

# 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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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

GEORGE W. RUSSELL, A.E.

The well known Irish writer and poet, George Russell, better known by his nom de plume "A. E.," has recently issued a public letter addressed to the Republicans—a letter of advice, entreaty, and remonstrance. "A. E." who was recently chosen to the Irish Senate, has been making himself felt in Irish politics during the past four or five years. Previously he took no part whatsoever, being entirely absorbed either in literature or in his work as an officer of Horace Plunkett's Cooperatives Agricultural Society. "A. E." is Ireland's mystic writer. He is one of the first mystics of the day,—and holds a high place among the world's poets. One of his first ventures in things political was when in support of Sir Edward Carson's Home Rule Campaign, Rudyard Kipling came out with one of his ferocious attacks on the Irish. "A. E." then wrote an open letter to Kipling, one of his masterpiece, in which, ruthlessly exposing Kipling's contemptible jingoism and hubbubbery scored and lashed and flayed him, as man was seldom flayed before. He showed him that he was despicable as a man, and unworthy as a poet, and that the poetic spurs should be hacked from his heels. That memorable letter to Kipling was a classic that will take its place beside Stevenson's letter to the slanderer of Father Damien.

During the Anglo-Irish war he from time to time issued some public letters in defense of Ireland's fighters, and in condemnation of the English savagery in Ireland—letters which because of the illustrious source from whom they came, compelled the attention of English readers.

As an Irish Protestant he wrote some fine scathing letters of rebuke to the ranting Orangemen of the North-East. When the Anglo-Irish treaty was signed and there was a rift in the Irish ranks, "A. E." who had always been an intimate friend of and admirer of Griffith, came out in defense of the treaty. And from time to time since then he has been making his voice heard. "A. E." is so palpably sincere and noble minded, and his letters on the internal Irish differences are phrased so calmly, reasonably, and so insistently that, whether one agrees or disagrees with him, one has to give them respect and thoughtful attention.

### THE IRISH RAILWAYS

To some extent because of the after-war slump in business, but to a larger extent owing to the disarrangement and partial paralysis of business caused by the civil war, Ireland is facing a crisis on the transportation question. The railway systems are completely disorganized, and have been for a long time running under heavy loss. A few of the smaller railways have already had to close down; and some of the larger, such as the Southern and Western, are threatening to close. This fearfully serious blow that threatens the country has given the country and the Government much worry in recent months. The Government has been, and is, considering taking over control of the railways. The railway companies strenuously object to this, but plead for a subsidy to help them out. The Government, refusing their request, prods them forward with a threat of confiscation if they attempt to suspend their services. If the Government does finally take hold of the railways it is probable that it will run only the more important lines, and that many of the minor ones will be let go out of commission. The plan of running a railway system at a loss, added to the already enormous drain upon Irish public funds, will put a dangerous strain upon the Treasury.

### IRELAND-AMERICA STEAMSHIP LINE

The Irish Senate has appointed a committee to investigate the possibilities of establishing a regular line of steamships carrying both passenger and freight between Ireland and America. The question of a direct American-Irish line of passenger steamers has been investigated and agitated for sixty years, and once or twice companies were even started and stocks sold—but none of the schemes ever came to practical conclusion. Now, however, that the Irish government has taken up the matter, the chance of starting such a line of steamers is decidedly rosier. The chance of success for such a line is, however, not so bright as the chance of starting it. It is to be remembered that the numbers of passengers going to and fro between Ireland and America are now small compared with what they used to be. The extent of this Irish-American trade is greater than it was, and we believe that we are on the eve of developing a very extensive Irish-American trade. And while the establishment of a line of steamers would greatly hasten this desired

development, it is at best to be feared that some years yet would have to elapse before that trade would assume such proportions as to make a line of steamships pay in face of the very limited passenger traffic.

Part of the duty of the committee appointed by the Irish Senate is to ascertain the most convenient Irish port for departure and arrival of the steamships. The port of Galway has long been boosted for this. More recently it was proposed to open a new port at Blackrock Bay on the North East coast of Mayo. It is of course assumed that by a rapid through railroad service from the Western coast to Dublin and Belfast, not only would mails for England and Scotland be expedited, but passengers for England and Scotland would avail themselves of the shorter sea route to a Western Irish port. But many who advance these arguments forget that, as in all probability no Irish company could build or could afford to build steamships that would really compete in speed with the present Trans-Atlantic greyhounds, it may be taken for granted that the White Star Line and Cunard boats would reach English ports from New York before the fastest boats built by an Irish company could reach a Western Irish port.

