan Sisters of the Poor in Hudson County during the Civil War, Passionists at St. Michael's Monastery, Bishop Wigger's anniversary, and others. Please feel free to read more and order your copy here: <https://tinyurl.com/NJCHC350>. For further information about the book, please contact the Commission by emailing Alan Delozier at Alan.Delozier@shu.edu.

As part of our outreach efforts with our students, faculty, and the public, the Archives & Special Collections Center at Seton Hall University features updated information on our home page (<http://library.shu.edu/archives>) and a news section that displays blog posts designed to highlight different collections, projects, and special events that showcase the Center and its varied activities, including the celebration of the 80th anniversary of Co-Education at Seton Hall University entitled "Women of Setonia 1937 - Ever Forward": <http://bit.ly/2IAXPGH>. Research project requests and comments are always welcome.

Seton Hall's First Co-Ed, Interviewed by "The Setonian"

Since the almost impossible has happened, that Seton Hall has become a coeducational institution, it was the arduous (?) duty of three members of THE SETONIAN staff to travel to Newark last Saturday and interview and photograph that courageous and pioneering young lady who took it upon herself to be Seton Hall's first co-ed.

The three gentlemen of the press arrived at the building about nine a.m. and were exceedingly bewildered and awed by the activity of the place. Finally Dr. Morry was able to see them and he said this girl was in class and could not be disturbed until eleven o'clock. The three, therefore, were at a loss as to how to spend the time. But this condition did not last long as Father Gueri soon had them opening packages, carrying books and generally making themselves handy. This continued until the bell rang for the conclusion of the period about eleven. It was then that the three gentlemen (of the press) had the honor of meeting the first co-ed, Miss Mary Grace Dougherty who graciously consented to be interviewed and photographed.

Miss Dougherty is a pretty lass, about five foot five inches tall. She has dark hair and is about seventeen or eighteen years old. This is a guess of course as she did not reveal her age, (probably because none of the three interviewers asked her, being reserved young men not wishing to go too far into her personal life).

The daughter of Mr. and Mrs. Frank Dougherty of Newark, Mary was graduated from the Benedictine Academy in Elizabeth last year. Taking a Bachelor of Arts Course, she intends to be a teacher of English.



MISS DOUGHERTY receiving first co-ed card from Father Gueri.

Our first co-ed's favorite sport is tennis and of course, she also likes dancing. Singing is another of her accomplishments, and while at the academy she took part in dramatics and appeared in several recitals.

The Extension School, she believes, is a wonderful idea, and it affords an opportunity of higher education to boys and girls as well as to adults. She likes the place very much and feels that it has a fine faculty.

When asked about her primary position, she replied, "I think it is a great honor to be the first co-ed at such a college as Seton Hall."

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.

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