

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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2143

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LABOR'S DANGER

By THE OBSERVER

(CONCLUDED)

Labor unions were never more necessary than now; because greed for money was never more rampant than now; and if the working-men did not look out for their just interests, those interests would be too often forgotten or disregarded. I say "just interests;" for no other interests than those which are just can legitimately ask protection or receive it.

The dignity of labor was never more fully realized than it is now; snobbishness is no longer fashionable. Men never stood higher by virtue of the mere fact of their manhood than they do now. Public opinion gives to the man in overall his share of credit as a worker in the building up of the nation, to an extent never before seen in the world.

The disputes rage to-day, not over the question of labor's merits; but over the question of how much those merits should be valued at in cash. And whenever cash comes in question, the human desire for acquisition plays its part, and disturbs human judgment.

A traveller was talking to a group of workmen the other day, coming home from a labor meeting. "What is it exactly that you want?" he asked. "We believe in the equal division of the world." "Oh yes; and what wages are you getting?" The answer was: "Six dollars a day." "That's good pay, is it not?" "Yes; very good." "And do you look forward to a time when you will divide with those who get less than that?" They laughed and said, no, they thought not.

We are all, we human beings, disposed to put the highest value on our services; we are all perfectly willing that everyone else should get more; get as much as they can; provided, however, that they don't get any of it from us.

Labor's danger lies where all human danger lies, in human weakness; and unless that danger is faced and guarded against, the splendid achievements of labor organization up to the present time will, it is to be feared, go for nothing; because impossible situations will be tried and the reaction which follows all misdirected human effort will inevitably come.

For instance, a very common human weakness is generalization. It is common because it saves time, thought and trouble. Take the word "labor." It is as broad and comprehensive a term as there is in the language. It is so broad that it includes two-thirds of all the persons in the world. And how is this term used? Labor thinks this; labor says that; labor is entitled to this; labor will do that; that is the way in which social questions are now being discussed.

Need it be said that such generalizations only promote confusion of thought; make the understanding of great questions difficult; and render their solution almost impossible.

Organized labor can only be successful for any considerable time by making its claims clear; by being specific. There are a vast number of real, substantial grievances as to wages; but only too often they are clouded, before public opinion, by the extravagant claims of working-men who have no grievances whatever. We know a mining town where there are 100 automobiles; and of that hundred, ninety are owned by working-men. In that same town, there are working-men who have substantial complaints to make concerning their wages. But their very real claims are prejudiced by the fact that the automobile class of working men are putting forward claims that have no foundation; and when a miner and his family sweep by in their car, the bystander says: "There goes the down-trodden working man;" and sympathy dissolves in a laugh.

Now, organized labor is necessary; it is respected; it is powerful; and it ought to avoid generalization; give prominence to the claims of

those of its members who are in real need of betterment in wages; and it ought to have the courage to refuse to champion the demands of those whose claims are based, not on real need; but on substantial justice; but merely on the common human desire to get more money and to do less work.

These are some of the dangers now threatening organized labor; and they threaten it more menacingly than even profiteering or the accumulation of huge fortunes by a few. However soon, or however late, the social disputes may be decided, and harmony attained, that settlement must be based on truth; or else it will be no settlement in reality; but only a pause on the way to further strife.

Labor unions must cut clear of socialism; and be guided by Catholic principles; must base their demands always on justice; and never base them on envy of others; must champion those of their members who have just claims; and must restrain those who are actuated not by justice but by the desire for more money.

And truth must be the guiding star of the labor unions; and charity their inspiration. Just causes can only be damaged by exaggeration; by abuse; by partial and uncanonized statements of existing situations.

METZ THANKS KNIGHTS

LOBBAIN CITY GRATEFUL FOR OFFER OF SHAWT TO LAFAYETTE

The City of Metz, through Louis Reiner, President of the Municipal Commission of that city, has received with expressions of gratitude the offer of an equestrian statue of General Lafayette, which the Knights of Columbus will unveil next Sept. 9. This announcement was made yesterday by James A. Flaherty, Supreme Knight of the order, who gave out several congratulatory messages received through Marcel Knecht of the French Commission.

