THE CLOSING AND REOPENING
OF
SAINT PETER'S COLLEGE:
1918-1930

Richard J. Cronin, S.J.

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DEDICATION

TO THE MEMORY OF
GEORGE J. HILSDORF, S.J.

Student and Professor at St. Peter’s.
Lover and Psalmist of Jersey City.

He “singed the air with his passing”
And left all who knew him richer for the fact.
PREFACE.

Saint Peter's College received its Charter in 1872 and opened for classes in 1878. Exactly forty years later, in 1918, it closed. Why it closed, and how it managed to reopen is the subject of this booklet.

The basic plan to be followed is chronological. Chapter I is "Prolog: Saint Peter's College: The First Forty Years." Chapter II is "The Closing of Saint Peter's College in 1918." Chapter III concerns "The Reopening of Saint Peter's College in 1930." Finally, Chapter IV is an "Epilog," a brief survey of College highlights since its reopening.

In another year, with the Fall Semester of 1990, St. Peter's College will have completed a hundred years of teaching. Although the Centenary of its Charter has already been celebrated in 1972, this booklet may contribute something to the celebration which lies ahead. Charters are legally and historically very important, but classes and teaching are what schools are all about. If St. Peter's College has already "pulled out the stopper" in 1972, it should most deservedly "have a whopper" in 1990. *Ad multos annos!*
ACKNOWLEDGEMENTS.

I wish to thank the late Father Georges Bottereau, S.J., of the Archives of the Society of Jesus in Rome, and Father Francis X. Curran, S.J., of the Archives of the New York Province of the Society of Jesus. Without them I could not have found the documents on which this brochure is based. I also wish to express my gratitude to Father Eugene K. Culhane, S.J., and Father Edward W. Brande, S.J., who carefully read the manuscript and made many valuable suggestions. Gratitude is also due to Mr. Vincent E. Bonito who typed the manuscript, and to Mr. Bart J. Erbach and Ms. Rose Duger of the St. Peter's Communications Office, who saw this booklet through the press.
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CHAPTER 1
—Prolog—

SAINT PETER'S COLLEGE:
THE FIRST FORTY YEARS.

AS A PROLOG to the closing of St. Peter's College in 1918, this chapter serves a double purpose. First, it will situate St. Peter's College in the larger context of Jesuit education on the eastern seaboard of the United States. Secondly, it will examine some statistics of the enrollment and graduates at St. Peter's from 1878 to 1918. Both of these considerations entered into the decision to close the College. St. Peter's as part of the Maryland-New York Province was not totally autonomous nor totally independent of other Jesuit colleges. It relied on the Province for its manpower, and it took orders from a central command. Likewise, the small size of the college was a major factor in the debate about its closing.

I. JESUIT EDUCATION IN THE MARYLAND-NEW YORK PROVINCE.

When St. Peter's was closed in 1918, it was closed by the decision of the Father Provincial of the Maryland-New York Province, the Rev. Joseph H. Rockwell, S.J. Although St. Peter's College was technically run by a Board of Trustees, the Board was made up exclusively of Jesuits, and they were bound in obedience to the commands of Father Rockwell.

This chain of command makes it necessary to situate St. Peter's in the larger context of the Jesuit colleges in the East because the decision to close St. Peter's was not made exclusively for local reasons, but was influenced also by the broader considerations affecting all Jesuit colleges of the Maryland-New York Province.

A Jesuit Superior has been jestingly, but accurately, described as a man with eight kettles and four lids. When any kettle boils over, he may have to cover it with a lid which he might otherwise have wished to leave undisturbed. With eight kettles, any lid is expendable.

When St. Peter's College began classes in 1878, it was a part of the New York-Canada Mission. In 1879, the New York part of that Mission was joined to the Province of Maryland, while the Canadian half of the Mission was united with the English Province. For one year, 1880, the newly amalgamated Province of Maryland and New York Mission was called the New York Province. The following year, however, seniority had its due, and the Province was renamed the Maryland-New York Province. Maryland had been an independent Province since 1833 and a Mission since 1634 (a mere fourteen years after the Mayflower). In 1880, the Roman Catholic Gentlemen of Maryland, as the Jesuits in Maryland are still corporately known, were understandably loath to be labelled New Yorkers. Even to this day, it is not a title to which all American Jesuits aspire.

In 1880, the newly formed Province directed eight colleges: in New England, Holy Cross and Boston College; in the New York area, Fordham, St. Francis Xavier, and St. Peter's; in Washington, Georgetown and Gonzaga; and, in Baltimore, Loyola College. In 1890, St. Joseph's, Philadelphia, would be added; in 1907, Canisius College of Buffalo; and, in 1908, Brooklyn College. The following chart gives the student
enrollment at the eight colleges in 1880. They are listed by size, with the date of foundation given in parentheses.

<table>
<thead>
<tr>
<th>Jesuit Colleges by Enrollment in 1880.</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Francis Xavier (1847)</td>
</tr>
<tr>
<td>Boston College (1864)</td>
</tr>
<tr>
<td>Fordham (1841)</td>
</tr>
<tr>
<td>Georgetown (1789)</td>
</tr>
<tr>
<td>Holy Cross (1843)</td>
</tr>
<tr>
<td>St. Peter's (1872)</td>
</tr>
<tr>
<td>Loyola (1852)</td>
</tr>
<tr>
<td>Gonzaga (1858)</td>
</tr>
</tbody>
</table>

These colleges all had a seven-year program. First, there were four years of Grammar in Latin, Greek, English, and either German or French. The years of Grammar were followed by three years of Poetry, Rhetoric, and Philosophy. The enrollment figures above, therefore, include what we would call today a high school (the Grammar years) and a college (Poetry, Rhetoric, and Philosophy). At St. Peter's, for example, it was not until 1900 that a clear distinction was made between the high school and college divisions. The first high school graduation at St. Peter's was in 1911.

If the number of students seems small by today's standards, the very number of Jesuit colleges at this time was impressive in itself. In 1880, the new Jesuit Province had only 526 Jesuits: 154 Priests, 201 Scholastics (those in formation for ordination), and 171 Coadjutor Brothers. To direct eight colleges with this small number of men was courageous, at best, and bordering on the foolhardy, at worst. 89 Jesuit Priests and Scholastics staffed these eight colleges. The Jesuits did practically all the teaching themselves. We know that St. Peter's had only one non-Jesuit lay teacher in 1880. From the Province Catalog for that year, Boston College lists two lay professors and Loyola College one. If the other Jesuit colleges had laymen teaching, they "were not talking."

Also, it should be recalled that the educational world of 1880 was light years away from the educational world of the 1980's. In 1880, New Jersey had a population of 1,131,000 and only 688 attended college at the time. This figure for college attendance included seminarians as well as full time liberal arts students. There were five Schools of Theology in New Jersey in 1880. Public elementary education was made free in New Jersey in 1871. For the vast majority of people, as these college figures reveal, a grade school education was all that could be expected. Private high schools and colleges were too expensive to be within the means of most.

For Catholics, there was an added difficulty about higher education. Even if they could afford to attend the more prestigious institutions like Princeton and Rutgers—and very, very few could—there were serious religious objections to attending a non-Catholic school. In 1880, most private non-Catholic higher education was religiously affiliated with one or other branch of Protestantism. There was a mutual antipathy. Princeton was not aching to recruit the sons of Irish railroad workers into its student body, and the Irish would view the Orangemen of Princeton much as they would view the Orangemen of Belfast. The Ecumenical Age had not yet dawned.

Aside from the small enrollment of the eight Jesuit colleges in 1880, a more important fact about them was that they fitted into a pattern of interlocking institutions. From 1840 to 1920, the American Catholic Church was struggling to keep its head above water in a tidal flood of newly arrived immigrants. The Maryland-New York Jesuits developed a phalanx of institutions to cope with this influx. With the possible
exceptions of Georgetown, Fordham, and Holy Cross which, at their founding, were not in a large city, the Jesuits took over; or founded, a city parish church with a parish elementary school and built a college adjoining it.

Five of the eight Maryland-New York Colleges followed this pattern: 1) St. Peter’s College and St. Peter’s parish church; 2) St. Francis Xavier College and St. Francis Xavier Church in New York; 3) Boston College and the Immaculate Conception Church; 4) Loyola College and St. Ignatius Church in Baltimore; and, 5) Gonzaga College and St. Aloysius Church in Washington, D.C. By 1880, even Georgetown had the nearby Trinity Church, and Fordham’s own Chapel was used by local Catholics. The parish of Our Lady of Mercy was on the Fordham campus until 1890.

With this interlocking arrangement of parish, parish school, and college, Jesuits provided a complete educational system for the children of their parishes from grade school through college.

It is also worthy of note that, although many of these colleges later moved to spacious suburban campuses, the typical Jesuit college of the Nineteenth Century was in the heart of the Inner City with a clientele of the poor working classes. As T.S. Eliot put it, “Home is where you start from.” Whatever their future affluence, home for most Jesuit colleges was the Inner City of Boston, New York, Washington, Baltimore, and Jersey City. The days of the Catholic suburban Republicans were still to come. These colleges and their students all began as “knee-jerk” Democrats.

The newly arrived immigrants who constituted the large majority of the Jesuit parishes were poor and uneducated. They were working class people who had little education themselves and could neither foresee nor afford much more for their children. The Jesuits provided them with an opportunity for education that they could never have attained by themselves. Father Francis X. Aigner, S.J., in a long reminiscence about early St. Peter’s (written in 1914, but, alas, never published) made this point well. He wrote English with a slight trace of his native Bavarian accent.

Jersey City is not a city with an historic name whose inhabitants, at least as far as the Catholics are concerned, had to live up to historic traditions and to give to their sons the very last penny to achieve a position in life in accordance to family dignity. The Catholics in Jersey City were not such as could naturally appreciate higher education, even the richer members.

It is certainly true that many of St. Peter’s graduates who now are a credit to the Church and prominent in their professions would have never attained to their present high level in the social and intellectual life, if there had been no St. Peter’s College to offer them the proper education. This was well expressed by a prominent citizen, a scion of an old Protestant family of Jersey City, when speaking to one of the most successful graduates of St. Peter’s.

This St. Peter’s College, he said, is a wonderful institution, just look at your own case, if there had not been a St. Peter’s, there would not now be such a successful and prominent professional man as you are and many others that studied at that institution. You and they would have followed either your father’s profession, or, if you had taken up another avocation, it would not have been the high one you now follow.

Discretion kept Father Aigner from identifying either “the scion of an old Protestant family,” or “one of the most successful graduates of St. Peter’s.” The very fact that it is hard to identify either of them shows that it was a situation that could have been duplicated with any number of early St. Peter’s graduates who had later careers in law, medicine, or education.


Although there were considerable fluctuations in the enrollment at St. Peter’s from year to year, the following chart of its total enrollment (college and high school) makes it clear that it was never a large school.
From 1878 to 1900, the annual St. Peter’s Catalogs list students alphabetically without distinguishing between the college and high school departments. After 1900, when the numbers can be determined accurately, this chart further breaks down the total enrollment into the number of students in the college and high school divisions.

**CHART 2**

**Total Enrollment at St. Peter’s: 1878 - 1918.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Enrollment</th>
<th>Year</th>
<th>Total Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1878-79</td>
<td>107</td>
<td>1889-90</td>
<td>94</td>
</tr>
<tr>
<td>1879-80</td>
<td>129</td>
<td>1890-91</td>
<td>106</td>
</tr>
<tr>
<td>1880-81</td>
<td>146</td>
<td>1891-92</td>
<td>126</td>
</tr>
<tr>
<td>1881-82</td>
<td>148</td>
<td>1892-93</td>
<td>125</td>
</tr>
<tr>
<td>1882-83</td>
<td>83</td>
<td>1893-94</td>
<td>157</td>
</tr>
<tr>
<td>1883-84</td>
<td>92</td>
<td>1894-95</td>
<td>240</td>
</tr>
<tr>
<td>1884-85</td>
<td>127</td>
<td>1895-96</td>
<td>261</td>
</tr>
<tr>
<td>1885-86</td>
<td>104</td>
<td>1896-97</td>
<td>260</td>
</tr>
<tr>
<td>1886-87</td>
<td>108</td>
<td>1897-98</td>
<td>251</td>
</tr>
<tr>
<td>1887-88</td>
<td>111</td>
<td>1898-99</td>
<td>171</td>
</tr>
<tr>
<td>1888-89</td>
<td>108</td>
<td>1899-00</td>
<td>160</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Enrollment</th>
<th>College</th>
<th>High School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1900-01</td>
<td>119</td>
<td>31</td>
<td>88</td>
</tr>
<tr>
<td>1901-02</td>
<td>91</td>
<td>18</td>
<td>73</td>
</tr>
<tr>
<td>1902-03</td>
<td>73</td>
<td>22</td>
<td>51</td>
</tr>
<tr>
<td>1903-04</td>
<td>73</td>
<td>22</td>
<td>51</td>
</tr>
<tr>
<td>1904-05</td>
<td>93</td>
<td>25</td>
<td>68</td>
</tr>
<tr>
<td>1905-06</td>
<td>155</td>
<td>20</td>
<td>135</td>
</tr>
<tr>
<td>1906-07</td>
<td>192</td>
<td>16</td>
<td>176</td>
</tr>
<tr>
<td>1907-08</td>
<td>225</td>
<td>19</td>
<td>206</td>
</tr>
<tr>
<td>1908-09</td>
<td>273</td>
<td>29</td>
<td>244</td>
</tr>
<tr>
<td>1909-10</td>
<td>301</td>
<td>40</td>
<td>261</td>
</tr>
<tr>
<td>1910-11</td>
<td>336</td>
<td>43</td>
<td>293</td>
</tr>
<tr>
<td>1911-12</td>
<td>279</td>
<td>40</td>
<td>239</td>
</tr>
<tr>
<td>1912-13</td>
<td>356</td>
<td>45</td>
<td>311</td>
</tr>
<tr>
<td>1913-14</td>
<td>413</td>
<td>61</td>
<td>352</td>
</tr>
<tr>
<td>1914-15</td>
<td>458</td>
<td>71</td>
<td>387</td>
</tr>
<tr>
<td>1915-16</td>
<td>481</td>
<td>87</td>
<td>394</td>
</tr>
<tr>
<td>1916-17</td>
<td>496</td>
<td>86</td>
<td>410</td>
</tr>
<tr>
<td>1917-18</td>
<td>487</td>
<td>88</td>
<td>399</td>
</tr>
</tbody>
</table>
Some of the larger dips in registration may be explained either by periods of economic depression, or by the failure of Jesuit Superiors to provide an adequate faculty. The enrollment figures for 1882-1884, 1889-1894, and 1901-1905 mirror such periods of recession. As far as the Jesuit faculty was concerned, Father Joseph S. Dinneen, S.J., made this remark in a Memorandum written in 1935:

The history of the College from 1878 to 1918 is full of instances where higher Superiors assigned and withdrew a Jesuit faculty for St. Peter's arbitrarily. On one occasion, when the Provincial was asked for a Professor of Philosophy, he withdrew the teachers of Poetry and Rhetoric; the college department ceased for the year and then tried to build up again. "The Province Football" was St. Peter's.

Another indicator of the size of St. Peter's College is the number of students who graduated with an A.B. degree. The following chart lists the degrees conferred by years. Since St. Peter's original Charter of 1872 entitled it "to exercise all the powers, functions, and prerogatives of a university, and to confer honorary degrees on any persons they may deem entitled to receive them," this chart also lists the higher degrees that St. Peter's conferred during this period.

<table>
<thead>
<tr>
<th>YEARS</th>
<th>A.B.</th>
<th>M.A.</th>
<th>HONORARY DOCTORATES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1889-1900</td>
<td>56</td>
<td>23</td>
<td>1 Ph.D.</td>
</tr>
<tr>
<td>1901-1910</td>
<td>32</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>1911-1919</td>
<td>83</td>
<td>42</td>
<td>1 Litt.D. 20 LL.D.</td>
</tr>
<tr>
<td>TOTALS</td>
<td>171</td>
<td>99</td>
<td>22</td>
</tr>
</tbody>
</table>

It should be noted that the extraordinary number of M.A. degrees conferred were not all honorary. The A.B. graduate could earn an M.A. by two additional years of course work in a given field and with further courses in Philosophy. Most of the M.A. degrees were granted to graduates of the College.

