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ON A WARM, IDLE SUNDAY my oldest daughter and I went into one of those large drugstores of a chain, which serve as something like an old-fashioned rading post, where in the course of a year you will encounter friends and acquaintinces from (as the saying goes) "all walks of life" This Sunday the store was quiet, with few shoppers and/or loungers, and while we chatted with the lady-clerk at he cigarette counter, I was swept by a wave of nostalgia. When we turned away, told my daughter of a vividly recalled past hour when, one summer in New York, had worked on nights and Sundays at a cigar counter in Liggett's, at 42nd Street and Sixth Avenue—one block from Times Square. I'd had a full-time day job too, but at the age of twenty a working schedule from 8:30 A.M. to midnight did not eem particularly burdensome, and my memory of the summer held a mood of a ertain kind of enchantment, in which each day brought its fresh impressions and xperiences.

There Was Adventure In the Air

I was rambling along in reminiscences, as details of the long-forgotten summer rose in sudden images, when my daughter interrupted me and said, "You ought o write that."

"Oh, I'm afraid it's just a personal sort of recollection-"

"No," she said, with the intensity of conviction, "nobody lives like that any more. t's a whole world we've never seen."

I was struck by her phrase, 'nobody lives like that any more.' For the first time it ccurred to me that a brief segment of an individual's life could illustrate—as peraps textbooks and sociological studies could not—an order, a culture or a civization, that has passed, with its values and goals, its self-responsibilities and reards, and, most of all, the temper of the mind in the individual's expectations of that he expected to put into and get out of life as it existed in his known environnent.

According to the chronicles of the 'twenties, we who were young then were suposedly a wild set of thrill-seekers, following in the wake of that "lost generation" hich broke with the moral structure of the post-Victorian Western World. Today read about Stutz Bearcats, racoon coats and gin parties with emancipated flapers as if reading about some mythological age: the only place I ever saw them ere in John Held's cartoons. Such goings-on represented only a fringe, and even hat publicized fringe did not reflect—as do today's "hippies" and society's droputs—any rejection of the country's civilization.

What the youthful jazz-agers did reflect was simply an exuberant assertion of he high spirit which characterized the time. It was this spirit of affirmation, leadg individuals into a full and exciting encounter with the society as they found it, hich now seems lost, and whose absence is at the bottom of the dislocated young, hether apathetically conforming or rebellious. For the "hippies" who reject toay's society—its values and rewards—reflect, as did the extreme examples of the zz-age, a generalized spirit in their generation which, fundamentally, does not o with conviction toward an encounter with the life of their times.

In reading about the forthright rejecters who have set up communities outside existing society, what impresses me most is the ex- (*Continued on page 71*)

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## The Bishop Russell Story

By VIRGINIUS DABNEY

BISHOP JOHN J. RUSSELL, A.M., S.T.D., LL.D, the vigorous, white-haired head of the Roman Catholic Diocese of Richmond, enters this September upon his tenth year in that post. And in December he will be seventy years of age, a fact hard o grasp, for he looks younger by about a decade.

When I called on Bishop Russell at he Chancery, across Floyd Avenue rom the Cathedral of the Sacred Heart, he greeted me with characterstic warmth. His office, with tasteful lecor, is on the second floor where he its at a polished desk in front of wellilled bookshelves.

Bishop Russell looks every inch a Prince of the Church. He is not only attrician in appearance but gregarious nd outgoing, with a twinkle in his lear gray eyes, and an exceptional ense of humor. The humor is not inrequently turned on himself.

He tells, for example, of the time then, as a young priest in his native altimore, he was instrumental in aunching a series of street corner reaching services.

"We would stop at a corner, set up ur little stand, and have a prayer," aid the Bishop. "A few people would ather 'round, and then we'd begin reaching. Just as we would be getng well into that, and thinking that e had gotten the interest of the coup, a bus would come along and ur audience would all jump aboard. m afraid we converted very few."

Bishop Russell is aware that he has een described in the press as a deendant of Lord Baltimore, of the mous Roman Catholic Calvert famy of Maryland, pioneers in the cause religious freedom. The Bishop says is is incorrect, and that he is no rela-

About the Author . . .

As most of our readers already know, Mr. Dabney is the Pulitzer prize-winning editor of the RICH-MOND TIMES-DISPATCH.



tion of the Calverts, although his forebears did come to Maryland in the 1660's, where they took part in the work of the Lords Baltimore.

The Bishop's family in this century has been extremely prominent in the American Church. His uncle, the late William T. Russell, was Roman Catholic Bishop of Charleston, S. C., for ten years (1917-1927), a post which he himself occupied a generation later for eight years, immediately prior to his coming to Richmond nine years ago. His brother is the Rt. Rev. Msgr. W. Joyce Russell of St. Catherine Labouré Church, Washington, D.C. His father, the late John W. Russell, was a prominent layman in Baltimore. He has two sisters, Miss Mary J. Russell and Mrs. Charles E. Kimmel, both of Baltimore.

In the Diocese of Richmond which includes most of Virginia and eight West Virginia counties—Bishop Russell is carrying on in the great tradition of an early occupant of that office, Bishop James Gibbons, later Cardinal Gibbons. As the young Bishop of North Carolina, in the years immediately following the Civil War, James Gibbons created a fine and cordial relationship between the few Catholics in North Carolina and the large body of Protestants. He was invited to preach to his communicants in courthouses, Masonic Lodge rooms and Protestant churches. When Bishop Gibbons was transferred to the Richmond Diocese in 1872, where he remained five years, he maintained the same sort of friendly communication with the Protestant community.

Such is the approach of Bishop Russell, in more modern times and under quite different circumstances. In addition to the fact that he is normally a man, concerned for the total community, companionable and civicminded, the influence upon him of the late Pope John XXIII has been profound.

The Ecumenical Movement which Pope John set in motion, and which has had such enormous impact around the world, has served greatly to motivate not only all Catholics but many Protestants, as well. Pope John's ex-ample of promoting interfaith cor-diality and understanding, combined with the election of John F. Kennedy as President of the United States, and President Kennedy's record in office, have had the effect of eliminating many of the frictions and misunderstandings that formerly kept Catholics and Protestants apart. It is gratifying to be able to predict that there can never be another presidential election in this country such as occurred in 1928. In that contest, the candidacy of Gov. Alfred E. Smith of New York provoked such outbursts of intolerance as had seldom, if ever, been seen before in the United States.

Bishop Russell is greatly admired in the Protestant community. This is the result, in part of his charming personality, but also of his desire that Catholics participate in community affairs to the maximum degree. For instance, he sees no reason why there should be a Catholic organization of war veterans. "Catholic veterans should join



On March 14, 1950, St. Matthew's Cathedral, Washington, D. C., was the scene of the consecration of Bishop-Elect Russell by the Apos tolic Delegate to the United States, Most Rev. Amleto G. Cicognani. Co-Consecrators Archbishop Patrick O'Boyle (recently named Card nal) and Bishop John McNamara of the Archdiocese of Washington share the joy of the momentous occasion. The altar boy directly behin the Apostolic Delegate is now Rev. John G. McGarraghy, serving in the Archdiocese of Washington.

such organizations as the American Legion or the Veterans of Foreign Wars," says the Bishop, "and not have separate organizations of their own."

He makes it a point to accept invitations to address Protestant and Jewish groups throughout his diocese. This represents something of a new departure for Bishops of the Catholic Diocese of Richmond, as Bishop Russell himself recognizes. When addressing the Men's Club of St. Stephen's Episcopal Church in Richmond he said on the point: "Ten years ago, I would not have been invited to address your club, and if I had been invited, I would not have accepted."

In 1963, Bishop Russell, in an unprecedented move, entertained a group of Protestant clergymen in Alexandria who were members of the Protestant-Catholic dialogue groups in that area, as well as Protestant clergymen from Virginia who had attended a retreat for Catholics and Protestants at Woodstock, Md., the previous summer.

In other words, a well nigh complete transformation in Catholic-Prot-

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estant relationships has taken place, thanks largely to Pope John and the Ecumenical Movement.

Bishop Russell frequently stresses the importance of interfaith understanding. Speaking at Centenary Methodist Church, Richmond, for example, he emphasized that Catholics and Protestants have many beliefs in common.

"We should bear in mind how numerous these are," the Bishop told his andience, "and seek to draw more closely together. Of course, there are some points on which we are still in disagreement. Consider our belief in the infallibility of the Pope. That's your problem. We like it, you know!"

A further example of the growing degree of cooperation is seen in the enthusiastic participation of Catholic prelates and laymen in the affairs of the Virginia Branch of the National Conference of Christians and Jews. Twenty years ago, there was hardly any Catholic participation in NCCJ activities, but this has increased to the point where the Catholics are bulwarks

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of the organization. In recent year the Richmond Branch of NCCJ ha given an annual Brotherhood Awar to an outstanding member of the Pro estant, Catholic and Jewish faith Bishop Russell was the Catholic wh received this accolade in 1964 for " lifetime of devotion to the brotherhoo of man under the fatherhood of God.

On that occasion he not only mad appropriately serious remarks in a cepting the scroll, but he also told a amusing story in which he describe his barber cutting his thinning hair an providing him, therefore, with certai "fringe benefits."

Bishop Russell is not only an inspi ing religious leader but an effectiv administrator who could have made conspicuous success in business, had h decided upon a business career.

"He has a great business head," say an associate.

The record of progress and growt for the Diocese of Richmond durin the past nine years, since Bishop Ru sell succeeded his life-long friend, th late Bishop Peter L. Ireton, is impressive.

For one thing, the Catholic population has reached about 260,000, or approximately double the figure of ten years before. Richmond's first Catholic Hospital, St. Mary's, was dedicated last year, with a potential capacity of 300 beds. St. John Vianney, a minor seminary, was opened in 1960 on an 85-acre tract in Goochland County.

Nineteen new parishes have been added since 1958, as well as about twenty new churches, fifteen convents and four hospital additions, plus two new secondary schools in Alexandria and one in Middleburg. Furthermore, parish-oriented high schools have been consolidated into regional high schools and the Diocesan School Board has been reorganized. The Confraternity of Christian Doctrine, which provides religious education for children not enrolled in the diocesan school system, has jumped its enrollment from 9,000 in 1959 to over 36,000 today. Newman Clubs provide Catholic Centers for 5,400 Catholic students enrolled in thirty-one colleges in the diocese. A full-time campus center is maintained at the University of Virginia, and each college has a priest-director, while Mision Helpers and Trinitarian Sisters asist in the work.

Similar progress was made by the Diocese of Charleston under Bishop Russell's leadership. Total population of the diocese almost doubled in eight years, the number of priests jumped rom 102 to 121 and the number of Disters from 230 to 348. It was announced in 1956 that during the prerious six years, churches, schools and other structures had been erected at in average of one building a month.

But Bishop Russell is far from being mere dynamic automaton who leads is parishioners in the putting together of bricks and mortar. He is a man of reat human sympathy and compasion, whose primary concern is for the



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spiritual welfare of his flock. Of course, he is also anxious to promote their material and physical well being.

An associate tells of accompanying him on an automobile trip, and of seeing a wreck on the side of the road. The Bishop directed that his car stop at once. He jumped out and rushed across the highway to the wreck, to see if anyone had been badly hurt, and if he could help.

The Bishop is a most unassuming man, who is not at all impressed with his own importance. For instance, instead of sending a priest to bring him a cup of coffee to his car, he will go himself into a restaurant and sit down at the counter with ordinary citizens. Such characteristics endear him to members of all faiths.

His sense of humor and lack of ostentation are such that he can take it in stride when something untoward happens during a religious ceremony. On one important ceremonial occasion, he was engaged in blessing his parents, and he leaned over and put his arms around his mother. This was simply to show his affection, and also to give Mrs. Russell a feeling of security, since she had cataracts and could not see well. But as the Bishop leaned over, his mitre fell off. This shocked some of the dignitaries present, but it didn't bother Bishop Russell. He reached over and picked up his mitre, put it back on his head, and proceeded with the service.

Where interracial relationships and

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Newly-ordained Father John J. Russell, far right, poses with Rt. Rev. Msgr. O'Hern, Rector of North American College, Rome, and his uncle, Most Rev. William T. Russell, then Bishop of Charleston, South Carolina.

legislation for the relief of colored citizens are concerned, Bishop Russell is unreservedly liberal in his views. He



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A FINE EXAMPLE OF BISHOP RUSSELL'S TALENT IN OILS, THIS PAINTING OF THE CHRIST HEAD HANGS IN HIS PRIVATE CHAPEL.

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has repeatedly urged upon Congress the passage of bills to correct existing inequities. For instance, he declared in 1964 that "millions of Americans from all parts of the nation consider the passage of a strong, just, civil rights pill as a moral obligation."

In a letter read at all masses in the Richmond Diocese, the Bishop noted that Catholics "cannot fail to recognize the right of Negro people to secure proper housing, equal opportunity or work, full participation in educaional facilities, both public and private, and the right to equal accommolation both on public property and within those enterprises licensed and protected by the state for the service of the general public."

Early this year, he joined Cardinal shehan of Baltimore and fifteen other Catholic clergymen in asking the United States Supreme Court to outaw state bans on intermarriage. The position of the group was that marriage is a fundamental act of Protestantsm, orthodox Christianity and Judasm, which may not be legally retricted by the state without a showing hat it endangers society."

Now that the Supreme Court has uled unanimously in accordance with he petition of Bishop Russell and his ssociates, he explains that he certainy does not wish to encourage interacial marriages, "any more than I yould encourage people of different religions to marry." But he believes "in the inherent right of a person to marry another person who happens to be a member of a different race."

Bishop Russell's experience in earlier days as director of Catholic Charities for the Archdiocese of Washington gave him an insight into the problems of the poor. He made an outstanding record in that office, and has always been concerned for the underprivileged and the dispossessed. Top photo was taken in Rome in October 1959. Left to right, are Rt. Rev. Msgr. Justin D. McClunn, now Pastor of St. Paul's, Richmond, then Chancellor, Rt. Rev. Msgr. John Hartigan, Pope John XXIII, Bishop Russell, Msgr. W. Joyce Russell, the Bishop's brother, Msgr. Francis T. Byrne, Pastor, St. Bridget's, Richmond. Below, Pope Pius XII talks with Bishop Russell.



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Shown above, Pope Paul VI and Francis Cardinal Spellman, Archbishop of New York link arms and wave their greetings, on the occasion of Pope Paul's visit to the U. S. At left, Episcopal Bishop R. F. Gibson, Jr. and Bishop Russell, and below, Brotherhood Award recipients display their Citations; left to right, Bishop Russell, Dr. Theodore Adams and Dr. Ariel Goldburg.



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On his first official visit to the State Penitentiary in Richmond, the Bishop's down-to-earth personality attracted the attention of the inmates.

"If you have any trouble with the chaplain, just give me a call," he jokingly told one of the prisoners.

Just before going into the service which he conducted for Catholics and others who might wish to attend, he turned to Superintendent W. F. Smyth and said thoughtfully:

"After all, in here are just the sinners who've been caught. The rest of us are still outside."

Bishop Russell has visited Rome some ten times, including attendance at all four sessions of the Ecumenical Council. He was ordained in the Holy City in 1923 by his uncle, the late Bishop William T. Russell.

As a result of his numerous stays in Rome, he speaks Italian fairly well, and he conversed with Pope John XXIII in that language on one of his trips. While the Bishop contends that his Italian is not too good, he says it was approximately on a par with Pope John's English.

Latin is, naturally, one of Bishop Russell's major languages. He has also studied Greek and Hebrew.

He feels, however, that the ecumenical decision to offer the Mass ir English rather than Latin was a great forward step, and one calculated to bring the service much closer to the people. Similarly the decision to have the priest face the congregation, instead of following the ancient custom of turning his back, tends to achieve the same result. With the clergy con ducting the services in audible and comprehensible English, instead o largely inaudible and incomprehensi ble Latin, it is believed that priests and people will be brought into much clos er rapport. The reform will go into ef fect as soon as adequate translations of the Canon of the Mass from the Latin can be readied.