Alexander Miller and former War Minister of France and now General Commissioner of the French Republic in Alsace-Lorraine, sent the following cable:

"I am deeply touched by the message of the Knights of Columbus informing the municipality of Metz of the subscription which they have opened to raise in that city a statue of Lafayette. I beg you to tell them that the ancient Lorraine city will be proud to see raised in one of its squares a symbol of the ancient union, always growing more and more affectionate, which has brought together two free peoples."

The Hon. Andre Tardieu, General Commissioner of Franco-American affairs, cabled the following on behalf of Leon L. Mirman, Commissioner of the French Republic in Metz.

"I am happy to express to you the gratitude of Lorraine for this new fraternal token of affection which you bring to her. The statue of Lafayette will immortalize the heroic spirit of America—from the great country which gave us during the War such a generous and decisive cooperation."

The site picked for the statue formerly was occupied by a figure of the ex-Kaiser. Part of the metal to be used in the figure will be taken from German cannon. Several thousand Knights will go to France with Mr. Flaherty for the ceremonies.

WOMAN PAPAL MESSENGER

MISS SHERIDAN BRINGS HONORS TO K. OF C. WAR WORKERS

Miss Gladys Sheridan of Elmhurst, who is said to be the first woman to be employed as Papal messenger to carry honors from the Vatican, presented yesterday to William P. Larkin, Overseas Director of the Knights of Columbus, a jewel case containing a medal of the Order of St. Gregory. She brought from Rome also cases containing medallions of the order that have been presented to James A. Flaherty of Philadelphia, Supreme Knight of the Knights of Columbus, and to Joseph C. Pelletier of Boston Supreme Advocate.

Miss Sheridan, who served with the legal department of the Knights of Columbus in France, had an interesting experience while visiting the Vatican at Rome. With a group of other visitors she sought an audience with Pope Benedict. She observed that all the women in the party wore mantillas. It has long been the custom for women to wear veils when being received at the Vatican. Miss Sheridan was dressed in her Knights of Columbus uniform. One of the Swiss guard, seeing that she wore no mantilla and was about to be turned away, allowed her to pass, assuring her that the K. of C. uniform was recognized at the Vatican as formal dress for an audience.

OUR IRISH LETTER

THE "CUP OF POISON PUT TO IRELAND'S LIPS"

BRITISH RULE AND IRISH TAXES

Is Ireland a financial gain or loss to the British Empire? The British Government taxation returns from Ireland give the reply. From the latest return, just issued (for the financial year ending March 31, 1919) we take some of the high points—translated into American dollars (at the old, ready, reckoning of 95 per cent). The total revenue collected by the British Empire from Ireland for the recent financial year was \$186,300,000. The amount set down as being returned to Ireland for "Cost of Irish services" is \$110,100,000. The remaining \$76,200,000 found a cozy resting place in the British purse. So that of every dollar of revenue lifted by the British Empire, in Ireland, about 63 cents are expended again for "Irish services," and 37 cents stick between the fingers of the fatherly British hand that so generously takes care of Irish finances for the incompetent Irish. And it must be remembered that of these 63 cents that are expended upon "Irish services" a large portion goes to pay the horde of British officials that wax fat upon the starving island. And an immense amount is wasted upon unnecessary measures and upon repressive measures.

The item of "Law and Police" is a case in point. In England and Wales, with a population of some 40,000,000 people, the cost of "law and police" is returned at \$18,000,000 yearly. In Scotland with population of about 5,000,000 the cost of "law and police" is \$2,500,000 yearly. In Ireland with population of 4,400,000 (about one-ninth that of England and Wales) the cost of "law and police" is \$15,200,000 yearly (and this does not include the cost of military occupation of Ireland.) This exemplifies the efficiency and economy with which Ireland is ruled.

The revenue derived from Ireland in the last financial year was just \$50,000,000 more than in the year preceding it. And better still is promised for the golden years that are coming. The annual revenue now derived from Ireland makes an average of forty-two and one half dollars collected by Britain from every man, woman, child and suckling babe in Ireland, calculating six to a family, which is about the average in Ireland. This means that every household in Ireland pays in revenue an average of \$250 per year, or nearly one pound per week per household. Remembering that Ireland is a poor country without capital, this means as great an imposition there as would six times that amount levied upon American households. Ireland is taxed several times as much as the most heavily taxed of any of the other small countries in Europe. If you indulge in the luxury of having a foreign ruler do your ruling for you, you've got to pay through the nose for the distinguished privilege.