The early Catalogs not only listed the A.B. graduates, but, when possible, they also listed their chosen professions. The following chart gives some indication of what became of the St. Peter's graduates. In 1906, however, one graduate is listed "Civil Engineer," and, since he engineered civilly in lonely splendor, no separate column was created for him. The last year that the professions of the graduates were fully given was 1916.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>TOTAL GRADUATES</th>
<th>M.D.</th>
<th>LL.B.</th>
<th>CLERGY</th>
<th>EDUCATORS</th>
<th>BUSINESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1889-1900</td>
<td>56</td>
<td>4</td>
<td>16</td>
<td>12</td>
<td>2</td>
<td>22</td>
</tr>
<tr>
<td>1901-1910</td>
<td>32</td>
<td>4</td>
<td>13</td>
<td>5</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>1911-1916</td>
<td>48</td>
<td>3</td>
<td>15</td>
<td>7</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>TOTALS</td>
<td>136</td>
<td>11</td>
<td>44</td>
<td>24</td>
<td>22</td>
<td>35</td>
</tr>
</tbody>
</table>
Although Chart 4 is accurate for graduates of the College, many of St. Peter's students left college before graduation to enter a profession. This was especially true of clergymen. The 1917 St. Peter's Alumni Journal, for example, lists seven priests who had attended St. Peter's College but had entered the seminary before graduation. The same Journal lists eleven St. Peter's College men in the old Newark diocesan seminary studying for the priesthood at that time. One of St. Peter's immortals, the Reverend Patrick Marley Collins, S.J., entered the Society of Jesus in 1884 before finishing college and later returned in 1902 to be a professor of Physics and Chemistry, and, later, Dean of the College until its closing in 1918. Francis A. Sullivan and J. Edward Coffey were two others who, before graduation, left the College in 1916 to become Jesuits.

These figures show the high percentage of St. Peter's graduates who became professional men. Of the 136 A.B. graduates between 1878 and 1916, 101, or about 75%, chose medicine, law, teaching, or the priesthood. Among this group, some reached national prominence like Joseph P. Tumulty '99, President Woodrow Wilson's secretary, and, others local renown, like Mark A. Sullivan '97, a Judge, Patrick J. Hamill '98, a Physician, Martin W. Stanton '19, a Bishop, and Patrick Marley Collins, Richard Rush Rankin, and John G. Tynan, Jesuits.

III. St. Peter's, A Jesuit Liberal Arts College.

Having examined the enrollment of St. Peter's College and the number of its graduates, some description of the type of education offered at St. Peter's is required to complete this prologue to the closing of the College. All Jesuit colleges in the eastern United States offered a classical, liberal arts education based on the traditional Jesuit Ratio Studiorum.

The Ratio Studiorum was a Jesuit document drawn up in 1599 to regulate the teaching of all Jesuit colleges and universities throughout the world. It is not so much a theoretic philosophy of education, as a practical handbook of teaching procedure. At the college level, great stress was placed on the study of Latin and Greek. The aim was not just the translation and appreciation of the classical authors studied, but, in Latin at least, the ability to write, speak, and take oral exams in Latin as well. As the 1917 St. Peter's Catalog stated, "Latin is taught practically, and is spoken in the higher classes, the lectures and recitations being given in that tongue." There would not be many at St. Peter's today, faculty or students, who could take oral or written exams in Latin. Taking exams in Latin, of course, is not the ultimate criterion for all education, but it is a clue to the level of attainment that the early College could demand.

The Ratio Studiorum, besides its stress on Latin and Greek, also put great stress on the student's self-activity. Whether in translating, writing themes, memory recitations, oratorical contests, debates, plays, or philosophy oral exams done in Latin, the student was urged to exercise his talents, to have his efforts monitored and corrected, and to perfect his abilities by repetition and practice. The same St. Peter's Catalog sums up this emphasis in the following manner:

The characteristic of the Jesuit system, as far as the subject matter is concerned, is unity as opposed to extreme electivism. Hence, it does not reduce all branches of study to the same level, or acknowledge all of equal import as educational factors, but maintains that they differ widely in value. It will not confer a degree for any branch of study, but has a well defined curriculum; it claims that a student about to enter the vast realms of knowledge needs the direction of an experienced guide. Hence, it makes a complete curriculum which develops, by a liberal culture, all the faculties of the student—memory, imagination, intellect, and will.

It follows the natural method, cultivating in the young the quick retentive memory, and in the maturer youth the reasoning faculties. The young man who has faithfully pursued this course leaves college rich with the most precious treasures of science, literature, and philosophy.

In the school year of 1899-1900, St. Peter's College switched from a seven-year course to an eight-year course with four full years of college. The three classes of Poetry, Rhetoric, and Philosophy became our better known Freshman, Sophomore, Junior, and Senior Year classes.
The following conspectus of the subjects and the required class hours may give some indication of the college curriculum.

<table>
<thead>
<tr>
<th></th>
<th>FRESHMAN</th>
<th></th>
<th>SOPHOMORE</th>
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</tr>
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<tbody>
<tr>
<td>Latin</td>
<td>5</td>
<td>Latin</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Greek</td>
<td>4</td>
<td>Greek</td>
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<td></td>
</tr>
<tr>
<td>English</td>
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<td>English</td>
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<tr>
<td>History</td>
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<td></td>
</tr>
<tr>
<td>Math.</td>
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<td>Mech. (1st Term),</td>
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<td></td>
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<tr>
<td>Christian Doctrine</td>
<td>1</td>
<td>Geology and Astron (2nd Term)</td>
<td>4</td>
<td></td>
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<tr>
<td>Elocution</td>
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<td>Christian Doctrine</td>
<td>1</td>
<td></td>
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<td>Mod. Langs.</td>
<td>2</td>
<td>General Chemistry</td>
<td>2</td>
<td></td>
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<tr>
<td>Totals</td>
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<td></td>
<td>22</td>
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<table>
<thead>
<tr>
<th></th>
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<th>SENIOR</th>
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<td>Psychology and Nat. Theology</td>
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<td>Latin</td>
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<td>Ethics</td>
<td>5</td>
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<td>Greek</td>
<td>2</td>
<td>Latin</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>2</td>
<td>English</td>
<td>2</td>
<td></td>
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<td>Physics</td>
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<td>History of Philosophy</td>
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<td>Christian Doctrine</td>
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<td>1</td>
<td>Elocution</td>
<td>1</td>
<td></td>
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<tr>
<td>Totals</td>
<td>20</td>
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</table>

As is clear, this was a strong core curriculum. There was very little emphasis on electives or major fields of concentration. Actually, although they were not labelled as such, there were implicitly two prescribed Majors: 1: Literature (the Latin and Greek Classics, and English), and 2: Philosophy. In 1900, this stress on a prescribed curriculum as opposed to a more elective system surfaced in a debate between President Charles W. Eliot of Harvard University, and Father Timothy Brosnahan, S.J., of Woodstock College, and will be treated in Chapter II.

Aside from the Catalogs of the early St. Peter’s, there are a series of Deans’ Diaries. Throughout the first forty years of the college, the Deans kept a day by day Diary of college happenings. They make frightfully dull reading because the reader has to plow through innumerable pages filled with the cryptic Latin phrase, “De More.” De More is a Latin shorthand for “business as usual.” Imaginatively and more provocatively,
one would like to think it really meant, "All Quiet on the Western Front." De More tries to assure us that all is under control in the madhouse, but, for anyone acquainted with schools, the doubt lingers on.

The Diaries give flesh and blood to the bare bones of the Catalogs' ideals and curricula. The Diaries document the competetions, the prize debates, the oratorical contests, the examinations given, the prizes awarded and the honors gained. Pasted into the Diaries are play programs, newspaper clippings of oratorical contests and debates, and the Latin Theses to be defended in the oral examinations. They gave evidence on page after page of the vast amount of energy, discipline, and drive that was in the school at the time. The principles set forth in the Ratio Studiorum are given a local habitation and a name in the Deans' Diaries. They document in detail just how vigorous an academic workout the students of these years underwent, From 1878 to 1918, St. Peter's College was a very good school.

CONCLUSION.

The early St. Peter's was a small college. Its enrollment never reached a hundred students, and it was at its peak the year it closed. In its forty years of existence, it averaged about four graduates a year. Its curriculum was narrow and inflexible. Both the adjectives are controversial. It is difficult to remain inflexible for a long period of time in an ever-changing world. Even its original purpose to work with the children of poor, uneducated immigrants had changed somewhat. The Irish and Germans for whom it had originally worked were a good deal better off financially in 1918 than they had been in 1878.

These qualifications, however, take nothing from St. Peter's deserved pride in its graduates and in their later professional careers. The marvel at St. Peter's in the early years was not that there were so few graduates. The marvel was that there were any graduates at all. If, in 1874, someone suggested to a group of Irish manual laborers gathered in some local bar in the Horseshoe District of lower Jersey City that their sons would be educated by the Jesuits, would study Latin and Greek, and would attain an A.B. degree which would open the way to professions in law and medicine, he would have been laughed to scorn and called a dreamer. Yet, fifteen years later, that dream became reality. In 1889, the first group of their sons did graduate from St. Peter's College, and, down the years, many more would follow them.

Not far from the old St. Peter's on Grand Street, there stands in the harbor a Lady who, Emma Lazarus tells us, holds up her lamp beside the Golden Door. If the Statue of Liberty lit the way to America for the immigrant, St. Peter's provided for its own students the key to that Golden Door. Education unlocked the way out of the ghetto. It still does.
CHAPTER 2

THE CLOSING OF
SAINT PETER’S COLLEGE
IN 1918.

THAT ST. PETER’S COLLEGE was closed in 1918 is a fact. Why it was closed is not all that clear. World War I, a desire to centralize Jesuit manpower, and a new Maryland-New York Province Mission to Bombay, India, have all been advanced as plausible causes of St. Peter’s closing. It will be the central point of this chapter to suggest another reason, the time for a change had come for Jesuit colleges with enrollments of under 100 students. Since circumstances in 1918 prevented those changes from being implemented immediately, two of those colleges were closed, Brooklyn College and St. Peter’s College. St. Peter’s, fortunately, was closed only temporarily.

This chapter will discuss three topics: 1) rumblings and criticisms about small Jesuit colleges prior to 1917; 2) the correspondence of Father Joseph H. Rockwell, S.J., the Jesuit Provincial Superior, with the officials at St. Peter’s College and with Father General in Rome; and 3) the protests from St. Peter’s College and Brooklyn Colleges about their closing.

I. RUMBLINGS AND CRITICISMS ABOUT SMALL JESUIT COLLEGES.

The first public criticism of Jesuit colleges came from no less a person than Charles W. Eliot, then President of Harvard University. In the October 1899 issue of The Atlantic Monthly (Vol. LXXXIV, pp. 433-444), Doctor Eliot wrote an article on “Recent Changes in Secondary Education.” It was a reprint of a paper he gave before the American Institute of Instruction on July 10, 1899.

The general tenor of Doctor Eliot’s paper and article was that elective education should spread to secondary education, as well as to the colleges. Dr. Eliot had inaugurated elective courses at Harvard fifteen years previously. In the course of his article, he took a gratuitous swipe at Moslem and Jesuit education.

Father Timothy J. Brosnahan, S.J., of Woodstock, Maryland, tried to answer Doctor Eliot’s criticisms in the pages of the Atlantic Monthly, but was refused because the magazine “did not wish to open its pages to controversy.” Oddly, or not so oddly, the Atlantic Monthly did publish an article critical of Eliot’s position by Andrew F. West of Princeton University in its December issue (Vol. LXXXIV, pp. 821-827). Subsequently, Father Brosnahan’s remarks were published in the Sacred Heart Review (January 13, 1900), under the title, “President Eliot and Jesuit Colleges.”

Although President Eliot’s criticism of Jesuit colleges was peripheral to his main topic, it deserves to be quoted in full:

There are those who say that there should be no election of studies in secondary schools.

... This is precisely the method followed in Moslem countries, where the Koran prescribes the perfect education to be administered to all children alike. The prescription begins in the primary schools and extends straight through the university; and almost the only mental
power cultivated is memory. Another instance of uniform prescribed education may be found in the curriculum of the Jesuit colleges, which has remained almost unchanged for four hundred years, disregarding some trifling concessions to natural sciences.

That these examples are both ecclesiastical is not without significance. Nothing but an unhesitating belief in the divine wisdom is equal to contriving a prescribed course of study equally good for even two children of the same family between the ages of eight and eighteen. Direct revelation from on high would be the only satisfactory basis for a uniform prescribed school curriculum. The immense deepening and expanding of human knowledge in the Nineteenth Century, and the increasing sense of the sanctity of the individual’s gifts and will-power have made uniform prescriptions of study in secondary schools impossible and absurd.

Father Brosnahan challenged President Eliot on the fact of Jesuit education remaining unchanged, and on his presumption that the natural disparity of the individual student in gifts and will-power, the finite wisdom of the educator, and the increase of human knowledge are such as to necessitate the widest application of the elective system.

In response to President Eliot, Father Brosnahan clearly proved that Jesuit colleges over the years had undergone more than “trifling concessions to natural sciences.” The Ratio Studiorum of 1599 devoted twenty-five hours a week to Latin and Greek. Father Brosnahan took the example of Georgetown as typical of all Jesuit colleges at the time:

For brevity’s sake, I take one American college. Georgetown University in its collegiate department exacts twenty-seven and a half hours a week of class work from every student who is a candidate for a college degree. But instead of one hundred percent of this time being given to Latin and Greek as in the schools of the seventeenth century, only about fifty-three percent is given to those studies today. Three hundred years later, then, forty-seven percent of class time is conceded to modern studies. Evidently there has been some change in the last “four hundred years,” for nearly half of the class time has been wrested from the domain of Latin and Greek.

On the second question of elective education, Father Brosnahan gave the standard argument defending a broad general education at the college level before the more specialized professional studies at the university level. For our purposes, this debate signalled the first challenge to Jesuit college education in the eastern United States.

Although the size of the colleges was not brought up explicitly, the type of elective education that President Eliot was proposing would certainly make greater demands for specialization on the faculty, as well as the students. At this time, very few Jesuit college professors had any higher degrees or specialized training over and above their basic Jesuit education (12 years of Classics, Philosophy, and Theology).

Another indication that not everything was going swimmingly for small Jesuit colleges was the closing in 1882 of the collegiate department of Gonzaga College, Washington D.C., because of diminished enrollment. It was a minor rumble, but it would be followed in the not too distant future by more substantial ones at St. Francis Xavier in New York which, in 1880, had the largest enrollment of any Jesuit college.

In 1911, Father Joseph H. Rockwell was made the President and Rector of St. Francis Xavier College at West 16th Street in New York. Here, as at Gonzaga, the enrollment had plunged. Residential New York was moving uptown. In 1912, Father Rockwell announced that the collegiate department of Xavier would be joined to Fordham. The following announcement was published in the Woodstock Letters (Vol. 41, p. 378):

New York. St. Francis Xavier College. The College Department Transferred to Fordham. The question of uniting the two Jesuit colleges of St. Francis Xavier, 30 West 16th Street,
and of St. John’s College, Fordham, with a view to greater efficiency and to economy of forces, has long engaged the attention of the Faculties and elicited the interest of the friends of these two institutions. Rapid transit facilities and the shifting of the residential centre of the city to the North have given a new stimulus to the solution of this problem. After mature deliberation and after securing the opinion of competent judges in the matter, it has been decided to coordinate and concentrate the collegiate educational work of St. Francis Xavier’s College and of Fordham University. The preparatory and high school work of both institutions will remain separate and distinct, as heretofore. Only the collegiate departments, viz., the Freshman, Sophomore, Junior and Senior classes of the two institutions will be united. In the proposed joinder or affiliation with Fordham University, the College of St. Francis Xavier will retain its own charter and its own corporate (legal) existence. It will, henceforth, be known as Fordham University: The College of St. Francis Xavier, and the A.B. degree will be given by, and in the name of, Fordham University and the College of St. Francis Xavier. Its location will be Fordham. The title “St. Francis Xavier” is retained to protect the Charters of both institutions.