### MEASURES AGAINST REBELS

The measures taken against Republican fighters are every day getting more stringent. Although about fifty men have now been executed, the fight has not slackened. Still severer measures are promised, but as shown by the experience of the past months severity does not bring success. The new move of the Government recruiting a large army of volunteers, who enlist for a term of one year, is more likely to daunt the Republicans—for by very weight of numbers the Government army will seriously hamper Republican activities and curtail their usefulness—since they will be more easily surrounded and captured. But it is at the same time to be remembered that a big army of raw recruits will afford a larger and a very much easier mark to the Republican boys, who, from them, will be able often to replenish their depleted arsenals. Hardly any word is published now of peace negotiations—but those things are going forward all the same.

### THE SPIRIT OF HUMANISM

Mr. Ramsay MacDonald, the Leader of the Labor Party in the House of Commons, referring to the other night at a meeting in Hampstead in which several of the Labor members had, "in the fullness of their hearts," broken the House's decorum, thanked God that there were in that assembly some who were moved by "a great spirit of humanism that chafed, tugged, and strained when the artificialities of Parliamentary procedure prevented it from making itself felt." The statement reminded a correspondent of an incident that took place in the same House in the hot days of the Land League. The late Edmund Leamy, member for one of the divisions of Waterford, drew attention to the condition of a political prisoner in Waterford gaol who, if not speedily released, would never leave the prison alive; and he wound up with a very eloquent peroration—he was a wonderful natural orator—which concluded with these words:—"And I say, Mr. Speaker, that it is a damned shame." Mr. Gladstone, Prime Minister, sat on the Treasury Bench. He immediately rose, and every member present, knowing what a stickler he was for Parliamentary propriety, believed he was about to move that Leamy should be suspended. On the contrary, he declared, in earnest tones, that he had been much moved by the honorable member's speech; he made no mention of the offending phrase; and he announced his intention to see that the case of the prisoner was enquired into at once. The "spirit of humanism" was on that occasion in the seats of the mighty as well as in the seats of the un-mighty.

### AN CENTENARIAN PASSES

In the County Mayo they don't die till they can't help it. There has just died at Owenmea, Westport, Margaret Divine, who had reached her one hundred and twelfth year. At the age of one hundred and five years she was an active member of the local knitting class, and visitors who saw her knit were amazed at the skill and speed at which she accomplished her work. Up to a month before her death she was able to visit her neighbors, and entertain them with tales of the famine and hardship endured by the people during the dark half-century that followed the Union. She retained all her faculties to within a few moments of her death. Although not a single relative survives to mourn her, her name will be spoken of in her native district with the deepest respect, and will be remembered as one of the record long-livers of the West, and indeed, perhaps, of the whole of Ireland.

### SEYMUS MACMANUS,

264 West 94th Street, New York City.

## LIQUOR DEMORALIZING IRELAND

### REV. DR. COFFEY DECLARES PRESENT DRINK TRAFFIC MUST BE MENDED OR ENDED

Dublin, Jan. 22.—Declaring that: "The manner in which the liquor traffic was conducted in the past in the absence of coercive control has made more converts to total prohibition than any amount of 'Pussyfoot propaganda,'" the Rev. Dr. Peter Coffey, President of the Catholic Total Abstinence Federation and a member of the faculty at Maynooth College, has issued an appeal to the Irish electorate to express themselves in favor of legislative restrictions upon the liquor traffic at the next general election. Condemning the present manner of conducting the trade in intoxicating liquors he declares:

"It will have to be either mended or ended. I know there are many who believe sincerely that it cannot be mended, would advocate ending it."

His statement reads as follows: "Only the wilfully blind cannot or will not see that in the past excessive drinking has gravely demoralized the Irish nation. It has grown beyond the power of temperance reformers to cope with. The nation must deal with it or go down in dishonor and disgrace."