Another far-reaching achievemen of the Ecumenical Council was th worldwide effect which it had in draw ing members of all faiths more closel together. Speaking on this point Bish op Russell said on one occasion, afte his return to this country:

"The document on Christian Unit recommends meetings in which experts of different faiths can explai their beliefs. It recognizes that Cathelics must be concerned with the we fare of their Christian brethren b joint participation in all good works. He added that the Catholic Churc

now has a renewed awareness of i

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Bishop Russell blesses his father and mother, Mr. and Mrs. John W. Russell of Baltimore, his first act after being consecrated Catholic Bishop of Charleston, S. C. The man standing is not identified.

common heritage with "our Jewish brothers"—a faith in "one true, allholy and personal God."

"If Christianity is a tree," said the Bishop, "it has its roots in Judaism."

Bishop Russell was one of the speakers at the Ecumenical Council in Rome in 1963. His address came during a discussion of a chapter in *De Ecclesia* which deals with the concept that all in the Church should strive for holiness in their personal lives. However, he emphasized the desirability of stressing the "essential sanctity" of the Church before examining the personal conduct of its members. He concluded with the customary Latin word *Dixi*, meaning "I have spoken."

Discussing this word on his return to Richmond, the Bishop told newsmen, "It sounds like Dixie, but I didn't let out a rebel yell."

Asked to compare and contrast Popes John XXIII, and Paul VI, Bishop Russell spoke in great admiration of both men.

"Pope John was especially outgoing and approachable," said the Bishop. "He was more responsible than any other individual for the successful worldwide ecumenical movement."

Describing his audience with this greatly beloved Pope, Bishop Russell aid:

"He spoke simply and informally and could engage in small talk, but he vas no lightweight. You might say that the Holy Father was down-tocarth. He was easy to talk with and had a constant twinkle in his eye."

Asked about Pope Paul VI, Bishop Russell again expressed great admiration, especially for the Holy Father's intellectual qualities.

"He is perhaps not so outgoing as Pope John" said the Bishop, although, he is cordial to everyone. He is especially accomplished as a linguist. Pope Paul is doing a great work in promoting the ideals and objectives of the Church."

One of his major purposes is to promote and extend ecumenism, and thereby to increase interfaith cordiality. Bishop Russell is hopeful that this trend can be made more and more meaningful throughout the world.

He mentioned the presence at the various sessions of the Ecumenical Council in Rome of scores of Protestant leaders from this and other countries, who were given much better seats in St. Peter's than most of the Catholic dignitaries, and expressed their gratitude for courtesies and assistance afforded them. Among these Protestant leaders was the Rev. John Newton Thomas, D.D., of Union Theological Seminary, Richmond, who derived great pleasure and profit from attending one of the sessions.

Bishop Russell made special reference to the impressive spirit of unity between Pope Paul and Greek Orthodox Patriarch Athenagoras I. The two dignitaries issued a joint statement of regret for offenses done by their respective churches to each other over the centuries.

Bishop Russell is frank in discussing such subjects as birth control, abortion and sterilization. Quite naturally he is governed in these matters by the official position of his Church.

He says that if the medical men and other scientists can come up with a pill which makes the rhythm method of family planning more efficient, he sees no objection. This would simply be a more reliable way of using a method which already has the official approval of the Church. However, he does not look with favor on the prevention of conception by chemical or mechanical means.

Abortion he describes flatly as "murder," and he is opposed to its legalization under all circumstances.

As for sterilization, he does not feel that anybody has a right to have, or to perform, such an operation unless it is essential to health. Otherwise it is "completely unacceptable, as thwarting God's purpose."

Bishop Russell describes sterilization laws as permitting "the mutilation of human beings, the taking of those who were created in God's image, and treating them like brutes, like cattle, to save money."

The Bishop is a strong believer in

(Continued on page 60)

Newly-consecrated Bishop Russell poses with Carmelite Sisters for the Aged and Infirm. The Sisters maintain homes for the aged throughout the United States, Ireland and Scotland.



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## Greetings to

#### MOST REVEREND JOHN J. RUSSELL, D. D. BISHOP OF RICHMOND

and to all the Clergy, Religious and Laity of the Diocese of Richmond

from

#### MOST REVEREND JOSEPH H. HODGES, D. D. Bishop of Wheeling

#### and the Clergy, Religious and Laity of the

#### Diocese of Wheeling

The bonds between the Diocese of Richmond and the Diocese of Wheeling have always been close. The second Bishop of Richmond, Rt. Rev. Richard V. Whelan, D. D., after ten years service for the entire State of Virginia, became the first Bishop of Wheeling in 1850. At that time the division was made in the State of Virginia and the headquarters of the new diocese was Wheeling, Virginia. The State of West Virginia was not erected until 1863 during the War between the States. This left part of West Virginia in the Diocese of Richmond and part of Virginia in the Diocese of Wheeling.

All of us in the Diocese of Wheeling salute the Mother Diocese for the tremendous growth which has taken place in recent years. We are happy to see that growth, although it has placed a tremendous burden upon all involved. Bishop Russell in particular has had to bear the great responsibilities connected with coordinating and directing all the efforts necessary to supply the needs of the apostolate in the Diocese of Richmond. To his great and everlasting credit, he has borne these responsibilities in a manly and priestly manner. Great progress in all directions has been made under his leadership.

As we salute Bishop Russell and the Diocese of Richmond we offer not only words of praise but also the promise of cooperation in the apostolate to our sister diocese in the Province of Baltimore, our Mother Diocese, our brothers in Christ and fellow members of the Mystical Body. You have our congratulations, our love and our prayers.

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### THE DIOCESE OF RICHMOND

#### Established by His Holiness, Pope Pius VII on July 11, 1820

HEN THE ROMAN CATHOLIC DIOCESE of Richmond was established in 1820, conditions of the day seemed certain to guarantee its failure.

The territory was immense; the state of Virginia, which included what is now West Virginia. Communications were poor or nonexistent. Catholics likewise were poor and almost nonexistent. As if hese handicaps were not enough to warrant a gloomy outlook, the Church at Norfolk was torn by a scandalous schism in which part of he community was in revolt against the lawfully appointed pastor and Archbishop Ambrose Marechal of Baltimore, within whose archliocese Virginia lay.

These were the circumstances at the birth of a diocese within whose oundaries today, 147 years later, are more than a quarter-million Catholics, 117 parishes, nearly 400 priests, close to 1,000 nuns, an xtensive system of education and a dozen institutions caring for the ick, the aged, the dependent.

Before tracing the growth of the diocese over nearly one and onealf centuries, it is necessary to examine the early efforts to plant he Catholic faith in what came to be known as Virginia.

Just when the first Catholics came to Virginia is a matter of disute among historians, but it was sometime in the 16th century, well efore the first permanent English settlement in the New World at amestown.

John Gilmary Shea, noted historian of the Catholic Church in tell the Virginia Story SEPTEMBER 1967



MOST REVEREND JOHN JOYCE RUSSELL, D.D. Bishop of Richmond



MOST REVEREND J. L. FLAHERTY, D.D. Auxiliary to the Bishop of Richmond

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Photo by Everett Nieuwenhuis

Sacred Heart Cathedral, Richmond, dedicated in 1906. Three streets on triangular plot designated Cathedral Place by vote of City Council. The Bishop's residence is at far left; the priests' rectory is an exact duplicate on the other side. It's enclosed grounds feature a large garden.

America, contends the story of Catholicism in this country began with the arrival of a Dominican friar, Antonio de Montesinos, at the site where the English were to build Jamestown. Shea writes that the Dominican offered Mass at Jamestown in 1526, eighty-one years before the arrival of the English settlers. The Spanish, Shea says, knew Jamestown as San Miguel, in honor of the Archangel Michael. Other historians disagree sharply, placing San Miguel on the Peedee River in South Carolina or near the mouth of the Savannah River.

Of more certain historical documentation is the work of the Spanish Jesuits in Virginia. Two Jesuit priests, Fathers Clifford M. Lewis and Albert J. Loomie, published an exhaustive study in 1953 on "The Spanish Jesuit Mission in Virginia, 1570-1572." Their work tells of how the Spaniards knew what is now called Chesapeake Bay as St. Mary's Bay, or the Bay of the Mother of God.

An exploration party is said to have taken an Indian youth from the Chesapeake area to Mexico in 1561. The boy was Christened Don Luis Velasco, after the Viceroy. Subsequently he returned to his homeland in Virginia with a small band of Spanish missioners supposedly intent on helping convert his fellow Indians to Christianity. The little mission group of nine is said to have reached Virginia in September, 1570, and probably stopped to offer Mass at what is now Newport News. From there, they sailed up the James to College Creek, disembarked and bade farewell to the ship. They packed their supplies over to Queens Creek and paddled down the York River to a Chiskiac village. Here, the historical account says, they constructed the first house of Christian worship in Virginia, a log chapel.

Nearly two years later, in the summer of 1572, a Spanish relief ship from Florida returned to the Virginia settlement to find only one survivor, a boy, Alonso de Olmos, who was acolyte in the group. He said his companions had been betrayed by Don Luis and were massacred by the Indians in February, 1571, but he was spared because a chief "adopted" him. The Spaniards hanged a chief and several warriors from the yardarm and abandoned their missionary efforts in that hostile land.

If Catholics were unwelcome among the Indians of 16th century Virginia, they were equally unwelcome in English Colonial Virginia of the 17th and much of the 18th. By law, they were barred from the Jamestown colony. Later, they were allowed into Virginia, but were subject to harsh legislation.

They were denied the vote, were not competent to testify as witnesses in a court of law and, at the outbreak of the French and Indian War, were forbidden to own arms or a horse worth more than five pounds, a proscription designed to keep them out of the War on the side of the French.

Somehow, though, Catholics managed to settle in Virginia during those times of persecution. An English Catholic settlement was formed an Aquia in Stafford County where Colonel Giles Brent, deputy governor of Maryland, bought land between the Potomac and Rappahannock Rivers in 1643. Jesuits from Maryland slipped into Virginia at the risk of their live to minister to the spiritual needs of these Catholics.

It was not until after the American Revolution that religious freedom wa extended to Catholics in Virginia George Mason's famous Declaration on Rights, adopted in 1776, established the principle of free worship, but a a practical matter the Church of Eng land was the established church in Virginia until 1784. With the enact ment of Thomas Jefferson's Act for Establishing Religious Freedom, in 1785, the door was at last open for more normal development of Catholic communities.

Prior to the American Revolution Catholics in America had been under the spiritual direction for the Vicars Apostolic of London. These wer agents of the world mission office in Rome, the Congregation of the Propagation of the Faith.

After the Revolution, the Churc in America was under the care of Father John Carroll of Baltimore why was named Bishop of Baltimore in 1789. As first bishop of the first did cese in America, Father Carroll has charge of a see that included the entire nation.

Five years before his consecration. Bishop, Father Carroll reported Rome on the condition of the Churc in Virginia.

"There are not," he wrote, "mo than 200 Catholics in Virginia wh are visited by a priest."

Among that handful were a numb of French Catholics who had left the homeland because of the French Re olution. In the summer of 1791, Fat er Jean Dubois arrived at Norfolk an offered Mass.

With letters of introduction fro Marquis de Lafayette, Father Dubo went to Richmond where he was giv a cordial welcome and accepted a invitation from the Virginia Gener Assembly to offer Mass in the hall of the House of Delegates of Thomas Jefferson's newly completed State Capitol.

Father Dubois remained in Richmond during the winter of 1791-92, earning his keep by giving lessons in French. He, in turn, learned English from a fairly reputable speaker named Patrick Henry. Later this French priest traveled to western Virginia and Frederick, Md., and, in 1808, founded Mt. St. Mary's College and Seminary at Emmitsburg, Md. In 1826 he was appointed third Bishop of New York.

The first Catholic church in Virginia, St. Mary's, Alexandria, was established in 1795 by Father Francis Neale, a Jesuit, of Georgetown College. George Washington, in an 18th century ecumenical gesture, is reputed to have contributed money to the new Catholic community.

Records of the Borough of Norfolk contain an indenture dated Dec. 15, 1794, on behalf of the lay trustees of "The Roman Catholic Congregation of Norfolk" for a parcel of land for religious purposes. It was at this time that Bishop Carroll of Baltimore sent Father James Bushe to begin construction of a church in Norfolk.

It was because of difficulties in the trustee system at Norfolk, trouble that eventually came to be known as the "Norfolk Schism," that Rome decided to form Virginia into a diocese, governed by its own bishop.

Trusteeism was a peculiar development resulting, indirectly, from the disestablishment of the Episcopal Church in Virginia. Because the Virginia Constitution prohibited the granting of a charter of incorporation to any church or religious denomination, churches were forced to hold their property in the name of trustees.

The Norfolk trustees drafted rules and regulations carefully spelling out that the duties of a parish priest were to be purely spiritual and that the priest should "represent to the Council of Trustees whatever he may deem as necessarily wanted in the chapel, either for the service of the altar or for the udministration of the sacraments." This set the stage for control of the church in Norfolk by a group of laynen who could arrogate to themselves

> St. Peter's Church Built in 1834 was the First Cathedral and is still in use on Grace Street in Richmond

MOST REVEREND J. L. FLAHERTY, D.D.

Auxiliary Bishop of Richmond





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Above, Mother Germanus, founding-administrator of St. Mary's Hospital Richmond, shown at an autoclave sterilizer in the hospital. And at left new administrator of St. Mary's Hospital, Richmond, Sister Xavier, of the Congregation of Bon Secours.

the power to choose a pastor and dismiss him. This is a right properly belonging to the bishop, who, as shepherd of his diocese, has the responsibility to teach, to sanctify and to govern.

Trusteeism at one time plagued the Church in about 20 states in the East, South and Mid-West and waned only when more adequate Church and civil rulings gave legal protection to the right of bishops to manage Church goods and appoint personnel.

As trusteeism erupted in several Eastern cities, notably Philadelphia and Charleston, S.C, and the move for a convention of Catholics began, it became apparent that the schism could eventually produce schismatic bishops chosen by local communities.

Cardinal Fontana, new head of the Propagation of the Faith in Rome, apparently realized that it would be difficult to win back adherents to a schism if schismatic bishops became a reality. So, on June 26, 1819, he wrote Archbishop Marechal in Baltimore that he had decided to recommend establishment of a see at Charleston, combining Georgia and the Carolinas, and one for the state of Virginia. Its see city (site of the bishop's chair) would be Richmond. (The practice of designating dioceses by the city in which the bishop's chair is located dates to the earliest days of the Church. It con-

VIRGINIA RECORD

tinues to modern times despite the fact that a see (diocese) frequently embraces entire states, or in some cases, nations.)

It was against this background that on July 11, 1820, Pope Pius VII, took the advice of Cardinal Fontana, and authorized the bull erecting the two American dioceses. The hope was that such a move would bring peace to the troubled Church in these Southern states.

To be first bishop of the new Diocese of Richmond, Rome chose Father Patrick Kelly. This 40-year-old priest had been educated at the Irish college in Lisbon and was president of St. John's-Seminary, County Kilkenny, Ireland, at the time of his selection. He was consecrated bishop in St. James Chapel, Dublin, Aug. 24, 1820.

He arrived at Norfolk Jan. 19, 1821, after stopping at Baltimore where he heard the strong objections of Archbishop Marechal to the establishment of the new diocese. The archbishop thought it would be impossible, given the state of the Church in Virginia, for a bishop to maintain himself decently in the Old Dominion.

Given the state of the disunity at Norfolk, Bishop Kelly faced a hopeless task. At one time, followers of a priest in revolt tangled with those loyal to their bishop and Norfolk authorities stepped in and arrested 21 persons.