This union between Fordham and Xavier was short-lived. As Father Thomas J. Campbell, S.J., described it in his brief history of Fordham (Woodstock Letters, Vol. 45, pp. 369-370):

In 1912, a short-lived and futile attempt was made to amalgamate the collegiate course of St. Francis Xavier’s, which had dwindled considerably on account of the shifting population of the city, with that of Fordham University. The result was chaos, as one side maintained that the transferred students were to receive their degrees from the Rector of St. Francis Xavier’s. The impossible scheme aroused bitter complaints on all sides and was abandoned.

If the Fordham venture was unsuccessful, another opportunity for Xavier quickly arose in Brooklyn. In 1913, Father Rockwell made the following statement to the Xavier Alumni. (Woodstock Letters, Vol. 42, pp. 401-402):

The College of St. Francis Xavier. Circular to the Alumni on the Changes made in the College.  

       June, 1913.

To the Alumni:

In 1907, Father Hearn, the Rector of the College of St. Francis Xavier, negotiated for the purchase of a site for a new college in Brooklyn. The new college was opened in 1908, with a provisional charter, to become an absolute charter, on condition that the new college would have the amount of assets required by law, over and above liabilities, namely $500,000, at the end of five years. The five years have elapsed, and the required amount is not at hand.

As the Regents of the University of the State of New York do not permit an institution with a provisional charter to confer degrees, a petition was sent to the Regents asking authorizing for the College of St. Francis Xavier to extend its location and jurisdiction to Brooklyn. The petition was granted, and consequently the College of St. Francis Xavier will conduct its college classes in Brooklyn hereafter and will confer its degrees on the students graduating from the Brooklyn College.

The Jesuit Fathers, who are conducting several educational institutions in and near New York City, have for a long time had the conviction that some concentration of their educational forces was a necessity. The great changes in population centres in Manhattan and the Bronx, and the consequent effects upon the colleges have convinced Superiors of the colleges, that economy of forces and efficiency of work demand a change in the relations of the respective colleges.
They regret as sincerely as the most loyal alumni do, that conditions have changed; but they have changed. Wisdom and prudence, therefore, demand that while we face conditions with sorrow and regret, yet we must meet them with the hope that, by adapting ourselves, as far as we can, to the changes of time, we may continue more efficiently and powerfully to do the great work for the defence of the Church, through Catholic education. The high school departments of the two institutions will continue as before.

Joseph H. Rockwell, S. J.
President, College of St. Francis Xavier.

In 1913, Father Rockwell was transferred from Xavier, and he was appointed President and Rector of Brooklyn College. He brought with him the Saint Francis Xavier College Charter of 1860. In point of fact, with the transfer of its Charter to Brooklyn, Xavier College in New York was closed. In 1912, Xavier College issued its last A.B. Degrees in New York to twelve graduates. Even though the Xavier Charter was still operative in Brooklyn, one more small Jesuit College had terminated. The rumbling continued.

In a letter written to Father General, Wlodimir Ledochowski, S.J., on July 31, 1919, Father Rockwell, now Provincial, referred to a previous remark made by Father Anthony Maas, S.J., who preceded Father Rockwell as Father Provincial of the Maryland-New York Province from 1912 to 1918.

The problem of the small colleges often worried me. As to Brooklyn, you will remember that about two or three years ago Father General gave orders that its college classes were to be transferred to Fordham, beginning with Freshman and adding annually the next class in order. Later on, his Paternity allowed us to delay this transfer of Brooklyn College until a more rapid transit between Brooklyn and Fordham should be established. And it is hard to see why the college department of Jersey City should not be transferred to Fordham for the same reason.

This statement of Father Maas indicates that, during his term as Provincial, Rome was concerned at least about Brooklyn College, but, as Father Maas mentioned, the same line of reasoning could easily apply to St. Peter’s.

In 1913, when Father Joseph A. Mulry, S.J., was the President of St. Peter’s, he mentioned in a letter to Father General that he was being urged by friends to buy property on “the Heights” in order to erect a new college building. The school quarters at downtown St. Peter’s on Grand Street were getting too crowded. Father James J. McDermott, who succeeded Fr. Mulry as President, wrote in an annual letter of his own to Father General that Father Provincial “saeppe saepeius (very often)” urged him to buy new property for the College, but, as he pleaded in cryptic Latin, he had no money “in re aut in spe (in fact or in prospect)”. Father McDermott’s letter is undated, but the Father Provincial to whom he referred would seem to be Fr. Maas.

The Eliot debate, the closing of Gonzaga College and Xavier College, and the various remarks cited above, all show that there was a good deal of unrest about Jesuit small colleges by 1917. World War I would bring these rumblings to a head. As Father Rockwell said in his Xavier statement of 1913, one might “regret that conditions have changed, but they have changed.” More change lay ahead.

II. THE CORRESPONDENCE OF FATHER JOSEPH H. ROCKWELL, S.J.

Father Joseph H. Rockwell, S.J., was born in 1862 and entered the Society of Jesus in 1888. In a privately printed volume, Jesuit Province of New England: the Formative Years, Father James L. Burke, S.J., gives this short sketch of Father Rockwell’s career.

Fr. Joseph Rockwell was affectionately or otherwise known as Roxy. A native of the Boston area, he had been prefect of studies at Boston College from 1901 to 1907, when one prefect served both college and high school. During these Boston years he was active in convert work and was the human instrument in the conversion of the street preachers, David
Goldstein and Martha Moore Avery. He later served as Socius to Provincial Joseph F. Hanselman (1907-1911). In 1911, he was appointed Rector at Xavier College in New York City, and, in 1913, Rector at Brooklyn College where St. Francis Xavier College had been moved. In 1920, while Fr. Rockwell was Provincial (1918-1922), Brooklyn College was closed. After his term as Provincial, he served at Weston College as house treasurer, spiritual father, and province treasurer. He died on August 1, 1927 and was buried at Holy Cross. He was a thoroughly self-disciplined Jesuit with strict ideas about not shaking hands with women. Carrying a breviary in one’s hand precluded anything more than a bow. It would appear that he somewhat mellowed while living among the philosophers, who alone were the scholastic body at Weston in his days. These scholastics, who were forbidden to walk on Concord or Sudbury Roads, would walk there with Fr. Rockwell during afternoon recreation, since the ban did not affect the faculty. Listening to Father Rockwell in such circumstances was not only a way to learn about weather predictions, of which he considered himself an authority, but a source of information on the history of eastern U.S. Jesuits as a group and as individuals. He could also serve as an ombudsman in softening sometimes arbitrary requirements of officials, especially Ministers. He acted quietly in these matters, never taking credit to himself, but insisting on fairness.

Two things might be added to Father Burke’s sketch. First, while he was President of Brooklyn College, Father Rockwell was elected President of the New York State Association of College Presidents. This organization was composed of forty-two College and University Presidents in the State of New York. The fact that Father Rockwell was active in such a group shows that he was up on the latest trends in higher education. Such an overview would give him a perch for criticism not shared by all Jesuits. Second, as Father Socius to the Provincial from 1907 to 1911, he had to visit and investigate all the colleges of the Maryland-New York Province. Aside from his personal contact with Xavier College and Brooklyn College, he also knew well St. Peter’s College and its problems.

America declared war on Germany on April 6, 1917. It was, most symbolically, Good Friday. Father Collins noted this in the St. Peter’s Deans’ Diary. He followed the entry with three exclamation points. For May 8, 1917, the Diary notes, “Father Rector on enlisting for the war. The government wants college men to continue their studies to be more effective for good later on.” On June 4, 1917, the Diary notes that the Seniors were given their A.B. Degrees early to prepare for their military registration the following day. The same procedure was noted in the following year on May 1. The last entry that Father Collins has on the ending of the College Year of 1917-1918 is enigmatic. It gives no indication of the closing of the College. It would seem hard for him to be so serene if he knew it. “So ended a very strenuous year. The great war taking some teachers and boys; but, despite the unrest, very good results were obtained in all classes. Deo Gratias!”

On July 31, 1918, Father Rockwell was appointed Provincial of the Maryland-New York Province. On September 5, 1918, he sent the following bomb to the whole Province:

On September 3rd and 4th, a conference was held at Plattsburg, N.Y., of the authorities of the War Department and the colleges east of the Mississippi. There were over 350 delegates of colleges in attendance.

All of our colleges of this Province were represented by one or two Fathers. The plans of the government are so radical that I deem it necessary to write a letter to all of our colleges, to instruct them what is to be done. The government announced that it is to practically take over all the colleges of the country during the period of the war for the formation of efficient and educated officers.

The students will not be arranged by classes of Freshman, Sophomore, Junior, and Senior, but according to ages. The instruction will be intensive, so that the boys of 20 years of age may be ready to go out into service in three months, those who are 19 in five or six months, and those who are 18 in nine months. These periods are purely conjectural, as the
government has no certitude as to what will happen. Many of the courses now taught in all educational institutions will doubtless be suspended, the Classics will probably cease to be taught for the present. Courses that are strictly military will be taught, together with a War Aims Course, Language Courses, Mathematics, Physics, Chemistry, Economics, History, Psychology, etc.; and courses that lead to a medical or engineering degree. The government officials are now conferring with the college authorities for an adjustment of the various courses.

The program is going through as the government has outlined it. The government calls upon all educators and institutions to cooperate whole-heartedly in the one aim that confronts them now, namely, to win the war and to win it speedily, and thus bring about the much-desired and lasting peace. Any institution that does not immediately agree to cooperate will most probably soon be without any students. All the delegates at the conference went home with this conviction and with the consequent determination to enter upon the new conditions with heart and soul. Countless difficulties confront all the colleges, but they all agreed to give their heartiest cooperation and to do their best to meet the difficulties.

After the conclusion of the first day’s sessions at Plattsburg, I called a meeting of the 14 representatives of our colleges. We discussed the situation carefully, and decided that the barracks could and should be established in our colleges at Georgetown, Philadelphia, Fordham, Boston, Worcester, and Buffalo; that it is not advisable nor feasible to establish barracks at Baltimore, Jersey City nor Brooklyn, but that the Baltimore boys shall register at Georgetown, the Jersey City and Brooklyn boys at Fordham. This decision applies only to the college departments. All of the high schools will go on as usual.

At this meeting of our Fathers, it was suggested that I appoint a committee to handle the problem of the curriculum. I have appointed Father Socius Dinard, Father Mulry, and Father Creedon. All the colleges are requested to send suggestions on this problem to me for the committee. Countless questions were put to the government representatives by the various colleges, and it was evident to all and conceded by the government that the prescribed and optional courses of the curriculum are as yet undetermined. The government educational committee hopes to reach some solution of these uncertainties before long. In the meantime, we shall have to wait.

All of our colleges in this Province will experience serious difficulties, varying in each college, but we must generously and whole-heartedly face the difficulties and carry out the government program. Our colleges will become barracks, under government control, housing and feeding the boys, and their discipline will be strictly military. The contemplated arrangements are a necessity and the only way of saving the colleges. It is my wish, therefore, that all should cooperate heartily. It was made very plain at the meeting that any college that does not cooperate and does not reach the government requirements in the studies prescribed will probably be forced to close its doors. I ask all of our professors, therefore, to make every effort and every sacrifice necessary to place our colleges in the rank of distinction before the government.

It is obvious that changes and readjustments in our faculties will have to be made before October 1st, when it is expected that the government’s program will be put into operation. A word in regard to the high schools is necessary. The government’s survey has found that the average age of boys entering college is slightly under 19. The government suggests, therefore, that the high schools should “speed up” their courses, so that boys may be ready to enter colleges at 17, if possible. How this is to be done will have to be decided later. The signed temporary contracts should be sent to Washington without delay from the six colleges mentioned above.

Yours sincerely in Christ,
Joseph H. Rockwell, S.J.
This letter of Father Rockwell effectively closed St. Peter's College. In the Deans' Diary for September 5, 1918, Father Philip H. Burkett, S.J., who had replaced Father Collins as Prefect of Studies, states: "It was determined by Rev. Father Provincial and Father Rector that St. Peter's have no Student Army Training Corps, but that all our college boys be transferred to Fordham. There will be no classes of the college department here this year. The High School only." Brooklyn College and Loyola College of Baltimore also closed in September 1918 and sent their Seniors, respectively, to Fordham and Georgetown.

Every large Jesuit community has a Father Rector and four House Consultants to assist him in decision making. As their name suggests, the Consultants have consultative, not deliberative, authority. Their opinion would usually be asked before any course of action was decided on, especially on a decision as important as closing a college. Father Rockwell may have felt the urgency of the Plattsburg Meeting required swift action which precluded this normal practice of Consultation. Of course, he could almost expect that the local loyalty of the Jesuits at Brooklyn College and St. Peter's would not let them agree to closing their colleges without at least some gentle demur. How far from gentle their demur turned out to be would appear very quickly.

The first World War ended on November 11, 1918, considerably before many thought it would. The Armistice raised the hopes of many at St. Peter's that the college department would reopen - perhaps even for the January term of 1919. That this was not to be is clear from a letter of December 25, 1918, which Father James McDermott at St. Peter's wrote to Father Ledochowski in Rome:

Since my last letter the war has taken from our college all the students and all the professors. All of our pupils in the four college classes were drafted into the army or navy. The number of their pupils was about ninety. Three of our priests on the college staff were sent to the Army as Chaplains - two other priests were sent to teach in the Student Army Training Corps.

Now that the war is over, the boys are being discharged from the Army. We sent out a card to all former students asking them to signify their intention if they wished to return to college. Up to present only forty-six have applied for readmission — six in Senior, eleven in Junior, fifteen in Sophomore, and fourteen in Freshman.

We would need four regular teachers, plus a teacher for sciences, in order to reassemble a college staff. This, Fr. Provincial says, he is unable to do and, hence, St. Peter's College will be closed until next September. This is a hard blow — but it is a result of wartime!

If Father Rockwell did not consult on the closing of Brooklyn, St. Peter's, and Loyola in September of 1918, he did hold several subsequent meetings about the future of these three institutions. In a long letter of July 31, 1919 to Father General (cf., Appendix I., Document 5), Father Rockwell lists the subjects under discussion and the conclusions of these meetings.

With the War over, in December of 1918, Father Rockwell asked the Presidents of the three colleges involved what was their expectation of student enrollment for the January term of 1919. Since their response indicated very few college students could be expected by that date, Father Rockwell and his Provincial Consultants decided that "it would be impractical for these three colleges to resume class before September 1919." Father McDermott's letter quoted above shows this decision had already been communicated to him.

On February 14, 1919, the further question arose at a Provincial Consultants meeting, should these colleges be reopened at all? It was decided to ask the opinions of all the Presidents and Prefects of Studies of the Maryland-New York Province for their opinion before coming to a decision. The responses from this inquiry were received and tabulated, and, on the basis of them, the Province Consultants decided, on May 22, 1919, not to reopen Brooklyn College and St. Peter's College.

The following Chart gives a breakdown of the Presidents and Prefects voting. It is worthy of note that the new Prefect of Studies at St. Peter's, Father Burkett, voted to close the College. He may well have been allergic to the bracing and salubrious air of Jersey City.
CHART 6
Votes on Closing Brooklyn, St. Peter's, and Loyola Colleges.

A. Brooklyn College

<table>
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<th>FOR CLOSING</th>
<th>AGAINST CLOSING</th>
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<td>PRESIDENT</td>
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<tr>
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<td>Nevils (Georgetown)</td>
<td>Davey (Gonzaga)</td>
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<td>Mullen (Woodstock-on-Hudson)</td>
<td>Kilroy (Regis)</td>
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<td>Kilroy (Regis)</td>
<td>Tivnan (Fordham)</td>
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<td>Burkett (St. Peter's)</td>
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B. St. Peter's College

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<td>Kilroy</td>
<td>Same as above.</td>
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<tr>
<td>Lyons</td>
<td>McDermott (St. Peter's)</td>
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C. Loyola College

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<th>(6)</th>
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<td>Tivnan</td>
<td>Conniff</td>
<td>Same as above.</td>
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<tr>
<td>Carlin (Pres. Holy Cross)</td>
<td>Krim</td>
<td></td>
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<tr>
<td>Ahern</td>
<td>McCaffry</td>
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</tr>
<tr>
<td>Nevils</td>
<td>McEnaney (Pres. Loyola)</td>
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<tr>
<td>Mullen</td>
<td>Lyons</td>
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<tr>
<td>Burkett</td>
<td>Kilroy</td>
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Regents, Education Boards, etc." Neither Brooklyn College nor St. Peter's College had "a large campus for
games." Nor did they have the "modern equipment" of up-to-date colleges. The college department should
be separated in location from the high schools. The expenditure of manpower on small colleges prevented
sending men for biennia or higher studies.