"An unregulated saloon traffic, with a drink shop for every fifty families; a widespread unlicensed saloon traffic, with countless shebeens, methylated spirits hawked through the poor districts of our cities; our young people lured into drinking habits by the thousands; thirty million pounds sterling spent on drink; and how many millions levied for the upkeep of the victims—is that a problem for the Church and State in Ireland to leave in the hands of the few who are called temperance faddists because they show some concern at the disgrace of their country and their religion? "I would earnestly plead that not total abstinence alone but all right-minded Irishmen should ask themselves what they are going to do about it."

### GOVERNMENT ACTION NECESSARY

"Do they think the evil will ever be remedied by the moral appeal in the name of religion? If so they are mistaken. Moonshine making is, in some parts of the country, a reserved sin and this ecclesiastical measure is widely ignored. I have been assured that the most effective way of stopping that particular abuse is by stopping the free importation and sale of the raw material, which is treacle. This may or may not be feasible, but anyhow it implies government action. The moral appeal is useless while the traders who set it at defiance are free to lure people to drink."

"The saloon keepers here always approved of the 'moral suasion' type of temperance reform, knowing how innocuous it is to the liquor interests. But it is very sensitive to any self-protective movement and enforcement of the liquor traffic legislation. The manner in which the liquor traffic was conducted in the past in the absence of coercive control has made more converts to total prohibition than any amount of 'Pussyfoot' propaganda."

### CHARGES BRIBERY

"The saloon keepers in the past made friends of the members of the Royal Irish Constabulary by bribery, with the result that they were able to sell broadcast at any time of the day or night. Now Ireland has its own police force—the Civic Guards—and should the saloonkeepers succeed in 'making friends' of its members it will give the country another argument for total prohibition."

"In face of the fact that, apart from shebeens and clubs and 'offices' Ireland has a drinks shop for every 250 inhabitants while England has only one to 400 and Scotland one to 700, it is unthinkable that the Irish liquor traffic should be allowed to go on as it is. True, the morale of the country has been reduced by the recent outrageous happenings, and so one cannot be too sure of its willingness to react against its present drink demoralization. But, supposing it does, there are only two alternatives confronting the liquor traffic. It will have to be either mended or ended. I know there are many who, believing sincerely that it cannot be mended, would advocate ending it. "But I think that, while the saloonkeepers themselves would certainly choose the alternative of mending, the majority of the Irish people also would like to give the Free State government of their own selection a chance of mending it."

"The need of drastic reform is urgent, and a government cannot very well tackle such a grave national problem without a fairly clear mandate from the people. We shall have a general election some time this year—on adult suffrage. From the legislature

then elected the country will expect a constructive policy and program. Will the people tell their future legislators in advance that they consider legislative reform of the liquor traffic an essential condition of all national reconstruction? They ought to do it, for it is. But I cannot answer for them. The people as citizens, must demand temperance legislation from parliamentary candidates or they will not get it."

### POLITICAL ISSUE

"This is not a matter merely for temperance organizations or for political parties. It is for the Irish people, through their representative local boards and public bodies, to demand reform of the liquor traffic if they desire it. If everybody waits for somebody else to press this demand before the next general election nothing will be done—except by the liquor interests. I would appeal to the multitude of Irishmen and women who have at heart in this matter no particular interests, but only the welfare and prosperity of Ireland—moral and material—to realize that from now on they should lose no opportunity of giving public expression of Ireland's need for drastic restriction of a traffic which has so cruelly aggravated our heartbreaking troubles in the crisis through which our afflicted country has been passing."

It has been proposed that the Catholic Total Abstinence Federation should organize committees of temperance reformers throughout the country and a tentative program of activity has been drawn up which includes: "The working up of a strong movement for temperance. "Insistence upon the strict enforcement of the licensing regulations in their respective areas. "Opposition to the granting of new licenses. "The introduction of a scheme for the gradual reduction of present number of licenses until the number of saloons or public houses is brought down to a reasonable figure."

Dr. Coffey's statement has attracted widespread attention in Catholic circles.

## WHY CALL THEMSELVES CHRISTIANS?

New York, Jan. 17.—The sermon delivered by the Rev. Dr. Percy Stickney Grant to his congregation last Sunday has aroused a storm of criticism and stirred the religious world in various parts of the country. Some clergymen have become so indignant as to demand that Dr. Grant be tried on charges of heresy. In the address at the Church of the Ascension on "How to Consecrate the Church," Dr. Grant declared that the consecration of churches is an inheritance from witchcraft, magic, and taboo; belief in Jesus as equal in power with God is no longer accepted by the well educated, university bred clergymen and that the miracles Christ performed were merely practices of auto-suggestion and readily understood by modern scientists, particularly by M. Coue.