It is now leaking out of the immediate cause of the sudden suppression of the Dail Eireann (the Irish Parliament) was the threat made by the members of the Dail Eireann—backed up, it is said, by 80% of the business men of Ireland—to transfer Ireland's trade from the English to the American market, a threat that caused a near panic among the English shop-keepers. That it should cause a near panic is natural when we learn the enormous trade that England gets from Ireland. Just before the War there was a return made showing the approximate values of the markets of the world to England. In this return Ireland stood far in the lead of all other countries. America came second—but a long way behind—as a purchaser from England. England sold to Ireland \$600,000,000 worth yearly. She sold to America about \$415,000,000 worth. The threatened loss to England of her \$500,000,000 a year customer, now caused such a flutter in British mercantile circles that, aside from the political plans for circumventing it, it is reported that the English trade schemes for keeping the American merchant out of England's pet private preserve.

The Dail Eireann (as well as the other banned organizations) was proclaimed by a Coercion Act of Arthur James Balfour—which was specially resurrected for the purpose. It was known as the Jubilee Coercion Act because it was Queen Victoria's gift to her beloved Ireland in her Jubilee year, 1887. Of the sixty Coercion Acts bestowed by England upon Ireland in the last century, this Jubilee Coercion Act of Balfour's was by far the most terrible. It revolted Gladstone so, that he called it, in the Commons, as "a cup of poison put to Ireland's lips." The Lord Chief Justice of England himself described it as "a bill to provoke crime." And Lord Haldane in the House of Lords called it "the most wicked step ever taken in the annals of political history."

And the gentleman who invented this act for the fiscal crushing of Ireland was the same who, a couple of years ago, came to the United States of America, placed a wreath and a tear on the tomb of Washington, and on his first landing in New York gave to the reporters the following message to America and mankind: "England and America are nobly united to prevent one unscrupulous power from depriving mankind of its liberties."

AND TODAY IT IS SINN FEIN "OUTRAGES!"

Besides many other wicked powers that it gave to the British authorities in Ireland, this Jubilee Coercion Act of Balfour's, took out of the hands of the judiciary, and put into the hands of a couple of British officials in Dublin, the arbitrary power of naming any Society "a dangerous association" and forthwith suppressing it by proclamation. Under this bill a couple of British officials in Dublin could, if they so wished, suppress the Society of Friends, or the Catholic Church, any fine morning. The bill raised such an outcry when it was introduced that some of the Liberal Unionists, and even a few decent English Conservatives themselves, threatened to desert the Government on the second reading of the bill.

It could not be permitted—so Hon. Arthur James Balfour, the gentleman who was so highly outraged at the idea of "one unscrupulous power (Germany) depriving mankind of its liberties," conspired with Mr. MacDonald, the editor of the London Times, to publish in the London Times, on the morning of the day on which the second reading of the Jubilee Coercion Act was to be voted on in Parliament—to publish in the London Times on that morning, the infamous Pigott letters wherein Parnell's signature was forged to letters that directly linked him with murder in Ireland. That day the second reading of the Jubilee Coercion Act went through with a whoop—rejoicing the heart of the very noble gentleman whose grand stand for democracy and liberty—within the German Empire—brought all America to his feet.

NATIONALITY AND ITS EDITOR

Of the forty-three newspapers put out of existence recently in Ireland, the best by far, was Nationality, founded and edited by Arthur Griffith, the founder of Sinn Fein. This paper was first started in 1899 under the name of The United Irishman, and has gone through many vicissitudes since. In its pages, it published the dramatic and writers of the present day made their debut—amongst others James Stephens, Padraic Colum, and Joseph Mac Cathamail. It numbered among its contributors too, the famous "A. E." (George Russell) and others of his school. So that, apart from its wonderful political propaganda, very much, and very fine, Anglo-Irish literature appeared in its columns. The United Irishman it was in a manner suppressed, and then came out under the name of Sinn Fein. During the War it was again suppressed under the name of Sinn Fein and soon arose from its ashes under the name of Nationality. Just at the time of its most recent suppression, it is said to have had a circulation of about 80,000.