Centralization and the new Bombay Mission were the expressed reasons for the closing of Brooklyn and
St. Peter's, but these criticisms of Father Rockwell showed that, underneath the expressed reasons, as an
educator, he did not think much of the type of education being provided at the two schools. As he phrased
it in his May 27th letter, "A certain mediocrity prevails in our schools, and will continue to exist unless we
take the needed steps to prevent it." It was this judgment, perhaps more than the expressed reasons, that was
at the heart of Father Rockwell's decision to close Brooklyn College and St. Peter's College.

III. PROTESTS FROM ST. PETER'S COLLEGE AND FROM BROOKLYN COLLEGE ABOUT
THEIR CLOSING.

Once the decision of Father Rockwell and his Consultors to close Brooklyn College and St. Peter's
College was made known, there was, as could be expected, an explosion of protest from the two schools
involved. The Brooklyn salvo was so violent that it earned them a one-year reprieve on closing. Brooklyn
College remained open for the 1919-1920 academic year. St. Peter's protest was less successful. Their
protests will be treated separately.

A. St. Peter's Protest.

The only letter of protest from St. Peter's that can be found in the Roman Archives of the Society of Jesus
is a letter dated September 26, 1919 written by Father McDermott and addressed to Father General:

On the Tenth of September, we began the new school year. Because Father Provincial
does not wish to provide us with Jesuits to teach in the College, it is necessary to begin the
year with classes in the High School only....

Everyone here regrets that we cannot reopen the college classes. Seventy-five students
have signed a petition to reopen the College. We had to refuse their request because Father
Provincial will not assign the five Jesuit teachers needed for a group of this size. Against this
murder of the College (hanc necem Collegit), I have violently (mordaciter) objected to
Father Provincial and his Consultors, but in vain. Not one of these men has ever lived in this
city, and they know nothing about it. Neither are they acquainted with people here, nor the
opportunities for education, nor the friends that the Society has made in Jersey City. From
the history of the College, there are innumerable arguments that militate against Father
Provincial's decision.

Reverend Father General, hear our side of this question, and, in the Name of God, give
us justice! For many years our Fathers have labored most generously to build up this College
and now it is cut off at the roots - not by non-Catholics, not by enemies of the Jesuits — but
by Jesuit Superiors who do not understand the damage they are inflicting on the Society of
Jesus. If it is impossible to reopen the College this year, I beseech you, dear Father General,
do not let St. Peter's College remain closed next year.

Despite this rather passionate protest, St. Peter's did not reopen in 1920. We will leave the further efforts
of Father McDermott to reopen the College to the next chapter where they properly belong.

B. Brooklyn College's Protest.

Father George J. Krim, S.J., the President of Brooklyn College, met with his House Consultors on the
night of May 28th. He had heard the day before of the decision to close Brooklyn College. Although the
decision was based on a wide consensus of the Province, the House Consultants of the Brooklyn College Community had not themselves been formally consulted. They decided that each of them would write Father General individually. All four Consultants letters, plus the letter of Father Krim, are in the Roman Archives of the Society of Jesus. These letters are dated May 29, 1919.

In general, they argued: Fordham was too far to travel (20 miles each way, and 4 hours of commuting a day), 2: the College had made many friends in Brooklyn and was just beginning to grow, and 3: Catholic college education in Brooklyn would be left to St. John’s and St. Francis, which at the time, they did not consider equal to Brooklyn College.

Since not all of their reasons are pertinent to this booklet, only one section of the letter of Father John J. Cassidy, S.J., will be cited. Father Cassidy, God bless him, had a bold and extremely legible handwriting which most Jesuits, after years of note taking, do not have.

Father Cassidy’s first shot across the bow was aimed at Father Rockwell and his Consultant, Father William Clark, who had previously been Prefect of Studies for six years at Brooklyn College:

1. Having lived myself here with Rev. Father Provincial, and with his Consultant Father William Clark, I have always been impressed with their great desire to close up the whole institution. Now when they find themselves able to do it, I say with submission and with candor, I know you will not misunderstand, they come to the decision that we all are amazed at and deeply deplore.

In answer to these House Consultants’ protests, on June 25, 1919, Father Ledochowski addressed a letter to Father Rockwell which delayed the closing of Brooklyn College in the Fall Term of 1919. It was to survive for one year and close with graduation in June of 1920.

Father George Krim did not live to see this sad day. He died suddenly of pneumonia on April 1, 1920. It was Maundy Thursday. On Easter Monday, April 5, 1920, Father Rockwell preached at his funeral Mass. The text which he chose was “Well done, Thou good and faithful servant.” Since no copy of his sermon survives, it is piously hoped that Father Rockwell addressed his text to the merits of Father Krim’s life and not to the timely demise of a dissenting opinion.

Conclusion.

In a recent, masterly book, The Governance of Jesuit Colleges in the United States, 1920-1970. Father Paul A. Fitzgerald, S.J., gives a sweeping survey of the changes in Jesuit education over this fifty-year period. There was a gradual swing from the strict religious control of the Father Provincial over Jesuit colleges to a more autonomous and academic control by the universities and colleges themselves. This evolution ended in the separate incorporations of Jesuit schools in the 1970’s. In this period, the Jesuit Educational Association was formed. Its first President had the rather grim title, Commissarius, but this was soon de-Marxified, or de-Romanized into the more benign title, National Secretary. Although the National Secretary worked under supervision and control of the Fathers Provincial, he was given increasing responsibility over academic affairs. The academic authority of the National Secretary and the Jesuit Educational Association was gradually taken over by the University and College Presidents themselves. In 1970, the Association of Jesuit Colleges and Universities, as Father Fitzgerald notes, “was emancipated from the immediate supervision of the Provincials.”

Another major stride to professionalism made during this period was the opening of the basic Latin and Greek liberal arts curricula to modern advances in science, social sciences, and methodology. Computer science, at present, is one of the latest arrivals in this expansion. Accordingly, Jesuit college and university professors required special training and Ph.D. degrees in their field of concentration. Gone were the days when Chemistry was the “Science of Stinks,” and when no special studies were required in English because “you spoke English.”

Father Rockwell and his decision to close St. Peter’s College in 1918 stood at the threshold of this new
development. In his criticisms of small Jesuit colleges, he foresaw many of these trends. Although Father Rockwell would have won no popularity contests in Jersey City in 1918, he did St. Peter's College a great service. As the Protestant Reformation finally turned out to be a blessing for the Catholic Church, the temporary closing of St. Peter's College proved advantageous in the long run. When the College reopened in 1930, it had taken cognizance of Father Rockwell's criticisms. St. Peter's in 1930 was a different College than it had been in 1918. Whether it was a better one, could long be debated, but it certainly was a College better suited to its times. St. Peter's College, until this day, has been continually striving to meet the current needs of its students.
CHAPTER 3

THE REOPENING OF SAINT PETER'S COLLEGE IN 1930.

IN THE CATALOG of the New York Province, the Latin name of St. Peter's is not, as might be expected, *Collegium Sancti Petri*, but is actually *Collegium Caesariense*, the College of Jersey. "Jersey" is the French softening of the Latin, "Caesar." It is fitting and proper, therefore, that, like Caesar's Gaul, this chapter can be divided into three parts: 1) the continuing efforts of Father James F. McDermott to reopen the College until the end of his term as President and Rector of St. Peter's; 2) the intermediate work of Father Thomas F. Graham, Father McDermott's successor, for the same purpose; and 3) the final success of Father Joseph P. O'Reilly in reopening St. Peter's in 1930.

The unshakable conviction of these three Jesuits that there was need for a Jesuit college in Jersey City never weakened. Although they had to accept a closure of the College for twelve years, their determination to see the College reopened finally met with success. They worked through the long night of 1918 to 1929, finally to see the dawn of 1930.

I. FATHER JAMES F. McDERMOTT, S.J.

Father McDermott was appointed President of St. Peter's College on April 15, 1915. The usual term of President and Rector of a Jesuit school and community was six years. Father McDermott's term ended, accordingly, on July 7, 1921.

From December 11, 1919 until February 6, 1921, Father Norbert de Boynes, S.J., came to the Maryland-New York Province as a Father Visitor. A Visitor, in this technical sense, is a personal representative of Father General who is sent to get a first hand look at some problem or problems that Father General wants more precise information about, more than can be deciphered from the Latin Letters of Jesuit Superiors. Before the days of the airplane, the Visitor was Father General's representative abroad, and, on certain matters, empowered to act with the General's authority.

One of the problems that Father de Boynes was obviously concerned about was the separation of New England from the Maryland-New York Province. The Maryland-New York Province had 1047 Jesuits in 1919. This was considered too large to govern manageably. A Father Visitor, however, is not limited to any one problem, so the question of the recently closed colleges also was brought to his attention.

Father McDermott drew up a document of twelve points to present to Father Rockwell and Father de Boynes at a meeting on Sunday, November 21, 1920, at Xavier, West 16th Street in New York (then the Provincial's Residence). He later sent the same statement to the General in Rome. Because of its importance, Father McDermott's statement is quoted in full:

1. College closed June 1918 — Cause: All the students drafted into the Army.
2. College not to reopen Sept. 1920 — Cause: Fr. Provincial claimed a shortage of
teachers — therefore, he would have to send our professors to the colleges where the classes were large. As the classes at St. Peter's were small (there being only eighty-eight in the whole college when it was closed) he could not send a staff of teachers here. For this reason, the college classes were suspended, and we were advised to send the graduates of the High School to Fordham, Georgetown, or Holy Cross.

3. Fr. Visitor came and investigated, and a consultation was held at St. Francis Xavier's at which the Rector of St. Peter's presented his case. The common opinion of those present was that St. Peter's had a hopeful future, if only a new site could be acquired and new buildings constructed. After the meeting, Rev. Fr. Provincial said to me, "I see that the Jersey boys will not go to Fordham; that plan won't work. If you could only get a site in a decent part of the city and put up some suitable buildings, we could reopen the College." This was meant as advice - not solemn promise.

4. I acted on this advice and asked the Bishop for permission to conduct a "Campaign" for a new college. He granted the permission with the proviso that the Campaign would not begin for a year - i.e., not before June 1921. I explained all this to Fr. Provincial and gave him the Bishop's note granting the permission.

5. I sought preliminary advice about the cost of the Campaign and Mr. Ruddy, the agent, urged me to have the date advanced to April 1921, otherwise we would be swamped by a monster campaign projected by the National Catholic Welfare Council. I again petitioned the Bishop for this favor but was refused. I explained to Fr. Provincial and gave him the Bishop's note not granting the permission.

6. I called four of St. Peter's Alumni and urged them to go as a Committee to the Bishop and make an appeal for advancing our Campaign from June to April. They went, begged, and received the permission.

7. This was about Sept. 10th. I told Fr. Provincial that we could now go ahead, but he advised prudence and urged me to wait and see how the Buffalo Campaign would succeed.

8. I waited until Mr. Ruddy came about Oct. 5th. He said that Canisius would go over a million, and that he would secure for St. Peter's some of the best men on the Buffalo Campaign. With these two conditions to be fulfilled - I signed a contract to begin our drive after the Canisius drive was completed.

9. The Campaign men came here three weeks ago. They had selected and equipped their office of "Campaign Headquarters" and had already engaged a stenographer and three typists and were just arranging to increase the office staff to eight typists. Then came word that the Campaign could not go on unless Fr. General gave permission to "Reopen the College."

10. If the moon fell from heaven, it could not surprise me more! It never entered my mind that it was beyond the power of Fr. Provincial to reopen classes in a College in which he himself had suspended studies. If I had known that it was necessary to get Fr. General's permission to "Reopen" the College - I would have done so, for Fr. General himself said in a letter to me, about the closing of the College dated Dec. 29, 1919:

   "The condition of your city certainly favors having a college there. God will surely not deprive so many good Catholics of the Catholic education they require."

11. Fr. General does not want the people to be deprived of the College and Fr. Provincial is willing to reopen it, with adequate buildings and site. In promoting this campaign, I thought I was carrying out the wishes of both Fr. General and Fr. Provincial.

12. Upon receiving word from Fr. Provincial I called the Consultors, explained the injunction, and we decided to drop the Campaign. I have rescinded the contract, discharged the workers, and hung crepe on St. Peter's. God's Will be done!

On November 12, 1920, Father McDermott also sent to Father Rockwell the following covering letter. It is cordial, but a note of sharpness is not totally concealed.
Rev. and dear Fr. Provincial:

I am enclosing my statement concerning the Campaign. Even yet I cannot see why I should have to go beyond you to get permission to reopen classes at St. Peter’s, or to conduct a Campaign for the funds for new buildings. That certainly is within your power. To purchase property to build new buildings, I realize, would require Fr. General’s consent, but it is beyond me to understand why I should need his permission to beg money. I am sending a copy of the enclosed report to Fr. Visitor. I hope to see you both on Sunday.

Yours faithfully in Christ,
Fr. McDermott, S.J.

Father McDermott stayed on in the St. Peter’s community as Father Minister after his term as Rector was finished, so Father Joseph S. Dinneen, S.J., the second President of the reopened St. Peter’s College, had ample opportunity to discuss the closing of the College with Father McDermott. On October 10, 1935, Father Dinneen jotted down a summary of Father McDermott’s remarks. Since it complements and adds to what Father McDermott himself wrote in the document already cited, the section concerning the closing of the college will be quoted in full:

I. Closing of Old College, 1918.

According to Fr. Minister (James F. McDermott, Rector in 1918), he was assured by Fr. Rockwell, Provincial, that he would provide an adequate faculty, if St. Peter’s acquired a new site with ample facilities for athletics.

Fr. McDermott then arranged to acquire a plot on Hudson Boulevard (on which, at present, is the State Normal School). It was a field of 16 1/2 acres, owned by Federal Shipbuilding Co., and the price was $100,000. (In 1932, one parcel of this land, 300' x 250’, was offered for sale at $250,000).

Pending results of a proposed popular campaign, Mr. Joseph Clarke of Newark, now deceased, guaranteed to underwrite the whole $100,000. A committee of 21 prominent men was formed, a professional “drive” director engaged, and the campaign was about to begin.

At that moment, Fr. Rockwell, Provincial, summoned Fr. McDermott and in the presence of the Province Consultors and Visitor (Fr. de Boynes) ordered the campaign stopped, and the College discontinued. Reasons assigned: Small number of students in St. Peter’s College (about 80) and lack of Ours for faculty.

Fr. McDermott pointed out that student numbers were necessarily low because of strict interpretation of Entrance Requirements (4yrs. Latin, 3 yrs. Greek). Fr. McDermott pointed out that these requirements were then being evaded by Holy Cross, Georgetown, and others of our colleges through Sub-Freshman classes. Fr. McDermott also reminded Fr. Provincial of his promise to provide a Jesuit faculty if the College acquired a new site.

Fr. de Boynes, Visitor, personally assured Fr. McDermott that he had favored continuance of St. Peter’s, but Fr. Provincial (Rockwell) and Prov. Consultors were against it. They favored closing all small colleges and concentration upon B.C., H.C., Fordham, and Georgetown. Actually, only Xavier and St. Peter’s were closed.

There was nothing for Fr. McDermott to do but to obey. He obeyed, hard as it was. The $100,000 Boulevard site could not be acquired for $1,000,000 today. The possibility of development was definitely stopped.