Even had there been unity, the congregation was too poor to support a bishop and his work. Bishop Kelly was forced to make his living expenses by operating a school.

Finally, in July of 1822, he received release from the new diocese and returned to his homeland to become bishop of the Diocese of Waterford and Lismore. The first Bishop of Richmond departed without having beer able to visit his nominal see city, which had no organized congregation, much less the only other organized commun ities of Petersburg, Winchester, Mar tinsburg, Harpers Ferry and Wheeling (Alexandria at this time was part o the Baltimore Archdiocese.)

On Bishop Kelly's departure, th administration of the Diocese of Rich mond was turned over to the Arch bishop of Baltimore and it would b 19 years before Virginia would again have its own bishop. It was a time of painfully slow growth for the Catholi Church in the state.

Throughout Virginia in 1830 ther were but four priests, two at Norfolk where the congregation numbered 600 one at Richmond and one at Martins burg.

In July, 1831, a new brick churc

was dedicated at Norfolk and an impressive church was dedicated at Harper's Ferry in 1833.

A new era in the see city of Richmond began with the arrival of Father Timothy O'Brien in 1832. He took up residence in a rented rectory at the corner of Third and Marshall streets, near a little chapel that his flock used. Father O'Brien wrote to the Archbishop of Baltimore that he was desperate for money to buy catechisms with which to teach the children of his parish. In the letter he observed that Richmond offered little sympathy for Catholics who appeared to be "a degraded caste in one of the most aristocratic towns in the world."

In 1833, Father O'Brien purchased a lot "in the genteelest part of the city and within a few yards of the western gate of the Capitol" to build a muchneeded new church, St. Peter's. This new church was destined to become the Cathedral church of Richmond, a function it yielded in 1906 when the Cathedral of the Sacred Heart was dedicated. But St. Peter's, dedicated in 1834, remains in service to downtown Richmond at the same spot, the corner of Eighth and Grace Streets

Father O'Brien also established a school, one of the first parochial schools in the United States, in 1834.



to tell the Virginia Story



Bishop Russell was the principal celebrant at a concelebrated community Mass offered at a conference on race relations in Atlanta, Ga. Five bishops and several hundred priests, Religious and lay people attended from dioceses from Virginia to Texas.

It began operation in four rooms partitioned in an old church and was staffed by three Sisters of Charity of St. Joseph from Emmitsburg, Md. Gov. Littleton Waller Tazewell of Virginia loaned one of his carriages to transport the Sisters to their new home from the steamboat dock on the James River.

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FOR

By 1837, the Catholic population of Virginia was placed at 9,000. There were eight churches or chapels located at Richmond, Norfolk, Portsmouth, Wheeling, Martinsburg, Winchester and Harper's Ferry.



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At the dinner marking the dedication of St. Mary's Hospital, Richmond, January, 1966, from left, Most Rev. Joseph H. Hodges, Bishop of Wheeling, W. Va., and former Auxiliary Bishop (the first) of the Diocese of Richmond; Most Rev. Ernest L. Unterkoefler, Bishop of Charleston, S. C. and second auxiliary bishop of Richmond; Lawrence Cardinal Shehan, of Baltimore and Bishop John J. Russell of Richmond.

In 1841, on the recommendation of the Fourth Provincial Council of bishops at Baltimore, Pope Gregory XVI restored the Diocese of Richmond to independent administration and appointed Father Richard Vincent Whelan, to be its second bishop. The 32year-old bishop was the first of four natives of Baltimore to head the Diocese of Richmond.

The young bishop found the mission needs of his new see extremely urgent. Most especially did he need priests to supplement the half dozen or so in the entire state. In a bold move, in the first year of his residence in Richmond, Bishop Whelan began preparations to establish a seminary for the training of priests.

He bought a farm outside Richmond, renovated the tenant houses and began new buildings. The bishop himself worked on the construction, helping in the moulding of bricks on the property.

St. Vincent de Paul's Seminary, as it was known, proved to be too much of a strain on the poor diocese and it was forced to close in 1846, but not before it had trained a number of priests. In the yellow fever epidemic of 1855, the abandoned buildings of St. Vincent's Seminary were used to shel-



ter orphaned children. The buildings later burned and the land was converted to a cemetery.

During Bishop Whelan's first full year in the diocese, St. Joseph's Church was opened for worship in Petersburg, a new church was built at Norfolk and a parish organized at Lynchburg. And, in 1842, he also found time to visit Southwest Virginia, where he subsequently had a chapel built at Wytheville. His travels took him also to the northwest portions of his diocese, in what is now West Virginia. In 1846, the railroad brought many Catholic settlers to the far northwest region of the diocese and Bishop Whelan took steps to care for their spiritual needs.

Leaving Father Timothy O'Brien, his vicar-general, in charge at Richmond, Bishop Whelan left for a "temporary" tour of service at Wheeling. The temporary stay became permanent and in 1850, Rome divided the eastern and western areas of Virginia into separate dioceses, forming the boundaries of the Diocese of Richmond substantially as they are today.

The new Diocese of Wheeling, with Bishop Whelan as its first spiritual leader, was given the territory west of Maryland and the Alleghany Moun-

### ST. ANNE'S CATHOLIC CHURCH Rev. Joseph Pucci, Pastor

Phone 798-7094 ASHLAND, VIRGINIA tains. On the map of today, the Wheeling Diocese includes all of West Virginia, except eight counties in the Panhandle which belong to the Diocese of Richmond. Wheeling also takes in seventeen Western and Southwestern Virginia counties and a portion of an 18th.

The Diocese of Richmond's boundaries were again modified in 1856 when Alexandria was added from the Baltimore Archdiocese, and in 1858, when the Eastern Shore Counties of Accomack and Northampton were placed in the Diocese of Wilmington, Del.

The survival of the Diocese of Richmond was assured by the growth during the regime of Bishop Whelan. But the 22 years that lay ahead in the reign of his successor, Bishop John McGill. were unequalled in turbulence.

John McGill was born in Philadelphia Nov. 4, 1809 and was reared in Bardstown, Ky., seat of the first Roman Catholic diocese west of the Alleghanies. On graduation from St. Joseph's College, Bardstown, in 1828, young McGill studied law and eventually entered practice at New Orleans. Later he returned to Bardstown where he abandoned law for theologiical studies at St. Thomas' Seminary.

He was ordained a priest June 13, 1834, and, at the time of his selection to be third bishop of Richmond, was vicar-general in the Diocese of Bardstown. He was consecrated bishop Nov. 10, 1850, at Bardstown, and arrived at Richmond Dec. 6, 1850.

Bishop McGill took charge of a diocese of ten churches, eight priests and six or seven-thousand souls. It would not be long before their number would be cut by disease.

First it was cholera that plagued Richmond and other portions of the State.

But as bad as the cholera outbreaks were, they paled beside the epidemic of yellow fever that struck Norfolk and Portsmouth in the summer of 1855.

The first cases were detected in the Gosport section of Portsmouth, especially along "Irish Row" opposite the shipyard. Residents of the neighborhood refused to leave for the hospital until their pastor, Father Francis Devlin, went among them begging them to go.

Eventually, Father Devlin and the Rev. James Chisholm, rector of St. John's Episcopal Church, Portsmouth, had to help lift the fever victims from their beds to makeshift ambulances.

While the plague raged, Sisters of Charity of St. Vincent De Paul, worked tirelessly among the victims. It



Bishop Russell, above, lays the cornerstone for St. John Vianney Minor Seminary shown at the bottom of the page.

is their successors in Norfolk who today staff DePaul Hospital, which was founded in 1856.

One of the victims of the plague was Father Devlin himself. A slender white shaft outside St. Paul's Church, Portsmouth, testifies to his heroism during the plaque. It reads: "Erected by the citizens of Portsmouth to the memory of Reverend Francis Devlin, the humble priest, the faithful pastor, who sacrificed his life in the cause of charity during the plague of 1855."

Yellow fever and cholera were but part of the virulence of Virginia of the 1850's. There was also Know-Nothingism, the nativist movement opposed to Catholics and foreign immigrants. Bishop McGill preached and wrote against Know-Nothingism and defended the allegiance of American Catholics, native or naturalized, to the United States.

In 1855, Henry A. Wise, an Episcopalian and a Freemason, who vigourously opposed the Know-Nothings, defeated the candidate the Know-Nothings backed, Thomas S. Flournoy, for governor of Virginia.

Two historic Richmond churches were dedicated during the 1850's. In 1851, the cornerstone was laid for St. Mary's Church, between Third and Fourth Streets on Marshall Street, for the 700 German families living in Richmond. The parish was under care of the Jesuits from Georgetown College until 1860 when it was given over to care of the Order of St. Benedict. St. Mary's Church was razed in 1961 but the parish name in Richmond lives on in a community established in 1962 in Henrico County. In 1859, St. Patrick's Church on Church Hill, Richmond, was dedicated and remains in service today.

One of St. Patrick's early pastors was Father John Teeling, who, in 1859, was involved in a court ruling that established in Virginia the precedent of privileged communication between a priest and a person in a sacramental confession.

Father Teeling refused to disclose what was revealed to him in confession by a woman mortally wounded by her husband. Judge John A. Meredith ruled that the priest was within his rights in refusing to answer because "to encroach upon the confessional, which is well understood to be regarded as a fundamental tenet in the Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church."

In May of 1860, the second hospital in the Diocese was founded, this one at Richmond. Known as the Infirmary of St. Francis de Sales, it was located on Brook Avenue and, like the first hospital of the Diocese, DePaul, Norfolk, was placed in the care of the Daughters of Charity. It was not long before the Infirmary became a refuge for the wounded of the Civil War.

But in the years before the outbreak of the War, new parishes were established and churches built at Fredericksburg, Fairfax Station, Warrenton and Fort Monroe.

When Virginia seceded from the Union in April, 1861, it was clear Bishop McGill's sympathies lay with the South. The Sunday following Virginia's secession, Father Teeling, from the pupit of St. Peter's Cathedral, skipped the usual prayer for the president and the people of the United States and substituted one for the Governor and the people of Virginia.

Catholics in the state served the Confederacy. A notable organization was Company "C" of the Old First Virginia Infantry Regiment. Known as the Montgomery Guard, Company "C" was composed largely of Irish Catholics of Richmond and Henrico County under Command of Capt. John Dooley, father of James H. Dooley, philanthropist who provided Richmond with, among other things, its public library.

The Montgomery Guard entered battle July 18, 1861, against the famed Fighting-Sixty-Ninth of New York at First Manassas. The Montgomery Guard served for the entire war, including the battle of Gettysburg and the defense of Petersburg. While serving at Williamsburg with the Montgomery Guard, James H. Dooley was wounded and captured. He was later exchanged.

In Petersburg, men from St. Joseph's parish, made up most of Company "A"—Petersburg City Battalion, which defended the city.

While Bishop McGill's sympathies lay strongly with the Confederacy, he frequently visited Federal soldiers held captive at Richmond's Libby Prison. A number of priests in the diocese are known to have openly demonstrated their loyalty to the South.

Father Peter Kroes of Alexandria refused to take a loyalty oath demanded by Federal occupation forces.

(Please turn the page)



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#### New and Old in the Diocese

Top of page, left & right, interior and exterior views of Queen of Apostles Church in Alexandria's Lincolnia section. Far left, Chapel of St. Mary's Infant Home, Norfolk. Center, Bronze roadside crucifix on U. S. Route 1 at Aquia in Stafford County, commemorates the first Catholic settlement in Virginia (1647) by Brent family. Next, Father Judge Mission Seminary in Monroe, and at bottom, the old and the new at St. Paul's mission, Hague, left is the church used since 1900 and at right the new parish center. Bottom right, The Seal of the Diocese of Richmond.



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As a result he could not witness marriages and usually sent parties to Washington for their wedding. However, at least once he officiated at a marriage on a ferry boat in the middle of the Potomac River.

Fredericksburg, At St. Mary's Church was used as a storehouse and hospital. The pews were removed at the time of the first battle of Fredericksburg in Dec., 1862, and no religious services were held in the building until after the war.

The Daughters of Charity of St. Vincent de Paul played an important role in caring for sick and wounded soldiers in Virginia. In addition to the Infirmary of St. Francis de Sales, an institution known as St. Anne's Military Hospital, was opened. Two Sisters cared for 300 patients at the hospital. Others staffed hospitals at Winchester and Lynchburg for Confederate soldiers, and at Portsmouth, Norfolk and Fortress Monroe at the request of Federal officials.

During the War, Bishop McGill noted that it was almost impossible to obtain wine with which to offer Mass. However, he observed that he was sometimes able to get it via blockade runner from the Rev. John Virtue, chaplain of the British garrison at St. George's Bermuda.

In January, 1865, Bishop McGill appealed to Abraham Lincoln to allow nim to pass through the lines en route o Rome where bishops were required very five years to report to the Pope on the state of their dioceses.

Lincoln granted the request but beore Bishop McGill could leave, Richnond and the Confederacy fell. The ask was now one of reconstruction in n improverished, devastated Virginia. The years immediately following the Var were notable for the establishnent of a number of communities of isters in the diocese. In September, 866, six nuns and one novice, memers of the Sisters of the Visitation, arved on Richmond's Church Hill to ound the Monte Maria Monastery of ne Visitation. In 1868, the Benedicne Congregation of St. Scholastica rrived in the diocese from Pennsylania. Sisters of this order replaced ne School Sisters of Notre Dame at t. Mary's German Parish. Later the rder was to open a Motherhouse at ristow, Va., for the training of young omen of the diocese for the life of a ster in service to the diocese, prinpally in education. Today, the Benectine Sisters operate St. Gertrude igh School, Richmond, and staff a umber of parish schools.



Photo by Nieuwenhuis

A quarter of a century of devotion to the Blessed Sacrament was marked by the Richmond Nocturnal Adoration Society. Bishop Vincent S. Waters of Raleigh, former spiritual mod-erator of the unit, admires a plaque and 25 individual awards given Joseph Staley, president (right), and Emm it Mesco for perfect attendance. At the left are Msgr. Ernest Unter-koefler, present moderator, and Bishop Russell.

It was also in the post-war period that a second effort was made to establish a diocesan seminary for the training of priests. Known as St. John's Seminary, it was located on Mariner and Walke Streets in Norfolk. Financial difficulties soon forced it to close,

although seven of its students were ordained to the priesthood.

Bishop McGill traveled to Rome in 1869 to attend the sessions of the First Vatican Council. He returned late in 1870 in failing health. On Jan. 14, (Continued on page 63)



tell the Virginia Story

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VIRGINIA RECORD



Rt. Rev. Patrick Kelly, D.D., first bishop, cons. Aug. 24, 1820; translated to Waterford and Lismore in 1822; died Oct. 8, 1829.



Rt. Rev. Richard V. Whelan, D.D., second bishop, cons. March 21, 1841; translated to Wheeling July 23, 1850; died July 7, 1874.

## Former Bishops of the



Rt. Rev. John McGill, D.D., cons. Nov. 10, 1850; died Jan. 14, 1872.

Diocese of Richmond

to tell the Virginia Story

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Rt. Rev. James Gibbons, D.D., cons. Aug. 16, 1868, Bishop of Adramyttum and Vicar Apostolic of North Carolina; translated to the See of Richmond July 30, 1872; translated to the See of Baltimore Oct. 3, 1877; created Cardinal Priest June 7, 1886; died March 24, 1921.



Rt. Rev. Augustine Van de Vyver, D.D., cons. Oct. 20, 1889; died Oct. 16, 1911.



Rt. Rev. John J. Keane, D.D., cons. Aug. 25, 1878; resigned Aug., 1888, to become Rector of the Catholic University, Washington, D. C., transferred to the See of Dubuque, Sept. 24, 1900; died June 27, 1918.