Its founder and editor, Arthur Griffith, is not only the deepest, truest, political thinker in Ireland, but his pen is one of the most brilliant and fertile minds that Ireland knows. He is a man of most extraordinary ability, who, like many other Irish workers, steadfastly refused, through the years, to be seduced into other pleasant and more profitable paths, preferring to starve, and to work unremittingly for the regeneration of his land. And for long years, standing staunchly by his little paper, which was the single guiding star in Ireland's night, he went literally unaided and unaided. I have seen that noble-minded man, with broken shoes and broken clothing, his ideal, and night and day doing the work of ten men, striving to keep the little paper with its head above water, and to keep the spark of nationhood alive in a then headless land. Griffith is the Moses who led Ireland out of the desert. De Valera has sprung up as the Joshua who will lead them into the possession of the Promised Land.

THE CENSOR'S APPRECIATION

Before Nationality was suppressed Lord Decies (now in America), husband of one of the Goulds, quit as the Irish Press Censor. The courteous Decies, despite his job, did not make himself despised in Ireland—as British officials do. Such editors and journalists as came in contact with him found that he had a fine and pleasing personality. His mind was broad for a Britisher. Though he censured and suppressed right and left, doing his master's unworthy work well, he showed appreciation of the good, literary work which he had to forbid. It is told that he would remark of some palpitant revolutionary writing "This is fine—very fine writing—exquisite. It has given me immense

pleasure to read it. Sorry I can not let the Irish public share the pleasure with me!" He admired many a bit of good poetry which he suppressed. Much verse that failed to pass the censor for newspaper or magazine publication was surreptitiously published and sold in ballad sheets. These broad sheet publications had tremendous circulation in every corner of the island—and did much to foster the fighting spirit. It kept the police busy, raiding news stores and the pockets of the itinerant ballad-singers for hoards of these "treasonable" products. Again, some of these that could not find a printer even in broadsheet form, were copied and passed from hand to hand in manuscript—and in this manuscript form attained a circle of readers, a popularity, and a moral force in the country which would amaze Americans—if they could understand it—and would make many a popular American poet green with envy.

ERUMAS MACMANUS OF DONEGAL.

THE ALBERT MADONNA

FAMOUS STATUE REINSTALLED FOR VENERATION

Writing from Amiens on September 8, Philip Gibbs, the famous war correspondent, says:

A sense of the miraculous was strong in the hearts of many French peasants today amidst the ruins of Albert, where I saw an act of faith in the resurrection of France after the death-blow of the War in a scene where there was little but faith to encourage the people.

All British soldiers—and Americans who were with them in the last phase—will remember Albert, because of that church from which the Golden Madonna hung head down, until after March last year the statue fell under an avalanche of red bricks and rosy dust.

Like Amiens, the town of Albert has begun its new life, at least so far as having a few inhabitants again. But to these peasant folk the outward symbol of renaissance is a new church of their own faith, which has been built for them temporarily near the old church by the American Red Cross.

It is a wooden hut, large enough to hold two hundred people or more, and to this little shrine was brought this morning an old statue of the Madonna and Child, which stood for more than six centuries in Albert, until the Australians removed it to a place of safety in the time of peril. In honor of its return the Archbishop of Amiens came to the wooden church, spoke to the people who had gathered there as pilgrims to their old town.

Through the open window as he spoke one could see the wreckage of their homes, and the words he spoke were inspired by that scene. Wearing his golden miter and crimson robes, a tall, erect, richly colored figure as though he had stepped out of a mediaeval painting, he was stirred with the same emotion that moved those peasant women in their black weeds, and those sturdy men of Picardy, when he told of the new hope that lay in the future now that their horrors, their slaughter of men and their degradation of humanity, sin had brought the war into the world, he said, and had caused all that ruin. Now by the virtue of people, by a new faith born out of the agony, they could look forward to a new world and rebuild the country that had been destroyed.

I met the Archbishop as he walked afterwards in the town, blessing the people who had come back, and he said: "We are making a beginning, no more than that; give life again to the poor stricken place. It is a day of great heart, of good hope, but it will take a long, long time to make this desert fertile."

TIGER NOW PRAISES WORK OF FRENCH CLERGY

Paris, Oct. 11.—(By the Associated Press).—Premier Clemenceau's former hostility to priests and any other religious is well known, but the old "Tiger" has undergone an evolution in his ideas concerning the clergy.