Father Rockwell also was marshalling his own arguments on the closing of the colleges. He sent the following letter to the Visitor, Father de Boynes, on April 1, 1920. This letter predated Father McDermott’s letter to Father de Boynes by several months. The “3 colleges” to which Father Rockwell refers are Xavier, Brooklyn, and St. Peter’s:
1. The Society cannot supply the men to man various departments of the 3 colleges.
   To keep the colleges going, we must have men. Whence will they come? Not from the
   Society. Therefore, they must be hired from outside.
   To hire them, we must have money. The colleges have no money. Therefore, alumni and
   friends will be called upon to get the money.
   One professor (a good and efficient one) will cost at least $3,000. If we charge $100 for
   tuition, a class of 30 will bring $3,000.
   All the tuition money for that class will be spent on one professor. What will support the
   other professors and pay current expenses?

2. We have no suitable equipment, laboratories, etc., for college work. The college has no
   money. Therefore, alumni and friends will have to secure it somehow.

3. We have no room in those 3 colleges for college students. The high school boys use all
   the space. New buildings are, therefore, needed. What will pay for these buildings? We
   have no money, therefore, alumni and friends will have to secure it.

4. We have no suitable grounds for college sports. This is a necessity. Grounds cost money
   — who will pay for them? The alumni and friends will have to get the money.

5. College and high school should not be in the same place, for many reasons proved by
   experience. This is an additional reason for the purchase of new property and grounds. Who
   will get the money?

6. Maybe, some one will say, give up high schools. This would be a mistake for many
   reasons, viz., the preservation of the Classics, vocations to the Novitiate, and feeders for
   the colleges. Without a high school of our own, in Brooklyn, Jersey City, and 16th Street,
   we have little hope of college students.

Summary—We have no professors.

Professors must be hired - equipment must be supplied - buildings and grounds are
needed, these require money.

The Society has none. Will the alumni and friends get it? A few thousand will not suffice.
One building for faculty and students, and an endowment for professors will demand
hundreds of thousands.

The whole problem is thus reduced to a financial one. Can the alumni and friends solve
it? Will they face the problem and solve it?

If they cannot, and will not, then we cannot continue the Colleges in Brooklyn, Jersey
City, and 16th Street.

To my mind, this presentation of the situation is unanswerable, and any business man
must see it.

The Alumni and friends talk a lot, so do Ours, but talk will not buy land, nor professors,
nor build colleges.

The three colleges in question are quite inadequate to satisfy the demands of a modern
up-to-date college.

Money in hand (not promised money) is the only solution.

Even this will not completely solve the situation, for it will not furnish Jesuit professors.

Another exchange of correspondence by Father Rockwell shows that his concern with the financial
problem entailed in reopening the colleges antedated the letter just quoted that was sent to Father de Boyes.
A Mr. John P. Murray, an alumnus of St. Peter’s College and a member of the State Board of Education in
New Jersey, wrote the following rather condescending letter to Father Rockwell on October 15, 1919.

Reverend and Dear Sir:

In 1891, I was graduated from St. Peter’s College, Jersey City. Since then, on one
occasion, I represented it, when it was suspended by the State Board of Regents of the State of New York, and secured its reinstatement. For the past eight years, I have been a member of the State Board of Education of New Jersey and, during that time, a law was enacted prohibiting any college which had not been in existence for twenty-five years from granting degrees without the approval of the Board.

As St. Peter's College had been in existence for more than twenty-five years, the approval of the Board was not necessary. I am now informed that the collegiate department of St. Peter's has been abandoned and that, henceforth, no degrees will be granted. This fact I assume will sooner or later be called to the attention of the State Board of Education. What course will be pursued by the Board I cannot foresee. If, in addition to the suspension of the collegiate department, the fact is called to the attention of the Board that many scholarships had been established, I fear a very unfavorable impression would be created. No doubt the scholarships could be transferred to Fordham. The average Jersey City boy, however, to whom such a scholarship would be awarded could not afford to board at Fordham and could not afford either the time or the money to travel from Jersey City to Fordham. In the event of any question being raised in the Board about the status of St. Peter's College, I greatly fear that it will be difficult for me to defend it.

As a member of the State Board of Education of New Jersey, I can assure you that the non-Catholic institutions are making earnest endeavors to increase their facilities for education. Even the City of Newark is now giving the first two years of a college course. It is very mortifying to one who has taken a very active interest in Catholic education throughout the State of New Jersey to find that the leading Catholic College has been suspended. Its suspension means that many boys will either not receive any college education or will receive a non-Catholic education. May I trust that the matter will be reconsidered? I am now leaving for the West to be gone for two months. Upon my return, if it is agreeable to you, I would like to personally discuss the situation.

Sincerely yours,
John P. Murray

Father Rockwell rocks Mr. Murray very well in the following terse reply of October 16, 1919.

Dear Sir:

Your letter of the 15th inst. received. I shall be pleased to discuss with you the conditions affecting our College in Jersey City.

You remark that it is very mortifying to one who has taken a very active interest in Catholic education throughout the State of New Jersey to find that the leading Catholic College has been suspended.

We appreciate your active interest and we are deeply grateful.

You may well feel mortified that your interest is not shared by a great many. We cannot carry on our colleges properly without cooperation and financial help.

Harvard and other similar institutions are making drives for millions, without which they cannot subsist, so they say.

Our schools cannot arouse our people to a drive for a few thousands, without which we cannot subsist.

I shall be glad to see you as soon as you can arrange a meeting.

Yours sincerely,
Rev. Joseph Rockwell, S.J.

Despite Father McDermott's optimistic view expressed above of what Father de Boinnes held about the reopening of St. Peter's, in 1920, Father de Boinnes himself prepared a statement called "Topics for
Discussion Suggested by Father Visitor." The opening two paragraphs clearly show that Father de Boynes was not in favor of reopening any of the colleges that were closed. The "suggested topics" by Father Visitor remind one of the "suggested" Ten Commandments that Yahweh decreed for Moses on Mount Sinai.

**TOPICS FOR DISCUSSION SUGGESTED BY FATHER VISITOR.**

Colleges and Schools.

At present there is too much work to be done by Ours. We should concentrate. Is the standard of studies and scholarship satisfactory? It is more effective to produce a few well-trained alumni than many mediocre ones.

Therefore. No increase in schools or colleges. No increases in number of students when a) there is no room, b) no teachers prepared, c) no equipment, d) no hope of giving proper attention to a larger number of boys. No further increase in extension courses to outsiders.

The upshot of the correspondence and statements quoted above was that when Father Visitor returned to Rome on February 6, 1921; when Father McDermott went out of office as President of St. Peter's on July 7, 1921; and when Father Rockwell finished his term as Provincial on June 23, 1922, St. Peter's College was still not reopened.

**II. FATHER THOMAS F. GRAHAM, S.J.**

Father Graham was to be President of St. Peter's and Rector of the Jesuit Community from July 7, 1921 until September 30, 1925. Father Dinneen in his *Memorandum* has this to say of Father Graham. "Father Graham, successor to Father McDermott, wrote so often and so vigorously to Father General that his Paternity commanded Fr. Graham not to write to him for a year." The following letter was sent by Father Graham and his Consultors to Father General on July 30, 1923.

**SOME REASONS FOR RESTORING ST. PETER'S COLLEGE OF NEW JERSEY.**

After the entrance of the United States in the recent World War, St. Peter's College was closed because practically all the students were called into service. This was the sole reason for closing the College: we hope that reason is no longer applicable.

We propose briefly the following arguments, and we believe they are forceful enough that the College will be restored completely and without delay.

1. There is a great necessity in Jersey City for a Catholic college. There are 60,000 boys in the parochial schools here who are within reach of our High School by a one hour trip. This year in our High School, 80 students will have completed Classical Courses. Very few of these graduates are rich enough to attend a boarding college. Certainly, a half of these students would attend St. Peter's College, if it was reopened.

2. It appears to be a waste of time to teach four years of Latin and Greek to students who have no opportunity to go on to college. Without such a college, our high school graduates are cut off from the possibility of professional careers in law, or medicine, or the priesthood.

3. Our College Alumni, among whom are many prominent men in our city, deplore the closing of their Alma Mater and hope for its rapid restoration.

4. We received a most liberal Charter in 1872 which gives all the privileges of a university. This Charter, through our fault, will be revoked. A recent law makes it very dubious that we could attain a similar Charter again.

5. Some of our benefactors have set up scholarships for boys of Jersey City with a view to promoting Catholic education here. There are twenty-three such scholarships for
college, as well as high school. We have an obligation to honor these gifts.

6. It is hard to reduce to ashes the work and sacrifice of our predecessors who have labored for almost fifty years to build up the reputation of St. Peter's College.

7. Although in a few years we will need a new building for the College and the High School, for the moment our three buildings can suffice. Manresa Hall has six classrooms, the College itself has twelve, and a recently renewed Club House has eleven. Twenty-nine in all. Last year, we only used 21 classrooms for over 700 students.

8. We have cleared off all debts.

I, Father Rector, and my Consultants, having all agreed on the above points, affix our signatures.

T.F. Graham, S.J., Rector
J.J. Cassidy, S.J., Treasurer
P.M. Collins, S.J., Prefect of Discipline
E.S. Brock, S.J., Prefect of the Church

Shortly after this letter, and perhaps as a reaction to it, the Reverend Lawrence J. Kelly, S.J., the newly appointed Father Provincial who succeeded Father Rockwell, wrote to Father Graham asking for information about a possible reopening of the College. Father Graham replied to the Provincial's requests on August 11, 1923:

Rev. and dear Father Provincial:

The questions proposed in your last letter have been considered carefully by me and the Consultants and I shall answer them in the order proposed.

1st. How many boys of the Fourth Year High would enter Freshman Year if there were a Freshman Class?

Forty-two (42) of the present class gave absolute assurance. Four (4) doubtful. Ten (10) of former classes gave absolute assurance.

2nd. How many would give up or go on to non-Catholic colleges unless we furnished a college course in Jersey City?

Practically all of the above, as those who were able and intended to continue in colleges as boarders (about 15) had already registered in one of our Boarding Schools.

3rd. What plans have you for the College as to site, etc.?

The plans for the site, etc., are necessarily vague, but this is certain, we ought to acquire and we can acquire a tract of land of about fifteen (15) acres outside of Jersey City and easily accessible to Newark, the Oranges, Paterson, Passaic, etc.

4th. What means have you to finance a new college?

A successful campaign for a million dollars.

The High School is out of debt. We have about sixty-thousand in usable money, but this will be necessary for the beginning of an additional High School building within a few years.

At present, including Manresa Hall, we can accommodate about eleven hundred. Last year, our registration was seven hundred and sixteen. This year, it will reach eight hundred. If we can get word in time to go ahead, we could begin the Campaign, get a site, and put a building up before our present accommodations are too small.

Hoping that these answers are clear, and hoping that you get a good rest, and no seasickness on your trip abroad, I remain, as ever

Your humble servant,
T.F. Graham, S.J.
Father Graham, besides the letters cited above, also did three other things to keep the hope of a reopened College alive. First, the St. Peter’s Catalog continued each year to publish the entire college curriculum, although no classes were actually being held. Second, Father Graham continued to use the title of President of St. Peter’s College, even though, schola vacanté, there was, in fact, no college over which to preside. Lastly, post-graduate degrees continued to be awarded at St. Peter’s High School graduations. Between the 1919 graduation and the reopening of the College in 1930, 23 M.A. degrees were bestowed.

III. FATHER JOSEPH P. O’REILLY, S.J.

There is no surviving correspondence of Father O’Reilly (cf., however, Appendix I, Document 18), but he was the quiet man behind the scenes who got things done. Since Father McDermott and Father Graham had gained no ground hitting the center of the line, as it were, with Rome or New York, Father O’Reilly more successfully tried an end run to Bishop Thomas J. Walsh of Newark. It was ultimately because of Bishop Walsh’s intercession with Father Wlodimir Ledochowski that prompted Father General to reopen St. Peter’s College. Since Father O’Reilly’s own correspondence is lacking, once again Father Dinnencen comes to the rescue in his Memorandum and is an invaluable source of information on this period:

Reopening of New College, 1930.

Fr. O’Reilly kept up the agitation, all during the era of prosperity, finally enlisting the aid of Bishop Walsh who went to Rome and saw Fr. General, who gave permission to reopen the College in 1930. The depression was on, but nobody had any idea how long it was going to last.

On several occasions, Bishop Walsh has told me and others that the sole reason he gave Fr. General was that the Jesuits could do more with a college in the great diocese of Newark than anywhere else.

The Bishop has also several times said that the College was not canonically closed, meaning that the Bishop had never been consulted in the matter.

He implied that, as the Bishop’s consent is necessary before a Religious Institute may open a college within a Diocese, common courtesy at least requires that the Bishop be informed before a college is withdrawn. Fr. Provincial (Phillips) took the position that we had not withdrawn from the Diocese, but had assigned Ours to teach college classes elsewhere.

Father General’s permission to reopen St. Peter’s College was contingent upon Fr. Provincial’s willingness to assign an adequate faculty of Ours, and this Fr. Phillips undertook to do and did. From the first, Fr. Provincial insisted that the College should be physically distinct from the High School. Pending the raising of sufficient funds, temporary quarters were rented in the Chamber of Commerce Building, 1 Newark Ave., Jersey City, two minutes from the high school.

In 1928, a boom year, Bishop Walsh was ready to give Fr. O’Reilly permission for a “drive” to raise funds if the College was reopened. But, when I came into office in 1931, the depression was two years old and the Bishop refused to give me permission for a “drive” in the diocese. Just another example of the penalties for delay.

Sale of Manresa Hall. Father O’Reilly was fortunate in being able to sell our Manresa Hall property on Summit Ave. to the State for the site of the new Armory. He received $108,000, over four times our purchase price. This was the first money surplus St. Peter’s ever had.

Manresa Hall to which Father Dinnencen refers was a military grade school which the St. Peter’s Jesuits ran from 1905 to 1920. It was located on the corner of Summit Avenue and Montgomery Street. The grade school had been closed for ten years when Father O’Reilly sold it to the State of New Jersey for an Armory
in 1930, although it had intermittently been used as an annex to St. Peter’s Prep.

In *The Bishops of Newark*, the section on Bishop Thomas J. Walsh, written by George L.A. Reilly, refers to Bishop Walsh’s intervention for St. Peter’s College in the following passage:

> While speaking at the commencement exercises of St. Peter’s Preparatory School on June 14, 1928, the Bishop assured the Jesuits of his enthusiastic support of all their educational ventures, and appealed to them to apply for authorization to reopen the college. He told them that they could “... rest assured that I will use all the power and influence at my disposal to prevail upon the Superior General of the Jesuit order in Rome to reopen the College of St. Peter’s in Jersey City.” As usual, the Bishop was as good as his word. On an *ad limina* visit to Rome in 1929, he proved very helpful in inducing the Superior General to restore the College. Consequently, it was in heartfelt tribute to Bishop Walsh’s good offices on their behalf that the Jesuit fathers requested him to preside at the Mass celebrated on September 28, 1930, which solemnly inaugurated the reopening of St. Peter’s.

Another advocate for the reopening of the College was Monsignor Joseph F. Dolan, a St. Peter’s alumnus of the Class of 1897. Independently of the visit of Bishop Walsh, he too visited Father Ledochowski in Rome to plead for the reopening of the College.

The news of the reopening of the College reached St. Peter’s on October 9, 1929. Father James McDermott, who had strived so energetically to bring this event about, was then the Father Minister of the Jesuit Community. His entry in the Minister’s Diary for that day is almost lyrical:

> Permission was received from Rome today to reopen St. Peter’s College.
> The Rt. Rev. Bishop of Newark, Thomas J. Walsh, visited our Father General in Rome this summer. He urged the need of a college in this very large diocese, and Fr. General told him that he would present the case to our Father Provincial saying that he was willing to have the College opened, if Fr. Provincial could spare the required teachers.
> Our Provincial, Fr. Edward Phillips, gave his hearty support to the request of the Bishop and notified Fr. General that the teachers could be recruited, in spite of the numberless calls for other undertakings. Fr. General then sent word to have the College reopened.
> Every friend of St. Peter’s owes a debt of gratitude to Bishop Walsh and to Fr. Edward Phillips - our Provincial, and to our Rector Fr. Joe O’Reilly - who won the cooperation of the Bishop, Fr. Provincial, and the Consultors of the Province.
> Rev. Fr. Rector intends to start the Freshman Class next September, and then he hopes to be able to procure money for a new college building by means of a “Campaign for St. Peter’s College.”