Rt. Rev. Denis J. O'Connell, D.D., cons. May 3, 1908, Titular Bishop of Sebaste, and Auxiliary Bishop of San Francisco; appointed to the See of Richmond, Jan. 19, 1912; resigned Jan. 5, 1926; appointed Titular Archbishop of Mariamne; died Jan. 1, 1927.



Most Rev. Andrew James Brennan, D.D., ordained Dec. 17, 1904; cons. Titular Bishop of Thapsus and Auxiliary Bishop of Scranton, April 25, 1923; appointed Bishop of Richmond, May 28, 1926; resigned April 14, 1945; appointed Titular Bishop of Telmissus; died May 23, 1956.



Iost Rev. Peter L. Ireton, D.D., ordained June 20, 1906; appointd Titular Bishop of Cime, Coadjutor Bishop and Apostolic Adninistrator of Richmond, August 3, 1935; succeeded to the See, Ipril 14, 1945; named Assistant at the Pontifical Throne, May 21, 956; died April 27, 1958.



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o tell the Virginia Story

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## The Catholic Virginian

By

#### CHARLES E. MAHON

"The Catholic Virginian," newspaper of the Roman Catholic Diocese of Richmond, has been a weekly publication for 21 years but its masthead carries a volume number of 42.

**I** was actually in November 1925, that a periodical published in the interest of Catholics in the diocese made its appearance. This forebear of the weekly tabloid newspaper was a monthly magazine called "The Virginia Knight."

James T. Lewis, Jr., owner and manager of a Richmond printing firm, had decided early in 1925 to launch a Catholic publication in Virginia. He consulted with the Knights of Columbus, Catholic fraternal organization, and won support from that organization which agreed to designate the magazine as its official state publication.

But full responsibility for the magazine, financial and operational, was in the hands of Mr. Lewis. Editorial direction was in the hands of J. R. Lenehan and eight fellow members of the Knights of Columbus. The first issue carried a cover story on Bishop Denis J. O'Connell. The next

Shown below, Charels E. Mahon, current Editor of the "Catholic Virginian," using a typical gesture to emphasize a point.



two issues emphasized the publication's Virginia origins with cover photos of the Virginia Capitol and Gen. Robert E. Lee.

Clergy contributed articles and editorials to the magazine which also featured news of particular interest to the Knights of Clumbus and of general interest to Catholics throughout the diocese. Mr. Lenehan was succeeded by Harry P. Moore as editor in 1926 and Addison B. Degges followed as head of the publication in 1927.

Mr. Degges continued as editor until January, 1931, when Bishop Andrew J. Brennan decided the diocese needed an official publication and purchased the magazine from Mr. Lewis.

Because it was no longer affiliated with the Knights of Columbus the magazine required a new name. In a diocesan-wide contest, the name "The Catholic Virginian" was suggested by Leo A. Maier of Roanoke and, with the April 1931, issue, "The Virginia Knight" became "The Catholic Virginian."

Mr. Lewis remained as business manager of the publication and many of the editorial staff of the "Knight" continued to write for the new diocesan publication. Bishop Brennan named Father William T. Winston, pastor of St. John's Church, Warrenton, to be new editor of the magazine, and Father Walter Nott, who was to contribute more than 150 articles before his death in 1932, as managing editor.

In November, 1931, the magazine's largest issue, 104 pages, was produced to chronicle the dedication of St. Joseph's Villa, orphan home in Richmond.

With Father Nott's death, Father Francis J. Byrne (now Monsignor Byrne, pastor of St. Bridget's Church, Richmond) was named managing editor and secretary-treasurer, posts he held until the magazine was converted to a weekly paper in 1946.

Soon after coming to the diocese in 1935, Bishop Peter L. Ireton began discussing the possibility of a diocesan weekly. He toyed with the idea of having it published as an edition of one of the national Catholic papers, "Our Sunday Visitor," or "The Register." But, as he wrote in 1946 "we felt and feel that the Diocese of Richmond could successfully go out on its own."

World War II prevented the conversion and it was in late 1945 that Bishop Ireton appointed a committee to see about establishing a weekly. The committee recommended the changeover take place in November, 1946, and tha an experienced newspaperman, a layman, be hired to edi the new weekly.

The choice for "The Catholic Virginian's" first weekled editor was John J. Daly, a man who was to have an impact not only on the Catholic community of Virginia but who would become known for his work for the welfare of his fellow men of all faiths.

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VIRGINIA RECORD

Mr. Daly, a graduate of The Catholic University of America, came to Virginia from Connecticut where he had been city editor of the Waterbury "Republican" since 1938. While he was with the Republican, it won the Pulitzer Prize in 1939.

Arriving in Richmond in September, 1946, Mr. Daly assembled his staff—Frank Saunders as circulation manager and Henry Liscio, business manager. (The pressure of growth has since forced the paper to expand its staff to four.)

In two months, the first issue of "The Catholic Virginian" as a weekly tabloid newspaper rolled off the presses. Volume 22, No. 1 was dated Friday, Nov. 1, 1946. Its lead story summarized a sermon given by a Northern Virginia priest at an outdoor Mass at Aquia. The sermon warned against the "intellectual savagery" of the day.

While the paper published national and international news supplied by the National Catholic Welfare Conference News Service, it devoted much space to news of interest throughout the Diocese of Richmond, in keeping with part of its role of creating a bond of unity among the people of the diocese.

During the 18 years Mr. Daly was its editor, "The Catholic Virginian" won 14 awards for excellence from the Catholic Press Association of the United States and Canada. Mr. Daly himself was honored for a broad range of civic and religious work, ranging from the USO to the American Cancer Society. For instance, in 1963 he received a brotherhood award from the Richmond chapter of the National Conference of Christians and Jews. Twice he was elected President of The Catholic Press Association.

In 1954, Pope Pius named him a Knight of St. Gregory in recognition of his service to the Church. Following Mr. Daly's death, Nov. 5, 1964, Charles E. Mahon was named editor. Mr. Mahon, a native of Massachusetts and a graduate of Richmond Professional Institute, came to "The Catholic Virginian" after nine years with United Press International news agency in Virginia and Georgia.

In the 21 years "The Catholic Virginian" has been a weekly paper, its circulation has trebled, growing from 12,-000 in 1946 to more than 36,600 in 1967.

The full-time staff of four, consisting of Mr. Mahon, Mr. Saunders as assistant editor and circulation director, Mr. Liscio as business and advertising manager, and Mrs. Aubrey V. Dagliano, assistant circulation director, operates



Above, the late John J. Daly, shown seated at his typewriter. Mr. Daly was the first weekly editor of the "Catholic Virginian."

from offices at 14 North Laurel Street, Richmond. (Editorial offices of the paper had been at 811 Floyd Avenue for nearly 21 years until this year).

The paper, usually amounting to 16 or 20 pages per week, carries national and international news in the field of religion supplied by the NC News Service and the Religious News Service. In addition, the paper attempts to concentrate on reporting news of significance throughout the diocese of Richmond. It avoids as much as possible news of church socials and bazaars and attempts, instead, to chronicle and interpret news of the Church in the world today.



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VIRGINIA RECORD

## 1967 DIRECTORY —— ——DIOCESE OF RICHMOND

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- Ordinary: Most Rev. John J. Russell, S.T.D., 800 Cathedral Place, Richmond, Va. (23220)
- Auxiliary Bishop: Most Rev. J. Louis Flaherty, S.T.L., V.G., 823 Cathedral Place, Richmond, Va. (23220)
- Vicar General: Most Rev. J. Louis Flaherty, S.T.L., V.G.
- Chancery Office: 807 Cathedral Place, Richmond, Va. (23220). Mail Address: P. O. Box 2G, Richmond, Va. (23203).
- Chancellor: Rt. Rev. Msgr. Walter F. Sullivan, S.T.L., J.C.L., 807 Cathedral Place, Richmond, Va. (23220)
- Vice-Chancellor: Rev. Lawrence E. Molumby, J.C.L.
- Secretary to the Bishop: Rev. Thomas F. Shreve, 807 Cathedral Place, Richmond, Va. (23220).
- Diocesan Tribunal: 807 Cathedral Place, Richmond, Va. (23220).
  - Officialis: Rt. Rev. Msgr. Francis J. Byrne, S.T.D.
  - Promoter of Justice: Rev. Lawrence E. Molumby, J.C.L.
- Defenders of Bond: Revs. Robert J. Walsh, S.T.L., Clement J. McClintock, Robert J. McEleney, S.T.L.
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- Secretary of the Tribunal: Rev. Thomas F. Shreve, 807 Cathedral Place, Richmond, Va. (23220). All communications should be addressed to the Secretary.
- Parish Priest Consultors: Rt. Rev. Msgrs. Emmett P. Gallagher, Martin T. Quinn, Rev. Leo J. Massei.
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   Tel.: 644-2959.
- Education, Department of: Rt. Rev. Msgr. Richard J. Burke, Superintendent, 817 Cathedral Place, Richmond, Va. (23220). Tel.: 644-8804. Res. 8000 Washington Highway, Richmond, Va. (23227). Tel.: 266-2512
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- Legion of Mary: Rev. M. Peter Manzo, 909 Rennie Ave., Richmond, Va. (23227).
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- Nocturnal Adoration Society: Rt. Rev. Msgr. Walter F. Sullivan, Director, 807 Cathedral Place, Richmond, Va. (23220).
- Poverty Program: See Economic Opportunity Office above.
- Priests' Days of Recollection: Most Rev. J. Louis Flaherty, S.T.L., V.GG., 823 Cathedral Place, Richmond, Va. (23220).
- Propagation of the Faith, Society for: Rev. Walter W. Herbert, Director, 811 Cathedral Place, Richmond, Va. (23220). Tel.: 643-6492. Res. 1409 Perry St., Richmond, Va. (23224). Tel.: 232-8964.
- Rural Life Bureau: Very Rev. Msgr. Chester P. Michael, Director, 208 East Jefferson St., Charlottesville, Va.
- Vocations, Men: Most Rev. J. Louis Flaherty, S.T.L., V.G., Director (Major Seminarians), 823 Cathedral Place, Richmond, Va. (23220); Rt. Rev. Msgr. Gabriel Theo Maioriello, Director (Minor Seminarians), St. John Vianney Seminary, Rt. 2, Box 389, Richmond, Va. (23229).

- Vocations, Women: Rev. Frank E. Mahler, Director, 820 Campbell Ave. S.W., P.O. Box 2457, Roanoke, Va. (24010).
- Women, Council of Catholic: Rt. Rev. Msgr. Carroll T. Dozier, V.F., Moderator, 3341 Tidewater Drive, Norfolk, Va. (23509).
- Youth Work: Rev. James W. McMurtrie, Director, 11 N. Market St., P.O. Box 186, Petersburg, Va. (23804)

#### OFFICES OF THE DIOCESE

#### CATHOLIC CHARITIES

Diocesan Director: Rev. John J. McMahon, 811 Cathedral Place, Richmond, Va. (23220). Tel.: 648-5879.

#### Regional Offices:

- RICHMOND: Catholic Family and Children's Services, 811 Cathedral Place, Richmond, Va. (23220); Telephone: 648-5879; Diocesan Director: Rev. John J. McMahon. Miss Helen Schwartz, Supervisor.
- NORFOLK: Catholic Family and Children's Services, 1301 Colonial Avenue, Norfolk, Va. (23517); Telephone 625-2568, Regional Director: Rev. James T. Sweeney.
- PORTSMOUTH: Bureau of Catholic Charities, 451 Washington St., Portsmouth, Va. (23704); Telephone: 393-0611; Regional Director: Rev. John E. Leonard.
- NEWPORT NEWS: Catholic Home Bureau, 318 34th Street, Newport News, Va. (23607); Telephone: 245-0079; Regional Director: Rev. James M. Noto.
- NORTHERN VA.: Catholic Family and Children's Services, Catholic Charities of Northern Virginia.
  - ARLINGTON: 4049 21st St. N., Arlington, Va. (22207); Telephone: 525-8853.
  - ALEXANDRIA: 101 North Columbus St., Doniphan Bldg. Suite 413, Alexandria, Va. (22314), Telephone: 548-4227.
  - FAIRFAX: 10604 Warwick Avenue, Suite 200, Fairfax, Va. (22030); Telephone: 591-5921.
  - REGIONAL DIRECTOR: Rev. Thomas J. Cassidy.



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#### CONFRATERNITY OF CHRISTIAN DOCTRINE

Director: Rev. Clement J. McClintock, 817 Cathedral Place, Richmond, Va. (23220). Office: 648-6411.

*Purpose:* The Church's official parish society devoted solely to the religious education of all children and youth not enrolled in Catholic schools, and of adults, both Catholic and those outside the fold. The work of the Diocesan Office is to aid and counsel individual parishes, as well as supervise the work of the CCD in the diocese.

Deanery Moderators:

ALEXANDRIA-Rev. William E. LaFratta

ARLINGTON-Rev. Thomas A. Casey

Northwest-Rev. John F. Kain

PENINSULA-Rev. Robert E. French

SOUTHWEST-Rev. Andrew M. Roy

TIDEWATER-Rev. Francis Quinn

VALLEY-Very Rev. Edward P. Browne, V.F.

#### VOCATIONS FOR MEN

- Director: Most Rev. J. Louis Flaherty, S.T.L., V.G., Director (Major Seminarians), 823 Cathedral Place, Richmond, Va. (23220); Tel. 355-6634; Rt. Rev. Msgr. Gabriel Theo Maioriello, Director (Minor Seminarians), St. John Vianney Seminary, Rt. 2, Box 389, Richmond, Va. (23229); Tel.: 784-5782.
- *Purpose:* The promoting and fostering of vocations to the Holy Priesthood according to the Diocesan Plan as approved by the Bishop.

Deanery Directors:

- RICHMOND—Rev. James W. McMurtrie; Assistants, Revs. Raymond A. Barton, James M. Breslin, Frederick A. Heckel
- ALEXANDRIA—Rev. Wm. E. LaFratta; Assistants, Revs. Joseph F. Grazer, Francis H. Kabisch, Richard B. Martin
- ARLINGTON—Rev. John P. Blankenship; Assistants, Revs. James K. Disney, Thomas B. Nee
- NORTHWEST—Very Rev. John J. O'Connell, V.F.; Assistant, Rev. John F. Kain
- PENINSULA—Rev. Robert E. French; Assistant, Rev. James M. Noto
- SOUTHWEST-Rev. Richard D. Dollard; Assistants, Revs. Julian B. Goodman, Raymond T. McIntyre
- TIDEWATER-Rev. Patrick F. Quinn; Assistants, Revs. Michael Creedon, John Dorgan

VALLEY-Rev. Paul T. Gaughan

#### DEPARTMENT OF EDUCATION

Superintendent: Rt. Rev. Msgr. Richard J. Burke, M.A., 817 Cathedral Place, Richmond, Va. (23220), Tel.: 644-8804.

Supervisor, Elementary Schools: Sister Mary Austin, C.PP.S., Res.: 1315 Floyd Ave., Tel.: 358-0504.

> (Please turn the page) PAGE THIRTY-THREE

to tell the Virginia Story

SEPTEMBER 1967

- School Board: Most Rev. John J. Russell, D.D., Most Rev. J. Louis Flaherty, D.D., Rt. Rev. Msgr. Francis J. Byrne, Rt. Rev. Msgr. Richard J. Burke, Sister Mary Austin, C.PP.S., Sister Mary Elsa, O.S.F., Sister M. Anita, O.S.B., Mr. Nicholas Spinella, Mr. Hamilton Shea, Mrs. Eugene O'Connor, Mrs. Raymond White.
- *Purpose:* To coordinate the work of the Catholic education of youth in the Diocese. The Diocesan Superintendent of Schools acts in the name of the Bishop in supervising the work of the schools.