Clemenceau's home in the Rue Franklin is immediately adjacent to the building occupied by a religious community, the Fathers of St. Louis, who boasted a wonderful garden with a majestic plane tree, the huge leaves of which completely darkened the window of the Premier's private office. Clemenceau sent a note to Father Tregard, intimating that the removal of this tree would be greatly appreciated. The priest did not reply; the plane tree still remained, and Clemenceau renewed his request. Finally the priest called upon the Premier.

"Please do me the favor of having this tree removed," pleaded Clemenceau; "it obstructs my vision of heaven."

So pious a wish could not remain unanswered and the tree came down.

An interesting abstract of Premier Clemenceau's private views concerning the Peace Treaty and of things in general, as given to Senator Monseerin, is published in L'Eclair. M. Clemenceau is quoted:

"Glorious peace! We should have desired it, no doubt, with greater advantages for our country. But let those who criticize the Treaty and find the clauses insufficient reflect upon France's condition before the War. Let them recollect that at certain hours the situation of France was very low; that France did not make war alone.

"Formerly, I had great distrust for the clergy; I reproached it with concealing the liberty of our thought and persecuting our freedom, and in the early days of the War when I traveled to the trenches I used to ask the soldiers, pointing out the chaplain, 'Does he not annoy you?' 'Annoy us. Quite the contrary. He is brave, charming, devoted, cheerful. We love him much.'"

"Many times regiments asked me to decorate their chaplain because of magnificent acts of bravery and devotion. These priests I decorated and congratulated with all my heart."

MONTMARTRE CELEBRATION STIRS ALL FRANCE DEEPLY

C. P. A. Service

Rome, October 19.—Telegrams from Paris recount the amazing splendor of the ceremonies attending the consecration of the votive Basilica of the Sacred Heart on Montmartre. Cardinal Vico, the Pope's legate, has had a remarkable reception not only from Catholics, but also from officialdom and from all classes in Paris. A feature of the consecration, in addition to its religious glory, has been the enthusiastic participation therein of all the best life of the nation—military, naval, civil, diplomatic, learned societies, even governments.

It is evident that the celebration has exercised a remarkably stirring religious effect, which is bringing the most sincere pleasure to the Vatican.

Early on Thursday a number of French Bishops took part in the consecration of the altar, and Cardinal Vico celebrated Solemn Pontifical Mass afterwards in the presence of the seven French Cardinals, Cardinal Bourne, of Westminster, and Monsignor Heylen representing Belgium, all Cardinals and Bishops present uniting in the Benediction.

On Friday, the feast of Blessed Margaret Mary, Cardinals Amette and Lucon said Mass, and Cardinal Andrieu gave Benediction. Today Cardinal Dubois will offer a Solemn Pontifical Requiem for those who died in the War, and Cardinal Cabrières will give Benediction. Tomorrow Cardinal Bourne will pontificate at a Solemn Mass of Thanksgiving, the celebrations closing with Benediction given by Cardinal Vico.

The latest telegrams state that not only Catholic papers, but others describe the unique celebration as uniting all France.

SOVEREIGN PONTIFF REGARDS AMERICA AS PROMISING FIELD FOR RELIGIOUS PRINCIPLES

Looking to America as a promising field for the development of religious, moral and charitable principles, the Holy Father has sent a message to the people of this country through the Apostolic Delegate to the United States, the Most Rev. John Bonzano, D. D., who returned to this country on Friday of last week, after several months' sojourn in the Eternal City.

His Excellency arrived in New York on board the Italian liner Il Duca d'Aosta. He was met by Archbishop Dougherty, Archbishop Hayes and Bishop Walsh, of Trenton. There were also a number of other prelates and priests present. In the party which accompanied His Grace from this city to welcome the Delegate were the Right Rev. Monsignors Nevin F. Fisher and Michael J. Cane, the vicars general of this diocese; the Rev. Joseph A. Whitaker, S. T. L., secretary to His Grace, and the Rev. Thomas F. McNally.

The Apostolic Delegate said that His Holiness in his message extended his blessing to the hierarchy, the clergy and the laity of the United States. The following is the Holy Father's message:

"Many are looking to the United States as the centre of commercial, industrial, economic and material interests. We consider America, instead, as a promising field for the development of religious, moral and charitable principles. Considering the importance of the United States, the realization of our hopes and desires would bring the entire world an immense benefit."—Standard and Times.

It ordinarily happens that God permits those who judge others to fall in the same or even greater faults.