Also affixed to the same page of the Minister’s Diary is a clipping from *The Jersey Journal* dated November 1, 1929.

**The Opening of St. Peter’s.**

The announcement that the long predicted reopening of St. Peter’s College has been definitely fixed for September of next year comes as welcome news not only to Jersey City, but to the entire State. Since its close in the days of the World War, the loss of St. Peter’s has been keenly felt by young men who have been graduated from the high schools of this section. Many were forced to go on to New York, Pennsylvania, and other States to further their education, and, unfortunately, hundreds gave up entirely the hope of higher education because of the difficulties involved in going to a more distant college. How wide is the territory from which the reopened College will draw its students is shown by the report that in St. Peter’s High School there are boys from forty-eight cities. All of these are prospective
students of the College, and many more from public high schools, and other private schools, want to attend a college in this city. It seems certain that the freshman class, the only one to be opened in the College’s first year, will be a large one. But with a sufficiently large enrollment practically sure, the Rev. Joseph P. O’Reilly, S.J., President, and his assistants are confronted with the task of providing a suitable building for the institution. Whether they can properly do that, or not, will very probably depend in a high degree on the cooperation of the College’s Alumni and other friends of education. Last fall, at a golden jubilee banquet, the Alumni enthusiastically hailed the prediction that the reopening of the College was near at hand. With the prediction now fulfilled, the time for action has arrived. It is to be hoped that the Alumni will show the same spirit that was always the pride of St. Peter’s.

CONCLUSION.

Nicholas Berdyaev, the Russian philosopher, once said that suffering passes, but the fact of having suffered never passes. St. Peter’s College has suffered many changes over the years, but never one as critical as its closing in 1918. St. Francis Xavier College and Brooklyn College were also closed, but they never reopened. In World War II, when the dip in registration threatened to close St. Peter’s College for a second time, the memory of the struggle to reopen the College in 1930 pushed the Jesuits to heroic efforts not to let the same thing happen again. Berdyaev is correct. The closing of St. Peter’s College is an event of the past, but the memory of it vividly lingers on.
CHAPTER 4

—Epilog—

1930 TO THE PRESENT.

ALMOST SIXTY YEARS have elapsed since the reopening of St. Peter’s College in 1930. To attempt even a running survey of that period in the span of a single chapter would be presumptuous. It would take another book, at least, to do justice to so long and eventful a period of time. Quite a bit of water has flowed over the dam since Mr. George Herman Ruth, as a right fielder for the New York Yankees, made more money than Mr. Herbert Clark Hoover, as President of the United States.

The more modest aim of the epilog is merely to sketch some of the major highlights of the St. Peter’s story from 1930 to the present. Epilogues, of course, are like anthologies. They are open to criticism for what they leave out, as well as for what they put in. With these precautions noted, which would make wise angels fear to tread, we will rush in to comment on five periods of the St. Peter’s story since 1930: 1) the Early Years of Father Dinneen and Father Gannon; 2) the World War II Years of Father Comey, Hart, and Coffey; 3) the Postwar Years of Fathers Shanahan and Clark; 4) the Presidency of Father Victor Yanitelli; and 5) the incumbency of Father Edward Glynn, the present President of St. Peter’s College.

This epilog, on the sound advice that history is best written at the perspective of fifty years, will be shorter, skimpier, and sketchier, as it approaches the present day. What is important or non-important, essential or peripheral, requires a proper aesthetic distance which Aristotle prescribed for drama, as well as for history.

I. EARLY DAYS OF THE COLLEGE (1930-1941)

Father Joseph S. Dinneen and Father Robert J. Gannon were two of the outstanding men associated with the newly reopened College. Both, fortunately, left accounts in their own words of these early years of restoration. Father Dinneen, in his already quoted Memorandum, gives a succinct picture of the woes of any College President beginning a school from scratch.

1. Efforts to Build.

Purchase of Albaniesius Property (1931).

Not wishing to tie the hands of his successor, Fr. O’Reilly did not buy any of the numerous sites offered and considered in Hudson and Bergen Counties. He had contemplated a skyscraper building, in the midtown section, similar to St. John’s College, Brooklyn, where morning, afternoon, and night classes were pouring in revenue for the Vincentians.

With the skyscraper type of building in mind, we purchased in 1931 the Albaniesius property on Hudson Boulevard at Lincoln Park (#2 Lincoln Highway) for $63,000 cash. Assessed for $96,000, this was considered a bargain. Plot: 110’ on Boulevard x 130’ on
Gifford Ave.
Paul Monghan, architect, Philadelphia, was engaged to draw plans for a 10-story building to cost $450,000 equipped. Bids were taken just as first NRA codes were promulgated. Total cost, $880,000. To bring the building within $450,000, Mr. Monghan proposed to cut the building in half. A model is in Father Rector's office. Not acceptable. We severed relations with Mr. Monghan, having paid him $6,000 while plans were being prepared. He asked for $12,000. Our lawyer held that legally we were not obliged to give him anything, as Mr. Monghan had failed to do a specific job, i.e., prepare plans for a building to cost $450,000, and the cost was the essence of the contract. As, however, Mr. Monghan had been put to much expense in preparing the plans, we did not press for return of the $6,000 already paid, and let it go at that.

Purchase of Young Estate (1933).
At this time, we were able to purchase the Young Estate, Montgomery St. and the Boulevard, for $200,000. Terms: $100,000 cash, balance to be paid in 2 years, with interest at 3%.
The Young Estate has Boulevard frontage of 303' with depth of 510' on Montgomery St. and Glenwood Ave. In all, about 2 1/2 acres, or 7 times size of plot on the Albanesius site.
This property was offered to Fr. O'Reilly by Edward C. Young for $800,000.
The purchase was popular, and we had hoped to capitalize upon this general approval by starting to build immediately. However, Fr. General was adamant in refusing permission to borrow in order to build, as he had been from the beginning.

Collins Memorial Gymnasium (1934).
We were able to start this building, the first unit of our comprehensive plan, because the builders (Censullo-Burke Const. Co., Union City) agreed to build the gymnasium for $35,000. We have paid all but $28,000 to date.

2. Financial Impasse.
Under this heading we may consider: a) Problem confronting new founders of St. Peter's College; b) Possible solutions; c) Obstacles. (a) Problem: To carry out wish of Superiors that College be physically distant from High School, it was obviously necessary to acquire a site, erect suitable buildings, and try to pay for all. This would require a considerable capital outlay, which could not be met from ordinary income.

Obvious solutions: (x) An organized campaign for funds; (y) borrowing; (z) increase in student registration.
(x) Bishop Walsh, in 1931, refused my request for a "drive." The utmost he would do was to permit me to advertise our needs in the Hudson County papers (no others) to help us. This we have done for four years and have raised about $100,000. But this is entirely inadequate and expensive.
On Oct. 1, 1935, Bishop Walsh relented to the extent of giving me the permission for three months (Oct., Nov., Dec.) to approach anyone I thought could help me. But I could not employ others to help me.
(y) Fr. General has steadfastly refused permission to borrow to build.
(z) To build up student registration, while striving for high scholastic standards in the College, in 1932, we started Hudson College of Commerce and Finance, an evening school.
Fr. Provincial (Phillips) would not request Fr. General to permit us to continue receiving women students in these evening classes or to take over Extension Courses in Jersey now
taught by Fordham.

Subsequently, Fr. Provincial was willing that we should take over the Extension Courses, even if women were there, but we pointed out that this would not relieve our embarrassment when women students applied for classes at Hudson College.

Briefly, therefore, for four years these have been our handicaps: The Bishop would not let us help ourselves by a drive. The General would not let us help ourselves by borrowing. The Provincial would not ask Fr. General to let us help ourselves by continuing to teach women at Hudson College and, in general, taking over the work now being done in St. Peter's territory by Fordham.

3. Further Handicap (serious) — Lack of Recognition.

As long as we remain in rented quarters we probably cannot be recognized by the Middle Atlantic and other standardizing agencies. The reputation we deserve by fine work and an excellent faculty is being destroyed by one word— "unrecognized."

Some of our students are now transferring elsewhere to be on the safe side. This year's Freshman class dropped 19, although colleges elsewhere show increase. If we are not recognized this year, our best students will be unable to attend even the Fordham Law School. Temporary patching has reached the limit. The plumbing of the Chamber of Commerce Building, never meant for Chemical Lab., is beginning to corrode.

As long as we remain in a slum we shall not be able to get the very desirable class of students from other parts of Jersey, who would readily go to a College with reputable buildings on Hudson Boulevard. Further, until we move to the Boulevard we cannot increase the tuition charge, now inadequate.

In his book, *The Poor Old Liberal Arts*, Father Robert I. Gannon, S.J., describes his six years as Dean of St. Peter's. If Father Dinneen was worried about raising money, paying bills, and the deteriorating plumbing in the Chem labs, Father Gannon was preoccupied by more lofty concerns: the educational philosophy of John Dewey; the Great Books Program of Robert Hutchins, Mortimer Adler, and Stringfellow Barr at Chicago University; and the curriculum of St. John's College at Annapolis, Maryland. Both the practicality of Father Dinneen and the idealism of Father Gannon were equally essential to the new college.

In 1930, when he was appointed the new Dean of St. Peter's College, Father Gannon had just returned from Graduate Studies in English at Cambridge University in England. He was a witty writer, an accomplished speaker, and a dedicated teacher. He had smooth charm and manner of a Jesuit Leslie Howard. The very fact that he was assigned to St. Peter's showed that Father Phillips, the Provincial, was assigning the first team to the reopened College. Father Gannon gave the following rather glum account of his first impressions of St. Peter's:

The local Father Rector has persuaded the local Bishop to petition the Father General of the Society of Jesus for the reopening of the College without anybody having to define an idea of what was involved. Everyone seemed to think he was doing someone else a favor. In any case, the Rector assured the new Dean that at the end of the year he would have a million dollars on hand for at least one new college building. His optimism was refreshing, but, unfortunately, groundless.

Meanwhile they walked back to Newark Avenue, under a great pair of pants swinging over the sidewalk, and up to the fourth floor of the Chamber of Commerce Building. When they got off the elevator, Father Rector said with enthusiasm and a touch of pride, "Here is your new College." "Where?" asked the Dean. "Anywhere you want to put it." This was certainly an educator's ideal of a flexible unit!

It was so flexible that there was not one book, one chair, or one piece of chalk to suggest
its limits. The challenge was positively exhilarating, so they promptly picked out three offices for classrooms, with a fourth for administration, and then found a nice kitchen that would do admirably for a Chemistry laboratory. Late that afternoon, all by himself, the Dean sat up on the roof of the rectory taking in the whole panorama from Boyle’s Thirty Acres, still haunted by the spirit of Jack Dempsey, past the linoleum factory, down to Colgate’s by the river. From the faint odor of hot fat that pervaded the neighborhood, he surmised that the perfume must be added to the soap in some other and more fortunate city. All in all, it was worse than Downtown Fordham. How could anyone ever blueprint a college in conditions like these?

There was another side to the coin, however, and Father Gannon summed up the more positive assets of St. Peter’s as follows. (The names of the “Million-Dollar Faculty” are added in parentheses after Father Gannon’s own description of each of them):

But then he balanced this with the other side of the picture. He was not completely destitute. He had one intangible and two tangibles to work with. The intangible was the good-will which still existed everywhere toward the old St. Peter’s College buried in the tomb for 12 long years. That proved to be far beyond anything he had realized, and, in the six years to come, six of the most stimulating and delightful years of his life, he was to grow in esteem for the great teachers of the past who had created an atmosphere of such profound respect all over Northern New Jersey. The graduates of the old College, which had offered nothing but the humanities, were in positions of honor and trust, known for their integrity, their reasoning power, and particularly for their eloquence. Such was the intangible.

The first of the tangibles strangely enough was the location in lower Jersey City. Aesthetically, it may have left something to be desired. It looked less like Cambridge than any place in the world, but it was at least a transportation center for students living in all parts of the metropolitan area. So for his Catalog, the Dean had a map drawn which showed One Newark Avenue as the center of the Universe, and put Fordham University on a distant periphery near Bangor, Maine.

The location then was a valuable asset, but it was on the basis of the second tangible that the blueprint of the new College was drawn up. This asset consisted of a staff of six Jesuits which came to be known in the local press, after a suggestion from the Dean’s office, as St. Peter’s “Million-Dollar Faculty.” One was a first-class chemist, who was a splendid teacher with very high scholastic ideals (Arthur J. Hohman, S.J.). One was a first-class mathematician, with an enthusiasm for debate which was to capitalize on the reputation of the ancient orators who had gone before and developed some of the best speakers in the State (John P. Smith, S.J.). One was a first-class humanist, a man of culture and intellect and divine impatience. He would have given Albert Einstein eighty-five for science and the thirty-five he deserved for philosophy and theology (Atlee F.X. Devereux, S.J.). The scholastics were two of the most talented in their year, unspoiled by contact with ordinary classes and ready to take on the best students we could get for them (William J. Gleason, S.J., and Paul J. Swick, S.J.). The sixth was the Dean, young and inexperienced and not too intelligent; the sort of man with a strong back and a head full of convictions who enjoyed coming down every morning in a brand new school and saying, “The tradition around here has always been…”

A frequent trivia question for St. Peter’s Alumni is, “Who was on the Million-Dollar Faculty?” as Fordham Alumni ask, “Who were the seven blocks of granite?” George J. Johnson was assigned to St. Peter’s in 1931, and Thomas B. Chetwood, S.J., and Richard Rush Rankin, S.J. arrived in 1933. Although revisionist history
often includes their names in the Million-Dollar Faculty, they were not among the original six Jesuits who truly merit the title. Mr. Fred J. Jacques, '34, who was a student under the Million-Dollar Faculty, adds another piece of trivia about them. Mr. William J. Gleason, S.J., and Mr. Paul J. Swick, S.J., merited the nicknames "Fine" and "Dandy."

Father Gannon added some panache and a certain touch of class to the young College. He inaugurated the Michaelmas Convocation (from the English University academic terms: Michaelmas, Hilary, and Trinity); the Mass of the Holy Spirit at the beginning of the academic year (an observance at the medieval University of Paris); and the short Cambridge undergraduate gowns which only the seniors could wear to class and on campus.

He also chose the Peacock as the College symbol and mascot. Michael Pauw was the Dutch Patron of the territory that now includes Hudson County and Jersey City. In Latin, his name became Pavo. Pavo was also the Latin word for "peacock," an ancient Christian symbol of the Resurrection. Father Gannon was quick to grasp how apt a symbol for the newly resurrected St. Peter's College the peacock would be, uniting as it did both local lore and Christian symbolism. The Argus Eyes (Dramatic Society), the Peacock Pie (Yearbook), the Noble Order of the Peacock (Honors Society), and the Pauw Wow (the School Paper), all derive their names from Father Gannon's original inspiration.

Father Gannon became President of Fordham University in 1936. He had guided the first graduating class through St. Peter's, and, when the first academic classroom building on the Hudson Boulevard property was opened, it was named Gannon Hall in honor of the man who had set such fine standards for the new College.

II. THE WAR YEARS (1941-1945).

Father Dennis J. Comey, S.J., was President of St. Peter's College from 1937 until 1943. Father Vincent J. Hart, S.J., succeeded Father Comey and was President of the College from 1943 to 1949. Both of these men worked under a grave handicap. Aside from trying to keep the College open during wartime, they were also the Rector of St. Peter's Prep and Pastor of St. Peter's Church. Wearing three hats at the same time is reminiscent of the line, "Three men sprang to horse and rode off in opposite directions." Despite this handicap, Fathers Comey and Hart to their credit managed to keep St. Peter's College open throughout the war, although Hudson College was closed temporarily in 1942.