#### OFFICE OF ECONOMIC OPPORTUNITY

- Director: Sister Mary Thomasine, M.S.B.T., 807 Cathedral Place, Richmond, Va. (23220). Office: 644-2959. Res. St. Mary's Hospital, Tel.: 288-3011.
- *Purpose:* To coordinate all diocesan efforts and activities in behalf of the poor and underprivileged or those who for some other reason need assistance; to serve in advisory or consultant capacity; to stimulate participation in local community action programs.

#### BUREAU OF INFORMATION

- Director: Rev. Clement J. McClintock, 817 Cathedral Place, Richmond, Va. (23220) Office: 648-6411. Res. 355-6634.
- Assistant Director: Mrs. Rosemary Dietrick, Res.: 288-5562.
- *Purpose:* The Bureau is the official office of publicity and public relations for the Diocese serving the press, radio and television.

#### SOCIETY FOR THE PROPAGATION OF FAITH

- *Director:* Rev. Walter W. Herbert, 811 Cathedral Place, Richmond, Va. (23220). Tel.: 643-6492. Res.: 232-8964.
- Purpose: To help Catholic Missions in the State of Virginia, in other states of the Union and in foreign countries and to procure funds for societies conducting such Missions in Virginia, the United States and other countries. This office is a Diocesan Branch of the Pontifical Society for the Propagation of the Faith. Affiliated with the Society for the Propagation of the Faith are: The Catholic Students' Mission Crusade and the Pontifical Association of the Holy Childhood.

#### St. Catherine's Church Clarksville, Va.

#### St. Paschal's Church South Boston, Va.

Phone: Clarksville 374-8408

FRANCISCAN FATHERS

#### VOCATIONS FOR WOMEN

- Director: Rev. Frank E. Mahler, Our Lady of Nazareth Rectory, 820 Campbell Ave., S.W., P.O. Box 2457, Roanoke, Va. (24010). Tel.: 342-6632 or 345-0226.
- *Purpose:* To organize and direct a program throughout the Diocese, with the cooperation of the Religious Communities of Sisters, to help foster vocations to the Religious Sisterhood among the school children and among the young ladies; and to acquaint parents with the significance and meaning of the Religious Life.

#### CATHOLIC YOUTH ORGANIZATION

- Director: Rev. James W. McMurtrie, Gibbons High School, 123 Franklin St., Petersburg, Va. (23804). Tel.: 732-6576.
- *Purpose:* The Church's answer to youth's need for a new and expanded leisure time interest; an organization for Catholic youth, by youth, of youth, featuring spiritual, cultural, physical, and social activity under the guidance of the priests and adult advisors.

Deanery Moderators:

RICHMOND—Rev. Joseph M. Seckora

ALEXANDRIA-Rev. Robert C. Brooks

ARLINGTON-Rev. John S. Wysocki

NORTHWEST-Rev. John F. Kain

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The Catholic news publication of the Diocese with an average weekly circulation of 33,800.

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*Purpose:* To spread God's word, to disseminate truth and to create a bond of unity among our people.

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VIRGINIA RECORD

#### OFFICIAL LAY ORGANIZATIONS

#### CLERGY CHURCHES, MISSIONS AND SCHOOLS

#### COUNCIL OF CATHOLIC MEN

Moderator: Most Rev. J. Louis Flaherty, 823 Cathedral Place, Richmond, Va. (23220) Tel.: 355-6634.

Diocesan President: Mr. Coleman D. Clancey, 1039 Poppin Blvd., Harrisonburg, Va. Tel.: 434-4104.

Purpose: A federation of all the parish organizations of men united in instructing, motivating and guiding its members in their activities as lay apostles of Holy Mother Church. Such action adds reality to each man's membership in the Mystical Body of Christ.

Deanery Moderators:

RICHMOND-Rt. Rev. Msgr. Justin D. McClunn

ALEXANDRIA-Rev. John P. Hannan

ARLINGTON-Rt. Rev. Msgr. Paul V. Heller

NORTHWEST-Rev. Harris M. Findlay

PENINSULA-Rev. John J. Riordan

SOUTHWEST-Rev. Julian Goodman

TIDEWATER-Rev. Julius J. Cilinski

VALLEY-Very Rev. Msgr. Chester P. Michael

#### COUNCIL OF CATHOLIC WOMEN

Moderator: Rt. Rev. Msgr. Carroll T. Dozier, V.F., 3341 Tidewater Drive, Norfolk, Va. (23509). Tel.: 622-1120 or 622-9196.

Diocesan President: Mrs. James J. Burns, 2715 N. Kensington Street, Arlington, Virginia (22207).

Purpose: The instrument through which the Bishop reaches all of the women of his Diocese in carrying out his programs of teaching and implementing the work of the Gospel among lay women. It is not a new organization, rather it is a federation of the existing parish organizations gathered together for this work. It operates in this Diocese through eleven committees.

Deanery Moderators:

RICHMOND—Rev. John J. McMahon

ARLINGTON-Rev. Edward L. Tobin

ALEXANDRIA-Rev. Walter F. Malloy

NORTHWEST-Very Rev. John J. O'Connell, V.F.

PENINSULA-Rev. John J. Munley

SOUTHWEST-Rt. Rev. Msgr. F. Harold Nott

TIDEWATER-Rev. Thomas J. Quinlan

VALLEY-Rev. Stanislaus Morawski, C.SS.R.

to tell the Virginia Story

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Bishop's Res., 800 Cathedral Place (23220). Most Rev. John J. Russell, D.D., Bishop; Rt. Rev. Msgr. Walter F. Sullivan, Chancellor. Rev. Thomas F. Shreve.

Cathedral Rectory, 823 Cathedral Place (23220). Most Rev. J. Louis Flaherty, D.D., V.G., Rector; Revs. Clement J. McClintock, Raymond A. Barton.

#### HOLY ROSARY (1953)

Tel.: 644-3228

S and N. 33rd Sts. (23223). Rev. Edward McDonough, C.SS.R. Res. 810 Louisiana St. (23231).

Kindergarten: 60 Children. Missionary Sisters of Verona, Mother Argia, M.S.V., Supr. Res. 65 W. Clopton St. Tel.: 232-3871

#### OUR LADY OF LOURDES (1944)

Tel.: 266-1728

8200 Woodman Rd. Revs. Thomas J. Healy, Pastor Emeritus; John J. Hughes, Pastor; Joseph M. Seckora. Res. 8200 Woodman Rd. (23228).

School: 8200 Woodman Rd. Tel.: 262-1770. 4 Missionary Sisters of Verona. Res. 1307 Lakeside Ave. (23228). Tel.: 266-2975. Sister Juliana, M.S.V., Prin. 5 Lay Teachers. 290 Pupils.

SACRED HEART (SOUTH RICHMOND) (1901) Tel.: 232-8964

Fourteenth and Perry Sts. Revs. Walter W. Herbert, Frederick A. Heckel. Res. 1409 Perry St. (23224).

School: 1400 Perry St. Tel.: 232-6039. 6 Sisters of St. Benedict. Res. 1418 Perry St. Tel.: 232-7141. Sister M. Andrea, O.S.B., Prin. 3 Lay Teachers, 320 Pupils.

ST. ANTHONY'S (MARONITE) (1913) Tel.: 358-5119

2501 Park Ave. (23220). Rev. Bechara Salwan. Res. 2503 Park Ave. (23220).

#### ST. AUGUSTINE'S (1938)

Tel.: 643-5526

801 State St. Revs. Charles S. Morawski, C.SS.R., Edward McDonough, C.SS.R., James Gaffey, C.SS.R. Res. 810 Louisiana St. (23231).

Institutional Chaplaincy: McGuire Veterans Administration Hospital, Richmond.

Missionary Sisters of Verona: Mother M. Argia, M.S.V., Supr. 7 Sisters. Res. 65 W. Clopton St. Tel.: 232-3871.

ST. BENEDICT'S (1911)

Tel.: 353-6604

300 N. Sheppard St. Revs. Rembert J. Codd, O.S.B.,

(Please turn the page)

SEPTEMBER 1967

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Benedict McDermott, O.S.B., Oscar Burnett, O.S.B. Res. 304 N. Sheppard St. (23221).

School: 3102 Grove Ave. Tel.: 355-8270. 6 Sisters of St. Benedict. Res. 3215 Stuart Ave. Tel.: 355-3357. Sister Anthony, O.S.B., Prin. 4 Lay Teachers. 391 Pupils.

Institutional Chaplaincy: Little Sisters of the Poor.

ST. BRIDGET'S (1949)

Tel.: 282-9511

6008 Three Chopt Road. Rt. Rev. Msgr. Francis J. Byrne, P.A., Revs. Frederick J. Beardsley, James M. Breslin. Res. 6010 Three Chopt Road (23226)

School: 6011 York Rd. Tel.: 282-2160. 15 Religious of Sacred Heart of Mary. Res. 6006 Three Chopt Rd. Tel.: 288-5079. Mother M. Nicholas, R.S.H.M., Prin. 10 Lay Teachers. 984 Pupils.

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ST. JOSEPH'S (1884)

Tel.: 644-8739

707 N. First St. (23219). Revs. Richard R. Earley, S.S.J., Norbert W. Stein, S.S.J. Res. 709 N. First St. (23219).

School: Van De Vyver School. 713 N. First St. Tel.: 648-7595. 7 Franciscan Sisters of Mill Hill. Res. 713 N. First St. Sister M. Catherine, O.S.F., Supr. 2 Lay Teachers. 365 Pupils.

Mission: Columbia, St. Joseph's.

ST. MARY'S (1962)

Tel.: 282-8512

Rev. John W. Rea. Post Office Box 4797 (23229). Res. 9506 Gayton Rd. (23229).

School: 9401 Gayton Rd. Tel.: 288-9244. 4 Sisters of Charity of Nazareth Res. 9420 Gayton Rd. Tel.: 282-9651. Sr. Michael Maria, Prin. 1 Lay Teacher. 194 Pupils.

#### ST. PATRICK'S (1859)

Tel. 648-0504

215 N. Twenty-Fifth St. (23223). Rev. Robert E. O'Kane, Res. 213 N. Twenty-Fifth St. (23223).

School: 2514 East Broad Street. 6 Daughters of Charity of St. Vincent de Paul. Res. St. Joseph's Villa. Tel.: 266-3034. Sister Mary Geraldine, Prin. 2 Lay Teachers. 230 Pupils.

ST. PAUL'S (1920)

Tel.: 358-2814

3025 Chamberlayne Ave. Rt. Rev. Msgr. Justin D. Mc-Clunn, Revs. Robert F. Beattie, Paul D. Jenkins. Res. 909 Rennie Ave. (23227).

School: 2811 Fendall Ave. 7 Sisters of St. Benedict. Res. 3418 Noble Ave. (23222). Tel.: 353-2314. Sister M. Roberta, O.S.B., Prin. 4 Lay Teachers. 373 Pupils.

ST. PETER'S (1834)

Tel.: 643-4315

Grace and Eighth Sts. Revs. Leo J. Massei, John J. Conley, Lawrence E. Molumby. Res. 808 E. Grace St. (23219).

Institutional Chaplaincy: State Penitentiary.

ALBERTA-See St. Richard's, Emporia

#### ALEXANDRIA

BLESSED SACRAMENT (1946)

Tel.: 683-1020 548-7337

Braddock Rd. and Radford St. Rt. Rev. Msgr. Martin T. Quinn, Revs. Anthony Justs, Philip Majka, Richard B. Martin. Res. 1415 W. Braddock Rd. (22302).

School: 1707 W. Braddock Rd. Tel.: 836-1662. 12 Sisters of Holy Cross. Res. 2400 Kenwood Ave. Tel.: 836-8899. Sister Marita, Prin. 12 Lay Teachers. 1,067 Pupils. Chaplaincy: Alexandria City Hospital.

GOOD SHEPHERD (1965) (Mount Vernon) Tel.: 780-3726

Revs. Joseph F. Schwartz, Joseph McCrossan. Res. 3701 Adrienne Dr. (22309).

QUEEN OF APOSTLES (Lincolnia) (1963)

Tel.: 354-8711

Revs. John P. Hannan, Francis H. Kabisch, Clarence N. Watkins. Rev. Adolph Snella, Ass't. Res. 4329 Sano St. (22312).

School: 4329 Sano St. Tel.: 354-0714. 4 Lay Teachers. Elizabeth E. Henningan, Director. 130 Pupils.

ST. JOSEPH'S (1915)

Tel.: 836-3725

711 N. Columbus St. Rev. Arthur J. O'Leary, S.S.J. Res. 711 N. Columbus St. (22314).

School: 721 N. Columbus St. 3 Oblate Sisters of Providence. Res. 725 N. Columbus St. Tel.: 836-2210. Sister Mary Xavier, O.S.P. Supr. 1 Lay Teacher. 144 Pupils.

#### ST. LOUIS' (1949)

Tel. 765-4421

3020 Popkins Lane (22306) Rt. Rev. Msgr. Eugene P. Walsh, V.F., Revs. Robert C. Brooks, Joseph F. Grazer. Res. 3020 Popkins Lane.

School: 2901 Popkins Lane. Tel.: 768-7732. 9 Sisters of Third Order Regular of St. Francis of Allegany, N. Y. Res. 2901 Popkins Lane. Tel.: 768-4918. Sister M. James Patrick, O.S.F., Supr. 13 Lay Teachers. 900 Pupils.

ST. MARY'S (1795)

312 S. Royal St. near Duke St. Revs. Joseph L. Wingler, John A. McGilley, Daniel B. O'Leary, William T. Reinecke. Res. 310 Duke St. (P.O. Box 1181) (22313).

School: 400 Green St. (22314) Tel. 549-1646. 14 Sisters of Holy Cross. Res. 923 S. Royal St. Tel.: 549-6691. Sister M. Helene, Prin. 15 Lay Teachers, 1,003 Pupils.

Tel.: 836-4100

VIRGINIA RECORD
Rt. Rev. Msgr. Emmett P. Gallagher, Revs. N. Robert Quirin, Edmond L. Marroni. In Res. Rev. Adolph Snella. Res. 3815 Russell Rd. (22305).

School: 3801 Russell Road. Tel.: 548-1888. 13 Sisters of St. Joseph. Res. 231 W. Glebe Rd. Tel.: 683-4182 Mother Francis Patrick, S.S.J., Supr. 6 Lay Teachers. 768 Pupils.

AMHERST - See Holy Cross, Lynchburg

### ANNANDALE

HOLY SPIRIT (1964) Tel.: 461-8074

Revs. Paul R. Cauwé, C.I.C.M., Leo Vanhoof, C.I.C.M. In Res. Leo J. Zonneveld, C.I.C.M. Res. 8609 Canterbury Drive (22003).

School: 8800 Braddock Rd. Tel.: 461-7117. 6 Lay Teachers. Mrs. Elizabeth Murphy, Prin.

ST. AMBROSE (1966) Tel.: 560-4246 560-4236

Rev. Vincent S. Sikora. Res. 3718 King Arthur Road. (22003)

ST. MICHAEL'S (1953)

Tel.: 256-7822

1 St. Michael's Lane. Revs. Thomas P. Scannell, Frank J. Ready, William E. LaFratta. Res. 1 St. Michael's Lane. (22003).

School: St. Michael's Lane. Tel.: 256-1222. 15 Sisters Servants of the Immaculate Heart of Mary. Res. 21 St. Michael's Lane. Tel.: 256-2130. Mother M. Severa, I.H.M., Supr. 18 Lay Teachers. 1,585 Pupils.

### ARLINGTON

OUR LADY OF LOURDES (1946) Tel.: 684-9261

23rd and Hayes St., S. Rev. Charles Comaskey. Res. 807 24th St., S. (P.O. Box 2025) (22202).