The New York World which sought the opinion of clergymen of various denominations on the sermon, quotes Archbishop James J. Keane of Dubuque as follows: "Dr. Grant's remarks serve only to illustrate a deplorable carelessness in public speech of a man who has professed his religious faith and acknowledged his religious duty by the ceremonial of consecration."

"The Bible, from its first to its last page, asserts that in some true sense and in some modes, God, who is everywhere, is present more particularly in certain places. The instincts of piety, common to so many Episcopalians, will shrink from the suggestion to rob their churches of their distinctively sacred character."

"One at all familiar with current Anglican Church history would not be surprised to find a prominent minister of the Episcopal Church calling into question, or even denying, the divinity and miracles of Christ. The puzzle is to account for their retaining the Christian name."

## ANTI-CATHOLIC BILL IN OREGON

Salem, Ore., Jan. 22.—The bill to prohibit the wearing of religious garb by teachers in the Public schools of Oregon, directed against Catholic nuns who are now engaged as teachers in some of these institutions, was passed by unanimous vote of the lower house of the Oregon State legislature. The bill will now go to the Senate, where the power of the forces who have been waging an anti-Catholic fight in the State for the past seven years is not as strong as in the lower body.

The bill against the wearing of religious garb is one of the eight school bills introduced into the house.

## RELIGION A SUBJECT IN PUBLIC SCHOOLS

New York, Jan. 20.—Religious instruction for Public school children was recommended by the Most Rev. Patrick J. Hayes, Archbishop of New York, in an address before Chapter Theta Pi Alpha of the Association of Catholic Teachers in the Public schools at the annual reunion in the Waldorf-Astoria Hotel.

Judge Thomas C. T. Crain and Judge Victor Dowling, who spoke before Archbishop Hayes, stressed the fact that much lawlessness and immorality was due to the failure of the educational system to make provision for religious instruction. The Archbishop read from a letter which quoted Charles W. Eliot, President Emeritus of Harvard, as declaring to a meeting of Congregationalists that "the Public schools are desperately in need of religious teaching."

"Because religion is excluded from the school under the present system," said the prelate, "that is no proof that it is not needed there. I don't know what happened to an honest effort almost two years ago on the part of both Catholics and Protestants, when Bishop Burch was spokesman before the Board of Education, but I think something ought to be done in the very near future to formulate a workable plan for imparting religious instruction. I am glad that you have heard from two eminent jurists who can tell you better than I the need for moral training in the schools."

## ANTICLERICAL FINED

Paris, Jan. 18.—The director of a socialist newspaper has been condemned by the court of Gap for having accused the Catholic clergy of causing men to feel hatred toward each other. The article was published at the time of the unveiling of a monument to the War dead of the parish of Saint Bonnet. The editor of the journal expressed astonishment at the fact that the parents of young men who fell on the field of honor should have requested the presence of the priest at the ceremony "uniting in the same homage the killers and the killed, for the priests profane the doctrine of Christ, which is a doctrine of love; they cultivate hatred among nations so as to cause new sanguinary conflicts, the better to insure their own domination."

Upon reading the article, the Bishop of Gap, Mgr. de Lobet, a former army chaplain, and the deans of the diocese, entered a joint complaint against the city editor. The judgment handed down by the court states that the article in question does not come within the limit of permissible criticism of any given doctrine, but that it is clearly injurious and attacks the honor and respect of the clergy, both as priests and citizens. Consequently, the editor is required to pay 250 francs damages to the dean of Saint Bonnet and 100 francs to the bishop and each of the deans of the diocese. The editor is also required to pay for the publication of the judgment in several local papers and all costs of the trial.

## MISSIONARY PRIESTS CALLED TO REWARD

Paris, Jan. 12.—The obituary for 1921 which has just been published by the Catholic Missions, contains 164 names: 5 bishops and 159 priests.