When the Japanese attacked Pearl Harbor on December 7, 1941, a newly arrived Jesuit at St. Peter's was attending a debate between St. Peter's and Marymount College. Father J. Edward Coffey had attended St. Peter's College until his Sophomore year in 1916, when he entered the Society of Jesus. Subsequently, after theological studies and ordination in France in 1932, Father Coffey was one of the founders of the Jesuit College in Baghdad, Iraq. He later taught at The Gregorian University in Rome and was the Head of the English Speaking Division of Vatican Radio.

The outbreak of the War in Europe brought him back to St. Peter's in 1940. Father Coffey kept a daily diary written in impeccable French (not many natives of Bayonne, N.J., keep diaries in French, impeccable or otherwise). In 1985, I had the opportunity of visiting with Father Coffey at the Bellarmine College in Rome and reading through the diaries that covered his six years at St. Peter's (all 2,190 pages of them.)

Due to the Selective Service of the war years, St. Peter's College almost closed a second time. Father Coffey attributed the survival of St. Peter's to the admission of nurses to the student body. According to a decision of Father Ledochowski, women were not permitted in Jesuit Colleges at this time (cf., Father Dinneen's remarks about women in Hudson College quoted above.) Because of the war, there was no easy access to Rome and to Father General. The two major Superiors in New York who could rule on such an issue were the Father Provincial, James P. Sweeney, S.J., and the American Father Assistant, Zacharius J. Maher, S.J. Father Maher, a Jesuit from the California Province, opposed the admission of nurses to St. Peter's, but Father Sweeney, knowing better perhaps the sad story of St. Peter's closing, favored it, as a necessity of wartime survival.

Father Sweeney's opinion won the day, and, thanks to the admission of nurses, St. Peter's College stayed
open. In 1945, there were less than fifty male students in the College as opposed to over 200 nurses. Father Gerald J. Murphy, S.J., who was a stalwart on the overworked faculty of the war years, claimed there was a slogan among the teachers at that time, "If you see any male of college age walk past the school, lasso him and sign him up for classes." In 1966, coeducation would greatly add to St. Peter's College, but, in 1944, the nurses saved it.

III. THE POSTWAR YEARS.

With the end of World War II and the enactment of the G.I. Bill, enrollment at St. Peter's College boomed. Hudson College was reopened in 1945, and, in 1948, it was renamed St. Peter's College School of Business Administration. By 1955, 3,431 students had graduated from St. Peter's College. The graduates of 1950 to 1955 (1,942) by themselves, constituted, therefore, 56.6% of the entire Alumni group of St. Peter's. The following Chart 7 gives some indication of this postwar growth.

<table>
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<tr>
<th>Year</th>
<th>Day</th>
<th>Evening</th>
<th>Total</th>
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<tbody>
<tr>
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<td>85</td>
<td>0</td>
<td>85</td>
</tr>
<tr>
<td>1935</td>
<td>371</td>
<td>218</td>
<td>589</td>
</tr>
<tr>
<td>1940</td>
<td>411</td>
<td>283</td>
<td>694</td>
</tr>
<tr>
<td>1945</td>
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<tr>
<td>1966</td>
<td>1860</td>
<td>1490</td>
<td>3350</td>
</tr>
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</table>

With growth, came the need for tighter organization. In 1954, under Father James J. Shanahan, S.J., President (1948-1960), and Father Edward F. Clark, S.J., Dean, the General Bulletin of St. Peter's College was revised; an 80-page Faculty handbook was published; in 1955, The President's Report covering the years 1930-1955 was issued. Father Shanahan tried to improve faculty salaries, and salary contracts were drawn up. Also, the mechanisms of rank and tenure were initiated.

Father Shanahan was the first President of St. Peter's College who was also the Rector of a separate Jesuit College Community. Previously, the Rector of the Jesuit Community at Grand Street was the President of the College. Bishop Walsh opposed setting up an independent Jesuit Community on Hudson Boulevard for fear, to the detriment of the nearby parishes of St. Aloysius and St. Aedan, the Jesuits would build their own collegiate church. Father Conley, in 1943, had purchased a house on Hudson Boulevard across from the College, and Father Hart, in 1949, bought the adjoining property on the corner of Hudson Boulevard and Glenwood Avenue. In December 1958, Father Shanahan broke ground for a new Jesuit faculty residence, St. Peter Hall. The Jesuits moved in on Monday, January 25, 1960 (cf., Appendix II).

On April 1, 1951, an R.O.T.C. program was inaugurated at St. Peter's when a U.S. Army Chemical Corps Unit was established. It was an immediate success. In September of 1951, 462 Freshmen and 61 Sophomores were enrolled in the program, and, in February, 73 additional students joined them. In 1954, upon graduation,
93 of these were commissioned in the United States Army Reserve. The Pershing Rifles of the R.O.T.C. program have won national honors for St. Peter’s College.

The Presidencies of Father Edward F. Clark, S.J., and Father Leo L. McLaughlin, S.J., were comparatively brief (1960-1965). Father McLaughlin was appointed President of Fordham University three months after being appointed President of St. Peter’s. It was a demotion, that, to his credit, he accepted stoically. Both Father Clark and Father McLaughlin had been successful Academic Deans at St. Peter’s before their Presidencies.

In 1963, a piece of property was available at Deal, New Jersey, and the question arose of setting up an annex of St. Peter’s College there. Father Clark decided against such a move and reaffirmed St. Peter’s commitment to urban education. Father Clark also appointed the first women to full-time teaching in the Day College. It was a harbinger of things to come, because Professor Josephine Castan, one of the first women to teach full-time in the College, was also to become Dean of Women, when St. Peter’s went coeducational in 1966. Father Ledochowski, one feels sure, would be pleased at the progress being made.


Father Victor Yanitelli had the longest Presidency in St. Peter’s history. So many important changes in the College took place during this period that these thirteen years must be ranked among the most innovative since the College’s reopening.

On Friday, March 6, 1981, a testimonial dinner was held for Father Yanitelli at Windows on the World in New York, and an honorary degree, Doctor of Humane Letters, was conferred on him. Under the title, “The Yanitelli Years,” the program for this event listed many items of change which occurred in Father Yanitelli’s reign. For the purpose of this short epilog, seven of these will be listed with a short commentary on some of them.

**The Yanitelli Years.**

1. Unprecedented Growth in Student Enrollment.
   In 1978 there were 4,295 full- and part-time students at St. Peter’s. 2,142 men and 2,153 women.


3. The Building Boom.
   Theresa and Edward O’Toole Library, 1967.
   Catherine and Generoso Pope Academic Building, 1970.
   (cf., Appendix II).

   Major in Fine Arts.
   Humanities in the Evening Division.
   Major in Computer Science.
   Program in Urban Studies.
   COSIP, College Science Improvement Program.

5. Opening of the Englewood Cliffs Campus.
   Day and Evening classes began in 1975. The Day session terminated in the Fall of 1983.

6. Members of laity join the Board of Trustees.
   The Charter of St. Peter’s had to be amended to allow this.

   The Act of Enactment was signed by the Governor of the State of New Jersey on January 17, 1970.
   The Jesuit Community of St. Peter’s was separately incorporated in 1972.

7. Formation of Faculty Senate.
   The first meeting of the Faculty Senate was held November 21, 1966.

Even in such abbreviated form, these seven items listed under “The Yanitelli Years” make a formidable
array of change and accomplishment.


In Jimmy Walker's famous remark, "New York would be a great place, if they ever stop building it." The Presidency of Father Glynn is still abuilding. Three aspects of Father Glynn's Presidency, however, merit comment before this epilog ends.

1. Student Residence Halls. For the first time in St. Peter's history, the College has two residence buildings with a capacity for 200 students. Father Glynn met considerable neighborhood opposition to the rezoning needed to open the student residence on Glenwood Avenue. Of the 28 Jesuit colleges and universities, St. Peter's was the last to have student residence halls.

2. Graduate Courses. The St. Peter's Charter allows for graduate courses and the conferring of graduate degrees. It has never previously had organized programs leading to a higher degree. There are at present three such programs in Education, Computer Science, and Business Management, which confer Master Degrees.

3. The Minority Profile of St. Peter's College. The following chart is from the Institutional Narrative Section of the 1965 profile is given for purposes of comparison. This chart clearly shows the commitment of St. Peter's to urban education and the minority groups of Jersey City.

<table>
<thead>
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<tr>
<td>Full-Time Enrollment</td>
<td>1965</td>
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<tr>
<td>Male</td>
<td>100%</td>
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<tr>
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<tr>
<td>Ethnic-Nationality</td>
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<td>Alask. Nat.</td>
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<tr>
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<td>99.1%</td>
</tr>
<tr>
<td>Non-Res. Alien</td>
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</tbody>
</table>

Despite the recent addition of some dormitory space, the College still depends on Hudson and Essex Counties for a very large percentage of its students. A generous majority of the students come from homes with a total income of less than $15,000 per year. Some 83% of the students receive some form of financial aid.

To complete this survey of the highlights of St. Peter's history, the following chart lists the appointment of laymen and laywomen to positions of authority at St. Peter's. This policy began under Father Yanitelli, and has been continued under Father Glynn as well. These appointments are listed in chronological order.
CHART 9
Laity in Positions of Authority at St. Peter’s College.

FATHER VICTOR YANITELLI, S.J. (1965-1978)

1. Professor Josephine M. Castan, Dean of Women (1966).
* 2. Miss Barbara A. Chryst, Assistant Dean of Students (1967).
4. Dr. Francis J. Mertz, Executive Vice President (1972).
7. Dr. Katherine M. Restaino, Dean of Englewood Cliffs Campus (1975).
* 8. Dr. Eileen L. Poiani, Assistant to the President for Planning (1976).

FATHER EDWARD GLYNN, S.J. (1978- )

9. Mr. Frank J. Barletta, Vice President For Finance and Administrative Services (1979).
10. Mr. Eugene J. Kennedy, Vice President For Development (1979).
11. Dr. James L. Grant, Academic Dean-Day College (1982).
    Academic Vice President (1985).
12. Dr. Patricia A. Sullivan, Associate Academic Dean-Day College (1982).
13. Dr. John B. Wilson, Vice President For Development (1985).

* These Administrators continue in office under Fr. Glynn, S.J.

CONCLUSION.

The main focus of this booklet has been on the closing and reopening of St. Peter’s College (Chapter 2 and 3.) The Prolog and Epilog (Chapters 1 and 4) merely situate those two events in the broader perspective of the Saint Peter’s first century of teaching.

Since 1930, there has been considerable growth in St. Peter’s College: in the student enrollment, in the enlargement of the campus, in the number of new buildings, and in the inauguration of graduate programs. There have also been striking changes in the beginning of coeducation, in the separate incorporation of the Jesuits and the College, and in the appointment of non-Jesuits to positions of high authority.

Nonetheless, despite all this growth and change, there has also been a remarkable consistency in St. Peter’s College since 1878 to the present. It started out as a school for the poor, newly arrived Americans, whether immigrants themselves or the children of recent immigrants. It still is dedicated to the new wave of American immigration. It started as a Catholic College in the Jesuit tradition, and is still such a College. It started as a liberal arts college with a strong core curriculum, and it remains the same even today.

If Father George Kenny or Father John McQuaid should return to the College today, they would find it considerably larger, with a better gym, with the Jesuits dressed a bit differently, but they would recognize the same spirit in the College of 1989 that was in their own College of 1878. They would find Spanish, Italian, Greek, Polish, and Filipino names in place of the Irish and German names with which they were more familiar, but the educational aims of their St. Peter’s would differ little from today’s. It is still an urban college working with minority and ethnic groups, and trying its best to provide an education which will open opportunities for advancement and service in society.
One of the goals of a liberal arts college is to conserve what is good from the past. It is hoped that this small booklet may have recalled some of the good things St. Peter's has done in its first century of teaching. We can end this brochure with the sincere and optimistic wish that St. Peter's College will be doing much the same type of thing in the year 2015, in 2040, and 2090 A.D. *Ad Multos Annos!* — although that may need a bit of translating by then.
APPENDIX I

THIS APPENDIX will give some supplementary documents not cited in the text itself. If a document, however, has already been cited in the text, only its place in the chronological sequence of this Appendix will be given, and the pages of the text will be indicated where it is cited. The translations of Latin documents were made by the author.

These documents are found in four archives which will be designated by the following abbreviations.

R. — The Roman Archives of the Society of Jesus.
N. Y. — The New York Archives of the Society of Jesus.
S. P. C. — St. Peter’s College Archives.
S. P. P. — St. Peter’s Preparatory School Archives.

Document 1. The letter of Father Joseph H. Rockwell, S.J., (September 5, 1918) to the Maryland—
New York Province. A copy is found in N. Y. The letter is quoted in the text on
pp. 16-17.

Document 2. The letter of Father James J. McDermott, S.J., (December 25, 1919) to Father General
Wlodimir Ledochowski, S.J. The letter is found in R. The letter is quoted in the text,
p. 17.

Document 3. This is a translation of the Latin Letter from Father Rockwell (May 27, 1919) to Father
General. It is in R.

Reverend Father in Christ,

At a meeting of the Consultors on May 23, 1919, an important question arose about our
Colleges at Baltimore, Philadelphia, Jersey City, and Brooklyn.

At Loyola, St. Peter’s, and Brooklyn, there are no college students this school year
because of the War. Nor will there be many students next year, which posed the question
should we supply professors needed to reopen the college departments of these schools.

These are the reasons that were given against the reopening. We do not have the
professors required for so many small colleges. Their buildings are too small for college
requirements, nor do they have adequate campuses. If we distribute our men among these
small colleges, we cannot properly staff our larger ones. In recent years, we have been unable
to assign men for biennia and higher degree programs. Now, we also have the Bombay
Mission which will require a good number of men to take care of adequately.

Wherefore, it seemed necessary to close the college departments of Brooklyn and St.
Peter’s, and urge their students to transfer to Fordham. I do not think many will go to
Fordham because of the distance entailed, but the Consultors felt it necessary to close these
schools in order to concentrate and to centralize our college work in New York City.

It is not pleasant to give up what we have begun, but it seems necessary, if we are to run
our colleges properly. A certain mediocrity is prevalent in our schools and will continue to
grow, unless we take the necessary steps to prevent it.

Our decision (the Consultors and myself) was not to supply professors to the college de-
partments of Brooklyn and St. Peter’s, at least for the moment. The high school departments
will continue as usual.

Regarding the colleges in Philadelphia and Baltimore, it was decided to let them
continue for the present. The reason in their case is slightly different, since neither of them has a nearby Jesuit college as New York does. St. Joseph’s did have students this past year, but not many.

I have informed the Presidents of Brooklyn and St. Peter’s College of this decision, hoping that you will approve of our action. Because of the present unsettled conditions, we were unable to consult your Paternity before our decision.

Your servant in Christ,
Joseph H. Rockwell, S.J.

Document 4.  This is a translation of a Latin Letter of Father General Wlodimir Ledochowski, S.J., (June 19, 1919) to Father Joseph Rockwell. It is in N.Y.

Reverend Father in Christ,

Thank you for your two recent letters of the 26th and 27th of May...

2) It is a very serious thing to close the college departments of one of our schools. It should not be done unless serious thought has been given to the question, which I doubt was possible in such agitated times as the War years. Therefore, I want you to collect the reasons for and against these colleges from the local Presidents and Consultors and report the results to me in more detail. For the moment, I approve your decision not to supply college teachers to Brooklyn and Jersey City for the next schoolastic year....

Document 5.  This is a translation of a Latin Letter from Father Rockwell, S.J., (July 31,1919) to Father General. It is in R.

Reverend Father in Christ,

I received your letter of June 25 concerning the noninterruption of college class, except in Jersey City.

I regret it very much if I was too hasty coming to a decision on this matter, as Your Paternity fears. If I exceeded my authority, I apologize for my action and do not wish to defend myself. Nonetheless, there is some justification for it in the fact that I had to make decisions during the past year often without the accustomed proper authority.

Your Paternity wishes the whole question to be thoroughly reexamined.

I wrote on May 27th, “Our decision (the Consultors and myself) was not for the time being to supply college professors to Brooklyn and St. Peter’s. The high schools would remain as before.” Aside from the Consultors, I did ask the opinion of several other Fathers, the majority of whom favored this decision.