OUR LADY, QUEEN OF PEACE (1946) Tel.: 671-6914

2700 S. 19th St. (22204). Revs. David T. Ray, C.S.Sp., Daniel P. Bradley, C.S.Sp. Res. 2700 S. 19th St. (22204).

ST. AGNES (1936)

Tel.: 525-1166 522-4793

N. Randolph and N. 20th Sts. Revs. J. Bernard Moore, John S. Wysocki, Anthony Dinges. Res. 1914 N. Randolph St. (22207). In Res.: Carl F. Zeterberg.

School: 2024 N. Randolph St. Tel.: 527-5423, 10 Sisters of Notre Dame. Res. 2024 N. Randolph St. (22207). Sister Mary Caron, S.N.D., Supr. 8 Lay Teachers. 680 Pupils.

ST. ANN'S (1947)

Tel.: 528-6649 528-6276

5312 Tenth St., N. Revs. R. Dixon Beattie, David C. Heretick. Res. 5312 10th St., N. (22205).

School: 980 N. Frederick St. 11 Sisters of Notre Dame of Cleveland, Ohio. Res. 5307 N. Fairfax Drive. (22205). Tel.: 525-8395. Sister Mary Eugenius, S.N.D., Superior. 9 Lay Teachers. 650 Pupils.

ST. CHARLES (1909)

Tel.: 527-5500 527-5501

3304 N. Washington Blvd. Rt. Rev. Msgr. Leonard J. Koster, Revs. Patrick Twohig, Joseph A. Slattery. In Res. Rev. Thomas J. Cassidy. Res. 3304 N. Washington Blvd. (22201).

School: 3299 N. Fairfax Dr. Tel.: 528-9297. 7 Sisters of St. Benedict. Res. 3299 N. Fairfax Dr. Tel.: 527-1026. Sister Henry Marie, Supr. 310 Pupils.

### ST. THOMAS MORE (1938)

ST. ANN'S (1929)

Tel.: 525-1300

101 North Thomas St. Rt. Rev. Msgr. Arthur J. Taylor, V.F., P.A., Revs. Edward L. Tobin, Virgil C. Funk, Thomas B. Nee. Res. 101 N. Thomas St. (22203).

School: 105 N. Thomas St. Tel.: 528-6781. 17 Sisters, Servants of the Immaculate Heart of Mary. Res. 105 N. Thomas St. (22203). Tel.: 528-0252. Sister Mary Ivo, Supr. 7 Lay Teachers. 890 Pupils.

### ASHLAND

Tel.: 798-7094

216 England St. Revs. Joseph J. Pucci, O.M.I., William Smith, O.M.I. Res. 307 College Ave. (23005).

Missions: Woodford, St. Mary's, Mass: 11:00; Holy Days: 8:00 P.M. Buckner, Immaculate Conception, Mass: 9:00. Holy Days: 6:00 P.M.

AQUIA - See St. Mary's, Fredericksburg

BASKERVILLE - See St. Catherine's, Clarksville

### BEDFORD

HOLY NAME OF MARY (1955) Tel.: 586-8988

1303 Oakwood St. Rev. Vincent J. Bacon. Res. 1307 Oakwood St. (24523).

Stations: Bedford A.F.B.; State Road Camp No. 24

Chaplaincy: Elk's National Home

(Please turn the page)



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### BLACKSTONE

IMMACULATE HEART OF MARY (1939)

Tel: 292-5535

Rev. Bernard Ganger, C.PP.S. Res. 819 S. Main St. (23824).

Mission: Crewe, St. John the Baptist. Mass: 10:00 Holy Days: 7:30 P.M.

Auxiliary Chaplaincy: Camp Pickett, Mass: 11:30. Holy Days: 6:30 P.M.

### BON AIR

### ST. EDWARD THE CONFESSOR (1959) Tel.: 272-2948

Huguenot Rd. and Woodmont Dr. Revs. Charles E. Ferry, Ronald J. Naylor. Res. 2511 Dolfield Rd., P. O. Box 3248, Bon Air, Va. (23235)

School: Huguenot Rd. and Woodmont Dr. Tel.: 272-2881. 8 Religious of Sacred Heart of Mary. Res. 2700 Dolfield Rd. Tel.: 272-6755. Mother Teresina, R.S.H.M., Supr. 700 Pupils.

Chaplaincy: Bon Air School for Girls

### **BOWERS HILL**

ST. MARY'S (1916)

Tel.: 488-5120

Rev. Gerard C. Schoot, M.S.F., In Res. Anthony J. Ligthart, M.S.F. PO Box 174, (23321).

BROOKNEAL - See St. Victoria, Hurt

BUCKNER - See St. Ann's, Ashland

BUCKROE - See St. Mary Star of the Sea, Fort Monroe

CARTERSVILLE - See St. Edward's, Powhatan

CENTREVILLE - See All Saints, Manassas

### CHARLOTTESVILLE

### HOLY COMFORTER (1899)

Tel.: 295-5342

212 E. Jefferson St. Very Rev. Msgr. Chester P. Michael, Revs. Paul Rodriguez, Thomas D. Schutte. Res. 208 E. Jefferson St. (22901).

School: Rt. No. 4, Box 2C. Tel. 973-6638. 5 Sisters of St. Dominic (Adrian, Michigan) Res. Rt. No. 4, Box 2C. Tel.: 973-3037. Sister Daniel Maureen, O.P., Supr. 4 Lay Teachers. 330 Pupils.

ST. THOMAS AQUINAS (1963) Tel.: 293-6472

Red Cross Training Center, Alderman Rd. at Midmont La. Revs. William A. Stickle, O.P., John D. Hickey, O.P. Res. 331 Kent Road (22903).

### ST. MARGARET MARY - See Holy Comforter, Charlottesville

CLAREMONT — See St. James', Hopewell PAGE THIRTY-EIGHT

### CLARKSVILLE

### ST. CATHERINE'S (1947)

Tel.: 374-8408

9th St. and Virginia Ave. (23927). Revs. Theophilus McNulty, O.F.M., John Carnevale, O.F.M. Res. 9th St. and Virginia Ave. (23927).

Mission: South Boston, St. Paschal Baylon, Mass: 10:30. Holy Days: 7:00 P.M.

Station: Baskerville.

ST. JOSEPH'S (1889)

### **CLIFTON FORGE**

Tel.: 863-5371

616 Jefferson St. Rev. Albert P. Campbell. Res. 620 Jefferson St. (24422).

### COLONIAL BEACH

ST. ELIZABETH'S (1917)

Tel.: 224-1051

12 Lossing Ave. Revs. Michael Giblin, M.S.SS.T., Peter Holden, M.S.SS.T., Blase Ciambelli, M.S.SS.T. Res. 11 Irving Ave., S. (22443).

Missions and Stations: King George, St. Anthony's, Masses: (Summer) 8:00 D.S.T., (Winter) 11:00 E.S.T.

Chaplaincy: Sacred Heart Naval Chapel, U. S. Navy Weapons Lab., Dahlgren. Masses: (Summer) 9:30 D.S.T., (Winter) 9:00 E.S.T.

### COLONIAL HEIGHTS

Tel.: 526-1218

R.F.D. No. 1, Box 105 (23834). Rev. Michael McDermott.

### COLUMBIA

ST. JOSEPH'S

ST. ANN (1925)

Rev. R. Roy Cosby, St. John Vianney Seminary, Rt. 2, Box 389, Richmond, Va. (23229)

### COVINGTON

SACRED HEART (1924) Tel.: 962-6541

255 West Main St. Rev. Joseph V. Jurgens. Res. 222 W. Locust (24426).

CREWE - See Immaculate Heart of Mary, Blackstone

### CULPEPER

PRECIOUS BLOOD (1946)

Tel.: 825-8945

405 N. Main St. Rev. Maurice du Castillon, C.I.C.M. Res. 401 N. Main St. (PO Box 689) 22701).

DAHLGREN - See St. Elizabeth's, Colonial Beach

### DANVILLE

SACRED HEART (1878)

Rev. Carl J. Naro. Res. 288 W. Main St. P.O. Box 2131. (24542).

VIRGINIA RECORD

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Tel.: 792-9456



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School: 708 Randolph, P.O. Box 2205. Tel.: 793-2656. 4 Sisters of Mercy. Res. P.O. Box 2205 (24541). Tel.: 792-2569 Sister Mary Sheila, R.S.M., Supr. 2 Lay Teachers. 200 Pupils.

Chaplaincy: State Road Camp No. 15, Chatham.

### DINWIDDIE - See Sacread Heart, New Bohemia

### ELKTON

HOLY INFANT (1951)

Tel.: 298-5641

Marshall Ave. Rev. Paul Sullivan, C.S.S.R., Pastor. Rev. Lawrence Murphy, C.S.S.R. Res. Marshall Ave. (P.O. Box 25) (22827).

Missions: Luray, Our Lady of the Valley, Masses: (Summer) 8:00, 10:00, (Winter) 10:00, Holy Days: 7:30 P.M. P.O. Box 462. Rev. Paul Sullivan, C.S.S.R. in charge.

Stations: Shenandoah, Stanley, Grottoes.

### EMPORIA

ST. RICHARD'S (1940)

Revs. Berard Giblin, O.F.M., Venard Murphy, O.F.M. Res. 409 Southampton St. (23847).

Missions: Lawrenceville, St. Bernard, Mass: 9:45; Holy Days: 7:30 P.M.; South Hill, Good Shepherd, Mass: 8:00; Holy Days: 6:00 P.M. Tel.: 447-8299.

Stations: Alberta, Jarratt, Stoney Creek.

### FAIRFAX

ST. LEO'S (1957)

Tel.: 273-5369

Tel.: 634-3524

3700 Old Lee Highway. (22030). Revs. Walter F. Malloy, William F. Ruehl, James K. Disney. Res.: 3700 Old Lee Highway.

School: 3704 Old Lee Highway. Tel.: 273-1211. 5 Sisters of Notre Dame. Res. 3507 Spring Lake Terrace. Tel.: 273-1344. Sister Miriam Louise, S.S.N.D., Prin. 8 Lay Teachers. 549 Pupils.

### FAIRFAX STATION

ST. MARY'S (1858)

Tel.: 273-5250

Tel.: 481-7111

11112 Fairfax Station Road, P.O. Box 15 (22039) Rev. Joseph W. Hirsch.

### FALLS CHURCH

ST. ANTHONY'S (1952)

3305 Glen Carlyn Rd. (22041). Revs. Richard Baird, C.PP.S., John Nagele, C.PP.S., Leo Fullenkamp, C.PP.S. Res. 3302 Glen Carlyn Rd (22041) In res.: Rev. Charles McKoy, C.PP.S.

School: 3305 Glen Carlyn Rd. Tel.: 481-7450. 11 Sisters Res. 3300 Glen Carlyn Rd. Tel.: 481-6535. Sister Mary Barbara, C.PP.S., Prin. 20 Lay Teachers. 1,110 Pupils.

ST. JAMES' (1892)

103 N. Spring St. (22046). Rt. Rev. Msgr. Paul V. Heller, Revs. Thomas A. Casey, James J. Hogan, Richard Kirch, Phillip M. Gallagher. Res. 1905 Park Ave. (22046).

School: 100 N. Spring St. 24 Sisters, Servants of the Immaculate Heart of Mary. Res. Villa Maria Convent. 101 N. Spring St. Tel.: 532-2388. Mother Marie Stephen, I.H.M., Supr. 7 Lay Teachers, 1,450 Pupils.

### ST. PHILIP'S (1962)

Revs. John T. Cilinski, Francis T. Czajkowski. Res. 7500 St. Philip's Court (22042).

School: 7506 St. Philip's Court. (22042). Tel.: School and Convent 533-8028. 5 Sisters of St. Joseph. Mother Charlotte Therese, S.S.J., Supr. 527 Pupils.

### FARMVILLE

ST. THERESA (1964)

Tel.: 392-3934

709 Buffalo St. (23901). Rev. Cornelius Fenton, C.PP.S.

Mission: Meherrin, Sacred Heart, Mass: 9:30; Holy Days: 7:30 P.M.

FORT FISHER - See Sacred Heart, New Bohemia

FORT LEE - See Holy Family, Petersburg

### FORT MONROE

ST. MARY STAR OF THE SEA (1860) Tel.: 727-2471

Revs. John J. Riordan, Eugene A. Leonard, John P. Blankenship. Res. 7 Frank Lane, Box 126 (23351).

School: 14 Willard Ave. (23363). Phoebus, Tel.: 723-6358. 8 Sisters of St. Dominic (Nashville, Tenn.). Res. 14 Willard Ave., Phoebus. Tel.: 723-6358. Sister Cyrilla, O.P., Prin. 15 Lay Teachers. 684 Pupils.

Mission: Buckroe, St. Joseph's, Masses: 7:30, 10:00, 12:00, 5:00. Holy Days: 6:50 A.M.; 5:15, 8:00 P.M.

### FRANCONIA

ST. LAWRENCE'S (1967)

ST. JUDE'S (1955)

ST. MARY'S (1858)

Rev. Frank E. Mahler, Pastor. P. O. Box 10068, Alexandria, Va. (22310)

### FRANKLIN

Tel.: 562-4471

1008 Clay St. Rev. Antonio R. Malabad. Res. 1014 Clay St. (23851).

Chaplaincy: Southampton Farm, Road Camps 3 and 20.

Mission: Wakefield, Infant of Prague, Mass: 7:00, Holy Days: 7:00 A.M.

### FREDERICKSBURG

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Tel.: 635-3780

### GLOUCESTER

ST. THERESE, THE LITTLE FLOWER (1959)

Tel.: 693-5163

Rev. William J. Wharton, O.S.F.S., P.O. Box 662 (23061).

Mission: Urbanna, Mass: 7:00 (Summer).

GORDONSVILLE - See St. John's, Orange

GROTTOES --- See Holy Infant, Elkton

HAGUE - See St. Francis de Sales, Kilmarnock

### HAMPTON

ST. MARTIN DE PORRES - See St. Alphonsus', Newport News

ST. ROSE OF LIMA (1948) Tel.: 245-2983

Rev. John J. Munley, Pastor. Res. 2114 Bay Ave. (23361).

School: 2114 Bay Ave. (23361). Tel.: 247-6029. 5 Sisters of St. Benedict. Res. 2113 Gabriel Place. Tel.: 244-6740. Sister M. Antoinette, O.S.B., Prin. 6 Lay Teachers. 285 Pupils.



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### HARRISONBURG

### BLESSED SACRAMENT (1920)

154 N. Main St. Rev. Edward W. Johnston. Res. 149 Federal Place, P.O. Box 266. (22801).

### HERNDON

ST. JOSEPH'S (1950) Tel.: 437-3737 Peachtree (Ext.) and Vine Sts., Rev. Charles F. Trotter, C.S.Sp. Res. 275 Elden St., P.O. Box (22070).

### HIGHLAND SPRINGS

ST. JOHN'S (1929)

Tel.: 737-9028

Tel.: 434-4341

815 W. Nine Mile Rd. Rev. William D. McGonigle. Res. 812 W. Nine Mile Rd. (23075).

### HOADLEY - See All Saints, Manassas

### HOPEWELL

ST. JAMES' (1918)

Tel.: 458-9223

505 Poythress St. Revs. Austin L. Ryder, Edward J. Mc-Lean. Res. 102 N. Fifth Ave., Box 737 (23860).

School: 107 N. Sixth Ave. Tel.: 458-5737. 4 Sisters of Mercy of the Union. Res. 105 N. 6th St. Tel.: 458-8242. Sister Mary Dolorette, Supr. 5 Lay Teachers. 320 Pupils.

Mission: Claremont, St. Anne's Summer Mass, 9:00.

### HOT SPRINGS

SHRINE OF THE SACRED HEART (1922)

Tel.: 839-2603

Rev. M. Peter Manzo. Box B. (24445).

### HURT

ST. VICTORIA (1964)

Rev. DePaul Landrigan, M.S.SS.T. P.O. Box 96. (24563).