CATHOLIC NOTES

Rome, Oct. 16.—The appointment of Count Tyszkiewicz by the Ukrainian Government as chief of the Embassy Extraordinary to the Holy See has been approved by the Pope. The Cardinal Secretary of State has notified the Ukrainian Government of this fact, and in his letter pays a higher tribute to the personal capabilities of the new Envoy.

More than fifty thousand strong making public confession of their holy faith, proudly professing their reverence for the Most High God and His divine Son, and standing forth as champions of law and authority, true citizens, loyal to Church and State, bulwark of the nation against insidious foes from within and without, members of the Holy Name Societies of Philadelphia paraded the streets of the city and suburbs Sunday, Oct. 18.

The distinguished honor of Royal Red Cross was conferred upon Miss Helen Woolson by His Royal Highness the Prince of Wales, on October 23rd, at Carlisle, England, London, Ontario. This well merited recognition of faithful service came to the young nurse after full three years service in France. She is a graduate of St. Joseph's Hospital, London, Ontario, and a daughter of Mr. and Mrs. W. A. Woolson, of Ingersoll, Ontario.

Washington, D. C., Oct. 23.—The message, brought to the Catholics of the United States from Pope Benedict by Archbishop Bonzano, has revealed the importance of the part the Catholic people of this country are called upon to play in world reconstruction. Cognizance has already been taken of the wholesome influence that can be exerted in European countries which are predominately Catholic, and which have been but now started on the road of self-government.

Rochester, N. Y., October 13.—Rochester joined other cities of America today in receiving and honoring as its guest Cardinal Mercier, primate of Belgium. City officials, church dignitaries, business men and school children joined in the city's tributes, and as a climax, at a meeting in Convention Hall this evening, the Cardinal was presented with a check for \$25,000 by George Eastman, president of the Rochester Patriotic and Community Fund, the contribution of citizens of the city of all creeds and classes toward the reconstruction of Belgium.

Rome, Oct. 23.—Telegrams from Paris recount the amazing splendor of the ceremonies attending the consecration of the votive Basilica of the Sacred Heart on Montmartre. Cardinal Vico, the Pope's legate, has had a remarkable reception, not only from Catholics, but also from officialdom and from all classes in Paris. A feature of the consecration, in addition to its religious glory, has been the enthusiastic participation therein of all the best life of the nation—military, naval, civil, diplomatic, learned societies, even governments.

The death of Dr. Kuno Meyer, professor of Celtic language and literature at the University of Berlin, is reported from Leipzig. Dr. Meyer, who was born in Hamburg in 1858, was widely known in this country and England. He was a member of the faculty of the University of Liverpool for thirty years and was recognized as one of the greatest authorities in the world on the Irish language and literature, and was the founder and editor of the *Zeitschrift für Celtische Philologie*, an international journal of Celtic studies which he established many years ago.

Cardinal Vico, legate of the Pope, assisted by Cardinal Amette, Archbishop of Paris, and 100 Bishops on October 16 consecrated the Church of the Sacred Heart. This church was built by popular subscription on the summit of the heights of Montmartre in pursuance of a vow made on the spot just after the defeat of the French armies in 1870. The consecration of the church, which was finally completed in 1912, and which is one of the most striking features of the Paris skyline, was first fixed for October of 1914, but was postponed until the return of peace. The ceremony was of a most impressive and elaborate nature.

Sioux City, Ia., Oct. 15.—Rt. Rev. Philip J. Garrigan, Bishop of the Diocese of Sioux City, died shortly after noon yesterday from an acute attack of indigestion. He was one of a number poisoned at the banquet given at Chicago three years ago to honor Archbishop Mundelein on his accession to the see of that city, and it is said that he never fully recovered from that illness. Bishop Garrigan was born in Ireland, August 8, 1840, and came to this country in his thirteenth year. He attended school at Lowell, Mass. and afterwards went to St. Charles College, Catskill, Md., and the Provincial Seminary at Troy, N. Y. He was ordained June 11, 1870. He was rector of St. John Church, Worcester, Mass., served as director of the Troy seminary, and was latter rector at Fitchburg, Mass. He was the first vice rector of the Catholic University at Washington in 1895. He was appointed to the See of Sioux City, March 21, 1902, and was consecrated on May 25 of that year.