Your Paternity feared “such an important decision was decided too hastily and without consulting those most involved in these schools.”

I will list what has been done on this question up to now. If you wish anything further, I will send it to you.

In the month of September 1918, the government wished all college students to be under military direction because of the war. A Students Army Training Corps was set up. Colleges which had an enrollment under 100 students were to join with the larger ones for this program. This was the Government’s decision.

Because of this, the students of Brooklyn and St. Peter’s were joined to Fordham, and those of Loyola, Baltimore, to Georgetown.

In November, the War ended sooner than expected. The question arose whether these three colleges would resume classes in the second semester which began in February.
I sent letters to the three colleges inquiring what enrollment they could expect for February. Their responses indicated very few. I met with the Consultors on December 21, 1919. Our decision was that it would be impractical to reopen classes in these colleges before September 1919.

On February 14, 1919, another Consultors Meeting was held to discuss whether these three colleges should be reopened in September 1919. No decision was reached, but it seemed best to write all the Presidents and Prefects of Studies in the Province asking their opinion on this question, and also about the continuance of St. Joseph's in Philadelphia.

In April, I received their responses. The Consultors met on May 22, 1919 and, after having heard the opinion of these men, they decided unanimously to close Brooklyn College and St. Peter's College. They did say, regarding St. Peter's, the College might be reopened in the future, if a better site for the College was procured. The present location is inadequate for a college and the buildings are too antiquated for an up-to-date college.

(The remainder of this letter gives the votes cast by the Presidents and the Prefects of Studies, cf., CHART 6. of the text, p. 16)

Document 6. This is a translation of a Latin Letter from Father McDermott (September 26, 1919) to Father General. It is in R. It is quoted in the text, p. 17.

Document 7. Letter of Father John J. Cassidy (May 29, 1919) to Father General. It is in R. It is quoted on p. 18.

Document 8. Memorandum of Father McDermott (November 12, 1920) to be presented to Father General Ledochowski, Father Visitor de Boynes, and Father Provincial Rockwell. It is in N.Y. It is quoted in the text, p. 21-22.

Document 9. Letter from Father McDermott (November 12, 1920) to Father Rockwell. It is in N.Y. It is quoted in the text, p. 23.

Document 10. Memorandum of Father Joseph Dinneen (October 10, 1935.) It is in S.P.C. It is quoted in the text, p. 23.

Document 11. Memorandum of Father Rockwell (April 1, 1920) to Father Visitor de Boynes. It is in N.Y. It is quoted in the text, p. 24.

Document 12. Letter of John P. Murray (October 15, 1919) to Father Rockwell. It is found in N.Y. It is quoted in the text, pp. 24-25.

Document 13. Letter of Father Rockwell (October 16, 1919) to Mr. Murray. It is in N.Y. It is quoted in the text, p. 25.


Document 15. This is a translation of a Latin Memorandum of Father Thomas Graham (July 30, 1923) sent to Father General. It is in R. It is quoted in the text, pp. 26-27.

Document 16. Letter from Father Graham (August 11, 1923) to Father Provincial Lawrence Kelly.
It is in N.Y. It is quoted in the text, p. 27.

**Document 17.** A Memo of Father Socius, Joseph N. Dinand, S.J., (December 8, 1923) to Father Thomas Graham with brief Latin comment of Father Wlodimir Ledochowski concerning St. Peter's College, excerpted from his letter to the Provincial of December 12, 1923. It is in N.Y.

Dear Fr. Tom;

I am not sure whether I sent you a copy of Father General's animadversion about the College. Hence enclosed!

Yours in Christ,
Father Joseph N. Dinand, S.J.

**Father Ledochowski's Comment:**

Concerning the reopening of St. Peter's College, there are certainly many solid reasons for it, which I have gathered from several sources. I will understand the laudable wish of Father Rector and his Consultors. Nonetheless, after long and serious consideration, the realization of that project it seems to me must be put off at least for a few years. Convey my regrets to the Rector and his Consultors at St. Peter's, and encourage them in the interim to dedicate themselves to the large number of high school students that they are teaching at the moment.

**Document 18. Memorandum.** Although unsigned, most probably written by Father Joseph O'Reilly who was then President of St. Peter's College. The "Jubilee Year" referred to was 1928. It is in S.P.P.

*St. Peter's College, Jersey City, N.J.*

**THE PAST**

1) The College was founded in 1878. As this is the Jubilee Year, it is fitting that the question of reopening the college department should again be raised.

2) The College has an exceptionally broad and valuable Charter. It would be difficult to secure a similar one at any future time were it a matter of inaugurating an entirely new college.

3) The old College was very successful in its output of staunch, intelligent Catholic laymen. Those Alumni who are in prominence now are the products of our College classes. Many of the most influential men in our City and Country are graduates of our College with academic degrees.

4) These Alumni are most anxious and enthusiastic for the rehabilitation of their Alma Mater. We have every reason to believe that they would respond generously to any call upon their moral and financial support.

5) The College had much prestige in the old days, and those who are interested feel that the longer its activities are suspended the more difficult it will be to regain the position it formerly enjoyed.
THE PRESENT

1) This City and County are very Catholic. Perhaps nearly 75% of their population are members of our faith, and they are sympathetic with any movement that may bring back St. Peter’s to its own.

2) New Jersey is sensitive about being identified with its neighboring State, New York, and being obliged to go there for any of its resources. New York City is so well equipped in Catholic colleges that St. Francis Xavier’s and Brooklyn Prep have not the same reason for the presence of a college department.

3) At present, our High School draws its pupils from approximately forty-eight cities and towns in Northern New Jersey and even from downtown New York City.

4) There are eleven high schools in our Province. In point of registration, St. Peter’s stands second with about 125 being graduated yearly.

5) Many of these boys go from us to non-Catholic colleges.

6) Those who go to neighboring Catholic colleges find great difficulties. In the case of Fordham, authorities say they have little further room. Besides, the tuition cost is too high, the carfare too expensive, and the time consumed in transit too great to insure faithfulness in home-study. Similar reasons may be applied to the College of Christian Brothers, Manhattan. Even Seton Hall, though not far distant by Air-line, is not easy of access for many boys living in the various towns of our County.

7) As things stand now, we are sufficiently equipped, even in scientific laboratories, to reopen the college department in a comparatively short time. We have no debts, ample classroom accommodation, and a building worth $60,000 not in use.

8) We sit here the following as agreeing to the opportuneness of reopening our College:
   The late Cardinal Bontano.
   The late Bishop O'Connor.
   The present Bishop of our Diocese.
   The present Provincial and his last predecessor.
   All the Rectors of St. Peter's since its suspension.
   All the Consultants of Province and House since that time.
   The "gravibores" of the Province.

THE FUTURE

1) There is a strong probability that not in the too distant future, Hudson County with all its towns may become one city. In such an event, it would be judicious for St. Peter’s to have its college department in operation.

2) Objection may be made that the Province cannot supply a sufficient number of our teachers. Should this be the case, the College can be directed by our men and be partly manned by competent lay-professors, as is the case at present in many of our own and other Catholic colleges of the country.

3) Parochial high schools are on the increase. Their graduates will have to be taken care of locally.

4) Our local public high schools have a rather large percentage of Catholic graduates. The City Superintendent of Schools and the Principals who are Catholics have assured us that most of these boys would matriculate at St. Peter’s were its college department at hand.

5) There are many poor, but worthy, boys in this vicinity (which is not a wealthy one), who would be able to attend Catholic college in our city, but could not afford to go elsewhere.

6) Even many acceptable non-Catholic parents expressed regret that St. Peter’s College is not available for the entrance of their sons.
7) To comply with recent legislation pre-Medical and pre-Law courses are in great demand. The colleges desirable for our Catholic boys have not sufficient accommodations and St. Peter's would fill the deficiency.

8) If the college department were reopened, our old, influential Alumni could be welded together and used for diocesan purposes.

9) There is a local need for extension courses whereby teaching Sisters and Brothers, lay teachers in Public Schools, and others intellectually ambitious might earn credits toward academic degrees. For that purpose, Fordham is now entering our territory.

10) There will be a great need of prominent Catholic defenders of the Faith in the future among the laity. The old St. Peter's produced so many in the past that its reestablishment would be a happy augury for the future.

11) Vocations to the priesthood would be increased especially among the Italians and the Poles. The Diocese is in need of secular priests and the local religious, Dominicans, Franciscans, Passionists, and Jesuits, would have an added assurance of the fostering of vocations.

12) When the college closed in June 1918 on account of war conditions and the establishment of the Students Army Training Corps (S.A.T.C.), St. Peter's College had 88 boys in the College department and 299 boys in the High School. Today we have 810 boys in the High School.

Document 19. Remarks of Father James McDermott found in Minister's Diary. This book is in the possession of the Jesuit Community at St. Peter's College. Quoted in the text, p. 29.


It is in N.Y.

Reverend and dear Father Provincial,

I had a visit a few days ago from the Right Reverend Bishop of Newark, Monsignor Walsh, who took up with me the question of reopening the college department of St. Peter's in Jersey City. His Lordship made a very earnest plea that the college classes be resumed for the good of the Diocese.

I explained to the Bishop that the reopening of Saint Peter's College had already been the subject of consideration, thought, and correspondence. But I promised His Lordship to take the matter up again with the proper Provincial.

I would be glad, therefore, if Your Reverence would go over the matter once more. Please let me know if, on reconsideration, you believe that sufficient teachers are available and if it would be possible to accede to the wishes of the worthy Bishop of the Diocese of Newark.

If, however, Coram Deo (before the Lord), you still find it impossible, I shall inform His Lordship with deep regret of our inability to furnish the necessary men at this time for that enterprise, worthy and commendable as I know it is.

Your servant in Christ,
W. Ledochowski, S.J.

Document 21. This is a translation of a Latin Letter from Father General (August 22, 1929) to Father Phillips. It is in N.Y. Bishop Walsh, it seems, telegraphed Father Phillips on August 4, 1929 that Father General had consented to the reopening of St. Peter's College. Father Phillips wrote Father General on August 5, 1929 for further clarification. Although I did not find the text of Father Phillips' letter of that date, Father Ledochowski refers to it in the following letter.

I thank your Reverence for your letter of August 5. I will answer the points you raised
as follows...

3. I cannot praise you highly enough for not doing anything about the telegram sent to you by Bishop Walsh. As my letter of August 4th made clear, I gave no such order to reopen the College, nor did I make any further promises than what I told you about in the same letter. Perhaps, you might convey to the Bishop your perplexity over how he could send such a telegram which did not accurately correspond to our discussion in Rome.

Document 22. This is a translation of a Latin Letter of Father Phillips to Father General. A copy is in N.Y. Even though Father Phillips had doubt about reopening the College at this date, his doubts must have been resolved by October 9, 1929 when he himself ordered the reopening.

I received your letter of August 4.

As regards the request of Bishop Walsh to reopen St. Peter’s College, I have to reply, after mature deliberation, that we do not have a sufficient number of college teachers to undertake such a reopening of the College. I will need more time to decide whether, in the near future, there will be hope for a sufficient Jesuit faculty to make such a reopening possible.
APPENDIX II

MAP A

The following buildings of Map A no longer exist. The number in parentheses after the names of the buildings listed below indicates their location on Map A.

ST. PETER'S COLLEGE BUILDINGS

1. Collins Auditorium and Gymnasium (5).

   It was built in 1934. It was the first building on the St. Peter's Campus. It was torn down to make room for the Yanitelli Recreational Life Center in 1975.

2. The Arts Building (9).

   It was built in 1936 to provide classrooms. The eastern section facing Hudson Boulevard (now Kennedy Boulevard) was torn down to make room for Dinneen Hall in 1956. The remainder was torn down for construction of the Yanitelli Recreational Life Center in 1975.

3. O'Reilly Hall (18).

   A house purchased in 1946. It was used for Departmental Offices. It was torn down for the construction of the Theresa and Edward O'Toole Library in 1969.

4. Memorial Hall and Annex (7 and 9).


5. Comey Residence (12).

   House purchased in 1943 and used as a Jesuit Residence. It was torn down to make room for St. Peter Hall in 1958.

6. Hart Residence (13).

   House purchased in 1949 and used as a Jesuit Residence. It was torn down to make room for St. Peter Hall in 1958.

7. Glenwood Residence for Jesuit Faculty (15).

   It was purchased in 1952 and used as a Jesuit Residence. It was torn down to make room for St. Peter Hall in 1958.
MAP A

CAMPUS DIRECTORY

1. McDermott Hall: Offices of the President, Dean, Director of the Business School, Registrar, Admissions Director, Student Counsellors; Public Relations Office; Library; Senior-Junior Lounge; Information Desk and Switchboard.

2. Dineen Hall (proposed): Administrative Offices; Student Chapel; Theatre; Cafeteria; College Store; R.O.T.C. Demonstration Area.

3. Arts Building: Dean of Men; Classical Languages. Economics, Education, History, Philosophy, Speech and Theology Departments, College Store; Placement Office; Freshman-Sophomore Lounge.

4. Gannon Hall: Treasurer; Student Chapel; Science Departments and Laboratories; Modern Language Department; Alumni Office; Army Chemical Research and Testing Laboratory.

5. Collins Auditorium and Gymnasium.

6. Parking Area.


8. Parking and Drill Area.


10. Superintendent of Maintenance Residence.

11. Parking Area.

12. Comey Residence for Jesuit Faculty.

13. Hart Residence for Jesuit Faculty.


15. Glenwood Residence for Jesuit Faculty.


17. Athletic Area: Outdoor basketball and volleyball courts.

18. O'Reilly Hall: English, Marketing and Management, Accounting, Business Law and Sociology Departments; Guidance Office.
MAP B

These are the buildings on the St. Peter's Campus at present. The following list indicates either their date of purchase or their date of construction. Although listed under purchased buildings, the Cardinal Cushing Alumni House and the Penick Building were gifts to St. Peter's College.

ST. PETER'S COLLEGE BUILDINGS

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<td>Patrick J. Caulfield Education Center</td>
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<td>Henneberry House</td>
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<td>Hilsdorf Faculty Memorial Hall</td>
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<td>Penick Building</td>
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<td>Dorothy Day House</td>
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<td>Veteran's Memorial Court</td>
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<td>1. Dr. Lena Edwards Building</td>
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<td>2. Don Kennedy Building</td>
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<td>3. Joseph E. Shuh, S.J., Building</td>
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<tr>
<td>4. Maisie Ward Building</td>
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<td>Nurse's Office</td>
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<td>1949</td>
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<tr>
<td>Dinneen Hall</td>
<td>1956</td>
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<tr>
<td>St. Peter Hall (Jesuit Residence)</td>
<td>1960</td>
</tr>
<tr>
<td>Student Center</td>
<td>1966</td>
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<tr>
<td>Theresa and Edward O'Toole Library</td>
<td>1967</td>
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<tr>
<td>Pope Hall</td>
<td>1970</td>
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<tr>
<td>Yanitelli Recreational Life Center</td>
<td>1976</td>
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**Map B**

**Building Key**

1. Rankin Hall
2. Victor R. Yanitelli, S.J.
   Recreational Life Center
3. Gannon Hall
4. Dinnen Hall
5. Durant Hall
   131 Glenwood Ave.
6. D'Alvia House
   129 Glenwood Ave.
7. Loyola Hall
   121 Glenwood Ave.
8. The Catherine and Generoso Pope
   Academic Building
9. The Theresa and Edward
   O'Toole Library
10. McDermott Hall
11. Veteran's Memorial Court.
    146-152 Glenwood Ave.
    The Lena Edwards
    Building
    The Don Kennedy
    Building
    The Joseph E. Schuh, S.J.
    Building
    The Maisie Ward
    Building
12. Henneberry Hall
    104 Glenwood Ave.
13. Saint Peter Hall
14. Hilsdorf Faculty
    Memorial Hall
    51 Glenwood Ave.
15. The Patrick J. Caulfield
    Education Center
    47 Glenwood Ave.
16. Cushing Alumni House
    45 Glenwood Ave.
17. Shanahan House
    39 Glenwood Ave.
18. Dorothy Day House
    35 Glenwood Ave.
19. 806 Montgomery St.
A. Parking Area
B. Parking Area
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