The 5 bishops were 4 Frenchmen and 1 Italian. The 159 missionary priests, divided according to nationality, were as follows: 88 French, 17 Italian, 14 Belgian, 8 Irish, 6 Canadian, 6 Dutch, 6 German, 4 Spanish, 3 Swiss, 2 Americans, 1 English, 1 Austrian, 1 Pole, 1 Luxemburger, 1 Syrian.

The dean in age and missionary experiences was Rev. Father Dan Durand, of the Oblates of Mary Immaculate, a Canadian of the diocese of Montreal, born in 1819 and a missionary in Manitoba since 1841, who died at the age of one hundred and two. The second place was held by Rev. Father Taix, of the Society of Jesus, born in 1835 in the diocese of Montpellier, and a missionary in Madagascar since 1862, that is to say for fifty-nine years.

## PROTESTANT MASS

London, Jan. 26.—The press sensation of the past few days caused by publication of stories that "Mass" was being celebrated daily in the fashionable Kings Weigh House Congregational Church in Mayfair, has led to the discovery that these services have been conducted there for the past six years. The "Masses" are celebrated by the Rev. Dr. W. E. Orchard, pastor of the church, and his curate, both of whom received irregular, although possibly valid orders, six years ago from the Bishop of Hereford, who claims valid episcopal power through the Dutch Old Catholic sect. The ecclesiastical authorities of Westminster Archdiocese have indicated that they do not consider the ceremonies performed in the Kings Weigh House Church as valid celebrations of the Mass.

An associate of Dr. Orchard's commenting upon the proceedings said: "It is quite true that Mass was celebrated at our church. There is nothing irregular about that. The laws of the Congregational Church permit the pastor to hold whatever form of service members of the church desire and we expect to have Mass or 'festal celebration of the eucharist' the third Sunday of each month and every week day morning."

The Kings Weigh House Church was founded in 1662 and has long been considered one of the strongholds of Congregationalism in London. The former Premier and Mrs. Asquith are among its regular attendants. The church, by a singular coincidence, is located directly across the street from the Farm Street Jesuit Church where the late Father Bernard Vaughan, S. J., preached for twenty years. A list of "Masses" for the week posted in the Congregational Church is identical with a similar list in the Jesuit Church.

The Congregationalist bulletin board also has a space for notices indicating the times at which confessions will be heard. One of the items of current information posted there announced that on the following Wednesday night in the Jesuit Church, Father Woodcock, of the Society of Jesus, would reply to an attack upon the Catholic Church by the Anglican Bishop Gore.

## NORFOLK'S WILL LEFT CHURCH LEGACIES

London, Jan. 22.—According to the will of the late Duke of Norfolk, which the courts have taken considerable time to probate, the Catholic Church in England receives very generous bequests. The beautiful church at Arundel, near the historic Castle of the Dukes of Norfolk, and which was built by the late Duke, receives a legacy of \$150,000, which will provide an endowment in perpetuity for the church and its clergy.

In the city of Norwich, the late Duke built a magnificent church in cathedral style, with the idea, it has been said, that this should become a cathedral if a bishopric of Norwich should ever be created by the Holy See. This church, which is incomplete in certain details, receives a sum of \$150,000 for a perpetual endowment.

The sum of \$50,000 goes for the endowment of two country missions in the county of Sussex and for the schools attached to these missions; while a further sum of \$50,000 is bequeathed for the education of candidates for the secular priesthood.

The ancient town of Ashby-de-la-Zouch, made memorable for ever by Sir Walter Scott in the pages of "Ivanhoe," receives \$75,000, which is to be devoted to the erection and endowment of a Catholic church in the town.

The late Duke died in 1917. The Dukes of Norfolk, who are the heads of the ancient Catholic family of the Howards, bear the hereditary title of Premier Dukes and Earls. They are perpetual Earl Marshals of the English Court, and the Chief Butlers of England—whatever that may be. To them pertains the task of arranging all the royal ceremonies. In the case of the present Duke, who is a minor, the office is exercised by his deputy, his uncle, Viscount Fitzalan, who was Viceroy of Ireland until Mr. Healy took office as Governor-General.

## BIGOTS IN OREGON

Salem, Ore., Jan. 29.—The religious differences that played such an important part in the Oregon elections have been deepened into the background by the defeat of measures sponsored by bigotry in the Oregon legislature, or their death in committee.