Mission: Brookneal, St. Elizabeth of Hungary, Mass: 11:00. Holy Days: 7:00 P.M.

JARRATT - See St. Richard's, Emporia

### **KILMARNOCK**

ST. FRANCIS DE SALES (1966)

Tel.: 435-1511

Tel.: 324-4824

Revs. Leonard Bachmann, M.S.SS.T., Mitchell Gilbride, M.S.SS.T. Box 606, Church Street.

Missions and Stations: Tappahannock, St. Timothy's (22560). Masses: (Summer) 7:30, 9:00, (Winter) 8:30. Tel.: 443-2391. Hague, St. Paul's (22469). Masses: (Summer) 7:30, 9:00, (Winter) 11:00 Tel.: 472-4746.

KING GEORGE - See St. Elizabeth's, Colonial Beach

LAWRENCEVILLE - See St. Richard's, Emporia

### LEESBURG

ST. JOHN THE APOSTLE (1926) Tel.: 777-1317

Rev. L. Joseph Baran. Res. 7 Union St., P.O. Box 248 (22075).

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Founded 1878

Mission: Middleburg, St. Stephen the Martyr, Mass: 10:00. Holy Days: 6:00 P.M. Tel.: 687-6433.

### LEXINGTON

ST. PATRICK'S (1946) Tel.: 463-3533

Rev. Carl B. Reikowsky, C.PP.S. Res. 221 W. Nelson St. (24450).

LOVINGSTON - See Holy Cross, Lynchburg

LURAY - See Holy Infant, Elkton

### LYNCHBURG

HOLY CROSS (1859)

Rt. Rev. Msgr. F. Harold Nott, V.F., Revs. Thomas F. Finnegan, Julian Goodman. Res. 710 Clay St. (24504).

School: 2125 Langhorne Road (24501) Tel.: 847-6543. 11 Daughters of Charity of St. Vincent de Paul. 2125 Langhorne Rd. Tel.: 845-6671. Sister Hilda, Supr. 5 Lay Teachers. Elementary School: 333 Pupils. High School: 180.

Chapels: Lovingston, Our Lady of Lourdes Chapel, Oak Ridge Estate, Mass: 10:00 Alt. Sundays. Amherst, Sweet Briar College, Mass: 10:00 (School Year).

### **McLEAN**

ST. JOHN'S (1951)

Tel.: 356-7916

Tel.: 846-5245

6420 Linway Terrace (22101). Revs. Henry E. Hammond, Jules L. Claes, C.I.C.M., Robert Howe. Res. 6420 Linway Terrace (22101).

School: 6422 Linway Terrace. Tel.: 356-7554. 13 Religious of the Sacred Heart of Mary, Res. Carlin Lane. Mother Ricardo, R.S.H.M., Prin. 16 Lay Teachers, 1.050 Pupils.

ST. LUKE'S (1961) Tel.: 356-7481

7005 Georgetown Pike, Rev. Albert F. Pereira. Res. 931 Dead Run Dr. (22101).

School: 7005 Georgetown Pike. 5 Felician Sisters. Res. 7001 Georgetown Pike. Tel.: 356-5094. Sister M. Roberta, C.SS.F., Prin. 6 Lay Teachers. 325 Pupils.

### MANASSAS

ALL SAINTS (1929)

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Missions: Centreville, St. Timothy, Mass: 8:00; Hoadly, Sacred Heart, Mass: 10:00.

### MARTINSVILLE

Tel.: 632-3710

704 E. Church St. Rev. Charles A. Ryan. Res. Church St. and Booker Rd. (24112).

Chaplaincy: State Camp No. 28, Ridgeway

MEHERRIN - See St. Theresa's, Farmville

ST. JOSEPH'S (1949)

MIDDLEBURG - See St. John the Apostle, Leesburg

MOUNT VERNON - See Good Shepherd, Alexandria

### NEW BOHEMIA

SACRED HEART OF JESUS (1906) Tel.: 732-0231

Rev. Stephen Shrahulek, O.S.B. Res. Rt. No. 2, Box 183, Peterburg, Va. (23803).

Mission: Fort Fisher, Dinwiddie Co., St. John Nepomucene, Mass: 9.00.

### NEWPORT NEWS

OUR LADY OF MT. CARMEL (1953) Tel.: 596-2671

40 Harpersville Rd. Revs. Rudolph Flanik, O. Carm., Norbert Piper, O. Carm., David Walsh, O. Carm., Germain Heery, O. Carm. Res. 100 Harpersville Rd. Box 1517, Warwick Station. (23601).

School: 52 Harpersville Rd. Tel.: 596-2754. 5 Sisters of St. Dominic. Res. 58 Harpersville Rd. Box 1517, Warwick Station. Tel.: 596-4812. Sister Mary Philip, O.P. Prin. 10 Lay Teachers. 461 Pupils.

Chaplaincy: Poor Clare Monastery.

Mission: Yorktown, St. Joan of Arc, Route 17, Tel.: 898-5570, Masses: 8:00, 10:45, Holy Days: 5:30 P.M. Rev. Norbert Piper, O. Carm., in charge. Res. P.O. Box 105, Yorktown, Va. (23490). Tel.: 596-2671.

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**Bishop Ireton High School:** 201 Cambridge Road (22314) Tel. 836-6002. Rev. Joseph F. McKay, O.S.F.S., Prin., Rev. John Gavin, O.S.F.S, Asst. Prin. Very Rev. Walter R. Dean, O.S.F.S., Superior; Revs. George Godley, O.S.F.S., Francis Greene, O.S.F.S., John Wagner, O.S.F.S., Joseph Griffin, O.S.F.S., William Lyman, O.S.F.S., Joseph L. Mellon, O.S.F.S., Thomas Palko, O.S.F.S., Charles Norman, O.S.F.S., Albert Smith, O.S.F.S. Res. 101 Cambridge Road, Tel. 836-5858. 18 Oblates of St. Francis de Sales. 5 Lay Teachers. 510 Boys.

### ARLINGTON

Denis J. O'Connell High School: Little Falls Road and Underwood St. (22213), Tel. 534-8100. Rev. Carl F. Zeterberg, Coordinator. Res. St. Agnes Rectory, 1914 N. Randolph St. (22207), Tel. 525-1166. Boys Division: 27 Brothers of the Christian Schools. Brother Daniel Colman, F.S.C., A.B., M.A., Prin. Res. 6600 Little Falls Rd., Tel. 534-8053. 7 Lay Teachers. 750 Boys. Girls Division: 24 Sisters, Servants of the Immaculate Heart of Mary. Res. 6600 Little Falls Rd., Tel. 543-9243. Mother Maria Consilia, I.H.M., M.A., Prin. 2 Lay Teachers. 756 Girls.

### LYNCHBURG

Holy Cross High School: 2125 Langhorne Rd. (24501), Tel. 847-6543. Daughters of Charity of St. Vincent de Paul Res. 2125 Langhorne Rd. Tel. 845-6671. Sister Hilda, Supr. Students 180.

### NEWPORT NEWS

Peninsula Catholic High School: 332 34th St., Tel. 247-5223. Rev. Don Michael Hanna, Coordinator. Res. 230 33rd St., Tel. 247-5229. Sister John Lynette, Prin. Res. 332 34th St., Tel.: 247-3802. 7 Sisters; 1 Priest, 6 Lay Teachers. 200 Students.

### NORFOLK

Norfolk Catholic High School: 6401 Granby St. (23505), Tel. 622-8700. Rev. Thomas J. Caroluzza, Prin. Res. 170 Painter St., Tel. 662-6234. Rev. John J. Dorgan. 20 Sisters; 3 Daughters of Charity of St. Vincent de Paul, Res. De Paul Hospital, Tel. 625-3251. 5 Sisters, Servants of the Immaculate Heart of Mary, Res. 7801 S. Halprin Drive, Tel. 587-8657. 4 Daughters of Wisdom, Res. 317 Chapel



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### PETERSBURG

Gibbons High School: 123 Franklin St. (23804) Tel. 732-6576. Rev. James W. McMurtrie, M.Ed., Coordinator. Res. 11 N. Market St., Tel. 733-3115 Sister Jean, M.S., Prin. Res. 123 Franklin St., Tel. 732-8501. 8 Daughters of Charity of St. Vincent de Paul. 4 Lay Teachers. 187 Students.

### PORTSMOUTH

Portsmouth Catholic High School: Cor. Washington and London Sts. Office 524 Queen St., Tel. 399-8820. Rev. Julius J. Cilinski, Coordinator. Res. 518 High St., Tel.: 397-4825. Sister Gervase, M.Ed., Prin. Res. 463 Washington St., Tel. 399-4453. 10 Daughters of Charity of St. Vincent de Paul. 3 Priests. 4 Lay Teachers. 315 Students.

### ROANOKE

Roanoke Catholic High School: 620 N. Jefferson St. (24016), Tel. 343-8233. Rev. Richard D. Dollard, B.A., Coordinator. Res. 620 N. Jefferson St., Tel. 344-9814. Sr. Frances Edwin, Prin. Res. 620 N. Jefferson St., Tel. 345-8631. Priests 3. 9 Sisters of Charity of Nazareth. 5 Lay Teachers. 300 Students.

### MARTINSBURG, W. VA.

St. Joseph's High School: 111 E. Stephen St., (25401) Tel. 267-6447, Daughters of Charity of St. Vincent de Paul. 111 E. Stephen St., Tel. 263-9453. Sister Amelia, D.C. Prin. 116 Students.

### **High Schools**, Private

### RICHMOND

Benedictine High School: 304 N. Sheppard St. (23221), Tel. 355-8679. A Military High School in the charge of Benedictine Fathers. Rev. Adrian Harmening, O.S.B., Prin. Res. 304 N. Sheppard St., Tel. 353-6604. Very Rev. Henry Bollmann, O.S.B., Supr. Revs. Patrick Donahue, O.S.B., Rembert Codd, O.S.B., Raymond Geyer, O.S.B., Augustine Cunningham, O.S.B., Benedict McDermott, O.S.B., Justin D. Bain, O.S.B., Oscar Burnett, O.S.B. 10 Priests. 7 Lay Teachers. 300 Boys.

St. Gertrude's High School: 3215 Stuart Ave. (23221), Tel. 355-7227. Sister Xavier, O.S.B., Supr.; Sister Anita, O.S.B., Prin. 8 Sisters of St. Benedict. 7 Lay Teachers. 201 Girls.

Marymount: Boarding and Day School for Girls. 5219 Cary St. Rd., (23226). Tel. 288-3156. 10 Religious of the Sacred Heart of Mary. 2 Lay Teachers. Mother Gonzague Bolger, R.S.H.M., Prin. and Supr. 141 Girls.

### ALEXANDRIA

St. Mary's Academy: Day School for Girls. 2404 Russell Rd. (22301), Tel. 549-0145. Sister M. Augustin, C.S.C.,

Supr. 14 Sisters of the Holy Cross. Res. 2404 Russell Rd., Tel. 836-0357. 8 Lay Teachers. 385 Girls.

### MIDDLEBURG

Notre Dame Academy: (22117) Boarding and Day School for Girls. Tel. 687-6112. Sister Mary Donald Ann, S.N.D., Supr. 6 Sisters of Notre Dame of Cleveland, Ohio. 25 Girls (Freshmen and Sophomores).

### POWHATAN

"Belmead"—St. Emma Military Academy: (23139) A Senior High School. Tel. 598-4021. Offers full academic, industrial, agricultural and military courses. Four year High School in the charge of the Holy Ghost Fathers. 13 Priests and 15 Lay Teachers. 2 Brothers. Boys 350. Rev. Egbert J. Figaro, C.S.Sp., M.A., M.Ed., Director and Dean. Revs. James T. Kilbride, C.S.Sp., Joseph F. Timassy, C.S.Sp., James P. Kelly, C.S.Sp., J. Ward Loughlin, C.S.Sp., Francis M. Philben, C.S.Sp., Joseph T. Quinlan, C.S.Sp., Michael Kanda, C.S.Sp., Alfred V. Monteil, C.S.Sp., Edward M. Hayes, C.S.Sp., John R. Weber, C.S.Sp., Brothers Bernard Brooks, Remigius Kney.

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to tell the Virginia Story

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St. Frances de Sales High School: (23139) Resident School offering Academic, General and Business Training for Girls. Tel. 598-3173 or 794-5408. In the charge of the Sisters of the Blessed Sacrament. 17 Sisters. Mother M. Anselm, S.B.S., Dir. Sister M. Miguel, Prin. 1 Lay Teacher. 30 Girls. Rev. Francis M. Philben, C.S.Sp., Chap.

### WILLIAMSBURG

Walsingham Academy: Boarding School for Girls: Day School for Boys and Girls. P.O. Box 159, Jamestown Road (23185), Tel. 229-2642. 11 Sisters of Mercy (Merion). Sister Stella Maria, Prin. 8 Lay Teachers. 340 Students.

### **Elementary Schools, Private**

### ARLINGTON

Marymount Junior School: 2807 N. Glebe Rd. (22207). Tel. 524 2500. 5 Religious of the Sacred Heart of Mary. Sister de Ste. Famille, R.S.H.M., Prin. 4 Lay Teachers. 160 Girls.

### BRISTOW

Linton Hall: (22013) Millitary Boarding School for Boys. Tel. 368-3157. 11 Sisters of St. Benedict. Sister M. David, O.S.B., Prin. 2 Lay Teachers. 250 Boys.

### FREDERICKSBURG

Montfort Academy: 700 Sunken Rd. (22401), Tel. 373-9478. Mother Catherine, D.W., Supr. 8 Daughters of Wisdom. 2 Lay Teachers. 310 Pupils.

### LYNCHBURG

Villa Maria Academy: Oak Lawn, Rivermont Ave. (24503). Tel. 846-0879. In the charge of the Sisters Servants of the Immaculate Heart of Mary. 6 Sisters. Sister M. Seraphim, I.H.M. 136 Pupils.

### WILLIAMSBURG

Walsingham Academy: P.O. Box 159. (23185). 11 Sisters of Mercy (Merion). Sister Miriam Joseph, Prin. 4 Lay Teachers. 490 Pupils.

### Nursery Schools and Kindergartens

### RICHMOND

Holy Angels Nursery School and Kindergarten: 1307 Lakeside Ave. (23228). For children 2 to 6 years old, 7:30 A.M. to 5:30 P.M., Tel. 266-7200. 10 Missionary Sisters of Verona. Mother M. Delia Magri, Provincial; Sister Cecilia Trezzi, Prin. 100 Children.

Holy Rosary Kindergarten: 33rd and R Sts. Missionary Sisters of Verona. Res. 65 Clopton St. (23225), Tel. 232-3871. Sister Argia, Supr. 60 Children.

St. Gerard Nursery School: 67 W. Clopton St. Missionary Sisters of Verona. Sister Argia, Supr. Res. 65 Clopton St. (23225), Tel. 232-3871. 50 Children.

### FALLS CHURCH

St. Joseph's Pre-Kindergarten School: 203 N. Spring St. (22046). Tel. 533-8441. 6 Missionary Servants of St. Joseph. Mother M. Ines Bueno, Supr. Children 40.

### GREETINGS AND BEST WISHES

### TO

BISHOP RUSSELL, BISHOP FLAHERTY, WORTHY SHEPHERDS, AND TO THE PRIESTS AND SISTERS, AND THE PEOPLE OF GOD IN THE DIOCESE OF RICHMOND FROM YOUR NEIGHBOR TO THE SOUTH.

# THE DIOCESE OF RALEIGH

### Schools for Exceptional Children

### ARLINGTON

St. Coletta School: For handicapped and retarded children. 1301 N. Jackson St., Tel. 525-4433. Mrs. Joseph Hagarty, Prin. Res. 3132 Key Blvd. (22201), Tel. 528-4146. 4 Lay Teachers. 1 Lay Helper. 40 Pupils.