Only one typical Ku Klux Klan bill has passed, the measure prohibiting the wearing of religious garb in the Public schools going through the House without a dissenting vote. Two Catholic representatives voted for the measure. Several other anti-Catholic measures were defeated, including the bill to prevent the importation and transportation of sacramental wine.

## CATHOLIC NOTES

The devotion known as the Forty Hours' Devotion began at Milan in the year 1537 and spread rapidly throughout Europe.

Old Town, Maine, has two Indian Catholic schools taught by the Sisters of Mercy and maintained by the State.

Munich has the largest number of Catholics of any large city in Germany, although in proportion to its population Cologne takes the lead.

In Munich there are 535,000 Catholics and 116,000 non-Catholics. Cologne has 515,000 Catholics and 45,000 non-Catholics.

Berlin, which has claimed during the recent celebration held there to have the largest number of Catholics, has 450,000.

Berlin's non-Catholic population is 3,350,000. Next in line comes Essen with 294,000 Catholics, and Dusseldorf, with 278,000.

The actual beginning of the Little Sisters of the Poor was when two young ladies at Sevrin, Brittany, added to their daily duties the care of a poor blind woman (1839).

Rev. Nicholas Aubray, of Paris, said the first Mass in New England on Holy Cross Island (now called De Monts Island,) Maine, in July, 1604, sixteen years before the Pilgrims came to Plymouth.

Tiffin, Ohio, Jan. 22.—An estate of about \$200,000 left by the Rev. John Berthelot, chaplain of the Catholic hospital in this city has been bequeathed to St. Vincent's Hospital, Toledo.

The patron saint of stenographers is St. Cassian, first bishop of the diocese of Bressanone. He instructed the youth of his city in the art in addition to imparting to them the knowledge of Christianity. He received the crown of martyrdom about the year 405.

Baltimore, Md., Jan. 22.—The administration building and dormitory of Rock Hill College, at Elliott City, conducted by the Christian Brothers, was destroyed by fire last week with a loss estimated at \$200,000, much of which is covered by insurance.

Geneva, Jan. 12.—The Catholic population of Geneva showed an increase in the year 1922, with 79,893 faithful as compared with 77,721 in 1921. The number of Protestants, which was 97,048 in 1921 decreased in 1922 to 85,185.

Brooklyn, N. Y., Jan. 20.—Right Rev. Thomas E. Molloy, Bishop of Brooklyn, has announced that the campaign to raise a \$2,000,000 fund for three Catholic High Schools in this diocese has attained the end sought. In cash receipts and pledges, to be redeemed within six months, the amount realized exceeds the objective.

Paris, Jan. 12.—Four and a half million francs already have been expended in the restoration of the Rheims Cathedral according to an account published in the *Republique Francaise*, which sent a special correspondent to Rheims to report on the progress of the work. The work will last several years more.

Washington, D. C., Jan. 22.—The Senate has confirmed the appointment of the Very Rev. Dr. William J. Kerby, professor of sociology at the Catholic University, as a member of the Board of Charities of the District of Columbia, to succeed himself. The Board has jurisdiction over all penal, correctional and charitable institutions in the District of Columbia.

Georgetown Visitation Convent, founded in 1799 and the oldest institution conducted by the Visitation Sisters in the United States, is to meet the demand for modern recreational facilities for its students by the erection of a commodious gymnasium and the installation of a spacious swimming pool, according to an announcement made by the local chapter of the Georgetown Visitation Alumnae.

Prague, Jan. 12.—M. Benes, Czecho-Slovakian Minister of Foreign Affairs in answer to the proposal for the suppression of the embassy to the Vatican, thus replied to Senator Rezy: "We founded the Legation to the Vatican in the interest of our country. If we have obligations toward the Vatican and toward the Catholic Church, we also have rights whose importance far exceeds the expenditure occasioned by a diplomatic representative at the Holy See."

Chicago, Jan. 27.—At the annual meeting of the Association of American Colleges, held here last week, three additional Catholic colleges were admitted to the Association—Marquette University, Milwaukee; Wisconsin; St. Viator College, Bourbonnais, Illinois; and Mt. St. Mary's College, North Plainfield, N. J. Previously there were approximately ten Catholic institutions in the one hundred and fifty colleges of Liberal Arts and Science constituting the Association.