### Homes for Dependent Children

### RICHMOND

St. Joseph's Villa: 8000 Washington Highway (23227), Tel. 266-2447. Sister Clementine Lockwood, Supr.; Sister Basilla. Prin. 21 Daughters of Charity of St. Vincent de Paul Rev. John J. McMahon, Chap., Tel. 266-2512. 11 Boys; 90 Girls. Extern Day Pupils in School: 180 Pupils. In Res. Rt. Rev. Msgr. Richard J. Burke, Supt. of Schools.

### NORFOLK

The James Barry-Robinson Home for Boys: 443 Kempsville Rd. (23502), Tel. 497-2419. 4 Religious. Revs. Philip G. Hankinson, T.O.R., Headmaster and Prior, Cosmas F. Grebis, T.O.R., Assistant Headmaster and Vicar Prior, Donald Mainardi, T.O.R., Leonard Blostic, T.O.R. Pupils 85.

St. Mary's Infant Home: 317 Chapel St., P.O. Box 2002, (23504). Tel. 622-2208. 8 Daughters of Wisdom. Mother John Mark, D.W., Administrator. Rev. James Sweeney, Director, Tel. 625-2568. 453 Children received annually. Enrollment 53.

### ROANOKE

St. Vincent's Home Inc.: N. Jefferson St. (24016). Tel. 344-4952. 4 Sisters of Charity of Nazareth, Ky. Sister Louis Ann, Supr. 28 Children.

### **CCD** Training Centers

### RICHMOND

Sacred Heart Mission Center: 6005 York Rd. (23226). Tel. 282-1416. 4 Mission Helpers of the Sacred Heart. Sister M. Maris Stella, Supr.

### ALEXANDRIA

Sacred Heart Convent: 307 S. Royal St. (22314), Tel. 549-7874. 4 Mission Helpers of the Sacred Heart. Sister Mariella, Supr.

### NORFOLK

Blessed Trinity Missionary Cenacle: 145 Dupre Ave. (23503). Tel. 583-1130. 5 Missionary Servants of the Most Blessed Trinity. Sister Mary Richard, M.S.B.T., Custodian.

### **General Hospitals**

### RICHMOND

St. Mary's Hospital of Richmond, Inc.: 5801 Bremo Rd. (23226). Tel.: 288-3011. 12 Sisters of Bon Secours. Bed Capacity 168. Sister Xavier, C.B.S., Admr. Nursing Sisters 9, others nurses 85. Rev. Joseph W. Burnore, M.S., Chap.

### NEWPORT NEWS

Mary Immaculate Hospital: Blair and Buxton Aves. (23607). Tel. 247-5201. 20 Bernardine Sisters of the Third Order of St. Francis. Bed Capacity 100. Patients treated annually: Inpatients, 4,845, Outpatients, 6,392. Sister M. Euphracia, O.S.F., Admr.; Nursing Sisters 11, other nurses 93.

### NORFOLK

De Paul Hospital: Granby St. and Kingsley Lane (23505), Tel. 625-3251. 19 Daughters of St. Vincent de Paul. Sister Juliana, Administrator. Bed capacity 300. Patients treated annually: Inpatients 13,958, Outpatients 80,146. Nursing Sisters 5, other nurses 119. A free Dispensary is connected with Hospital. Rev. John J. Henry, C.M., Chap.

Nursing Training School: Nursing Students 100.

### PORTSMOUTH

Maryview Hospital: 3636 High St. (23707), Tel. 393-4041. 21 Daughters of Wisdom. Mr. T. A. Grillo, Administrator. Bed Capacity 210. Patients treated annually: Inpatients 8,600, Outpatients 13,665. Nursing Sisters 12, other nurses 118. Mother Catherine, D.W., Superior. Rev. Edmund Kollar, Chaplain.

Nurses Training School: Nursing Students 59.

### MARTINSBURG, W. VA.

Kings Daughters Hospital: E. King St. (25401). Tel. 267-8981. 6 Sisters of the Holy Ghost. Sister M. Theresa, H.G., Admr. Bed capacity 150. Patients treated annually: Inpatients 6,497, Outpatients 13,217. Nursing Sisters 2, other nurses 25. Rev. James B. O'Hara, Chap.

Nurses Training School: Nursing Students 42.

### Home for Aged

### RICHMOND

St. Sophia's Home for the Aged: 16 N. Harvie St., Tel. 355-1308. Little Sisters of the Poor 11. Mother Marguerite, Supr., Sister Lydie, Asst. Guests 135. Attended by Benedictine Fathers.

### **Special Hospitals**

### RICHMOND

St. Gerard's Maternity Home: 2511 Wise St. (23225), Tel. 233-6061. In charge of Missionary Sisters of Verona, 3. Sister Argia, Supr. Bed capacity 14. Patients during the year 50.

Seton House: Maternity Home for Unwed Mothers. 7700 Washington Highway (23227). 4 Daughters of Charity of St. Vincent de Paul. Tel. 266-2430, 266-2439. Sister Louise, Supr. Bed capacity 16. Rev. John J. Mc-Mahon, Chap. Tel. 648-5879.

### **Psychiatric Out Patient Clinic**

Dooley Memorial Guidance Clinic: 8000 Washington Highway, Tel.: 262-1663. Under auspices of St. Joseph's Villa. Staff. 1 Psychiatrist, 1 Psychologist, 1 Psychiatric Social-Worker.

SEPTEMBER 1967

### BRISTOW

Benedictine Sisters, St. Ann's Retreat House: (22013) Tel. 368-4410. Sister Mary Ann, O.S.B., in charge.

### HAMPTON

Holy Family Retreat House: 1414 N. Mallory St. Box 3151, (23363) Tel. 723-3451. Rev. Joseph Hart, C.SS.R., Superior. Revs. Francis Kenny, C.SS.R., Edward Coonan, C.SS.R., John Schultz, C.SS.R., Lawrence Everett, C.SS.R., Holy Family Retreat, Box 3151.

### McLEAN

Dominican Retreat House: 7103 Old Dominion Drive, (22101) Tel. 356-3182. 8 Sisters of St. Dominic. Sister Joseph Marie, O.P., Supr. Closed retreats and days of recollection for women.

### Monasteries and Residences of Priests and Brothers

### RICHMOND

St. Benedict's Priory: 304 N. Sheppard St. (23221), Tel. 353-6604. Benedictine Fathers (Belmont, N. C.) Very Rev. Henry Bollmann, O.S.B., Prior Revs. Rembert Codd, O.S.B., Patrick Donahue, O.S.B., Adrian Harmening, O.S.B., Raymond J. Geyer, O.S.B., Augustine Cunningham, O.S.B., Benedict McDermott, O.S.B., Justin D. Bain, O.S.B., Oscar Burnett, O.S.B. Priests 10.

Redemptorits Mission House: 810 Louisiana St. (23231) Tel. 644-4320. Very Rev. Joseph F. Oberle, C.SS.R., Revs. Peter Washington, C.SS.R., Raymond Schantz, C.SS.R., James E. Gaffey, C.SS.R. Headquarters of the Vice-Province of Richmond which embraces the states of Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida. Very Rev. Joseph F. Oberle, C.SS.R., Vice-Provincial; Revs. Peter Washington, C.SS.R. and Philip Bardeck, C.SS.R. (Tampa, Florida), Vice-Provincial Consultors.

### ARLINGTON

"Missionhurst": Central House of the Immaculate Heart of Mary Mission Society in the United States. (Congregatio Immaculati Cordis Mariae—Home and Foreign Missions. Legal Title—American I.H.M. Province, Inc.) Address: Missionhurst, 4651 N. 25th St., P.O. Box BB (22207), Tel. 528-3800, 525-7745. Very Rev. Alphonse Rigouts, C.I.C.M., Provincial; Very Rev. Arthur Verstraete, C.I.C.M., Rector, Editor, and Director of Vocations; Revs. Paul Van Malderen, C.I.C.M., Director of Promotion; Albert Verbeke, C.I.C.M., Treasurer Paul De Wolf, C.I.C.M., Master of Novices; .Francis Martens, C.I.C.M. Procurator Arnold Vervoort, C.I.C.M., Peter Van der Paalen, C.I.C.M., Members of Promotion Staff, Revs. Anthony Margot, C.I.C.M., Joseph De Roo, C.I. C.M., Priests 8. Brothers 3. Clerical Novices 10.

### ASHLAND

**Oblate Mission House:** Revs. Joseph J. Pucci, O.M.I., Pastor; Francis Campbell, O.M.I. Res. 307 College Ave. (23005). Tel.: 798-7094.

### BERRYVILLE

The Cistercian Abbey of Our Lady of the Holy Cross: (22611) Order of Cistercians of the Strict Observance. Very Rev. M. Edward McCorkell, O.C.S.O., Superior; Very Rev. William O'Connor, O.C.S.O., Prior; Revs. Matthew Killian, O.C.S.O., Subprior and Novice Master; Francis Dougherty, O.C.S.O.; Placid Usinowicz, O.C. S.O.; George Supry, O.C.S.O.; Placid Usinowicz, O.C. S.O.; George Supry, O.C.S.O.; Paschal Balkan, O.C.S.O.; Cyril Cornish, O.C.S.O.; Joseph Annesi, O.C.S.O.; Andrew Gries, O.C.S.O.; Peter Maye, O.C.S.O.; Augustine Elliott, O.C.S.O. Choir Religious 17 of whom 15 are priests. Choir Novices 3. Professed Lay Brothers 20. Novices 1; Oblates 1. Total in Community 42.

### CLARKSVILLE

Franciscan Mission House, St. Catherine's Friary: 9th and Virginia Ave. (23927) Tel. 374-8408. Revs. Germain Badgley, O.F.M., John Carnavale, O.F.M.

### EMPORIA

Franciscan Mission House, St. Richard's Friary: 409 Southampton St. (23847), Tel. 634-3524. Revs. Berard Giblin, O.F.M., Venard Murphy, O.F.M.

### GREENWOOD

Marianist Novitiate: Rose Hill (22943), Tel.: 456-3121. Rev. Henry Hood, S.M., Novice Master, Bro. John Campbell, S.M., Assistant Novice Master, Rev. Paul Landolfi, S.M., Chaplain, Bro. Donald Williams, S.M., Business Manager. 5 Brothers; 24 Novices.

### PETERSBURG

Oblate Mission House: Revs. Gerald Flater, O.M.I., Walter Barrett, O.M.I., Res. 220 Gill St. (22803). Tel. 732-3110.

### WINCHESTER

Holy Ghost Novitiate: P.O. Box 446 (22601) Tel.: (703) 667-3320. Novitiate and Postulate of Missionary Servants of the Most Holy Trinity. Revs. Killian Mooney, M.S. SS.T., Master of Novices and local Superior; Joseph Mc-Nutt, M.S.SS.T., Assistant; Patrick Moore, M.S.SS.T.; Brother Peter Claver Lingner, M.S.SS.T. 3 Priests; 1 Professed Missionary Brother; 11 Clerical Novices; 7 Missionary Brother Novices; 3 Postulants.

Sacred Heart Novitiate, Third Order Regular of St. Francis: P.O. Box 825 (22601), Tel. Stephens City, 599, Revs. James Cleary, T.O.R., Prior, Colman McGarrill, T.O.R., Novice Master, Elmer J. Landser, T.O.R., Econome, Kenan Kelly, T.O.R. 3 Professed Lay Brothers; 24 Novices.

### **Convents and Residences for Sisters**

### RICHMOND

Monastery of the Visitation Monte Maria: 2209 E. Grace St. (232223), Tel. 648-0757. Visitation Sisters 25. Mother Mary Gertrude Parker, Supr. Rev. Francis McKenty O.S.F.S., Chap. Res. 2311 E. Grace St., Tel. 648-0831. Provincialate and Novitiate of the Missionary Sisters o Verona: 1307 Lakeside Ave. (23228). Tel. 266-2975 Sis ters 22, Novices 4, Postulants 3. Mother M. Delia, Pro vincial.

### ARLINGTON

Religious of the Sacred Heart of Mary: Vice Province of Virginia, 2807 Glebe Rd. (22207) Tel. 524-2500. (Comprising states of Virginia, Florida, Illinois and Missouri.) Central administrative office for the religious teaching in Marymount College and Junior School, Arlington; St. John's McLean; Marymount School, and St. Bridget's Richmond; St. Edward's, Bon Air. Rev. Mother M. Louise Hogan, R.S.H.M., Vice Provincial.

### BRISTOW

St. Benedict's Convent, Motherhouse and Novitiate of Bendictine Sisters in Diocese of Richmond: (22013) Tel. 368-4210. Professed Sisters 98, Novices 5. Mother M. Ernestine Johann, O.S.B., Prioress. 30 Sisters resident at Motherhouse. Rev. Boniface Bauer, O.S.B., Chap.

### CLAREMONT

Our Lady of Clarmont Convent (Claremont Manor): Box 128 (23899). 4 Felician Sisters of Virginia. Sister Mary Eustace, C.S.S.F., Supr. Tel. 2221.

### NEWPORT NEWS

Bethlehem Monastery of Poor Clare Nuns: 22 Harpersville Rd. (23601), Tel.: 596-5942. Observing the Primitive Rule of St. Clare, Constitutions of St. Colette (strictly cloistered, solemn vows), Perpetual Exposition of the Blessed Sacrament. Mother Mary Agnes, Abbess. Cloistered Sisters 11; Postulants 3; Extern Sister 1.

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CHARLOTTESVILLE

Catholic Center, University of Virginia: 331 Kent Rd. (22903). Tel.: 293-6472. The Dominican Fathers of the Province of Saint Joseph. Revs. William A. Stickle, O.P., John D. Hickey, O.P. Mass Schedule: 9:00, 10:30, 12:00, 5:15.

### LORTON

Catholic Chaplain's Office: Washington, D. C. Dept. of Corrections. Revs. D. F. Sheehy, O.P., R. E. Cahovet, O.P., J.R. Cooney, O.P. Box 25. Tel. 768-9200.

### STAFFORD

Our Lady of Aquia House: R. R. 2, Box 295, (22554) Tel. 659-4810. Kathleen Rodman, Director. Staff 3. Family Apostolate Center, Members of Madonna House Apostolate, Combermere, Ontario, Canada.

### Addresses of Chaplains to Penal, Reformatory and Corrective Institutions

Bon Air School for Girls: St. Edward's, 10531 Jason Road, Bon Air, Va. (23235), Tel.: 272-2948.

Federal Reformatory, Petersburg: 220 Gill St. (23804) 732-3100.

State Farm, Southampton: St. Jude's, Franklin, 562-4471

State Penitentiary, Richmond: St. Peter's Rectory, 808 E Grace St. (23219), 643-4315.

State Camp No. 21: St. Mary's, P. O. Box 176, Fredericks burg, Va., Tel.: 373-6491.

State Camp No. 23: St. Catherine of Sienna, Clarksville Virginia, Tel.: 374-8408.

State Camp No. 24: Holy Name of Mary, 1210 Oakwood St., Bedford, Virginia, Tel.: 586-8988.

State Camp No. 28: Ridgeway: St. Joseph, Church an Booker Sts., Martinsville, Tel.: 632-3710.

Virginia State Farm for Women, Goochland, Va.; Beau mont School for Boys, Powhatan, Va.; Virginia Stat Farm for Men, Powhatan, Va.: St. Emma's Militan Academy, Powhatan, Va., Tel.: 598-4000.

Washington, D. C. Penitentiaries, Lorton, Va.: Cathol Chaplain's Office, Tel.: 494-2101.

### Catholic Military Chaplains and Military Installations

Arlington: Arlington Barracks and Henderson Ha (22215), Rev. Lucian R. Brasley, Tel.: 694-3506.

Dam Neck (Oceana, Virginia Beach): Fleet Anti-Air Wa fare Training Center (23461). Rev. Benjamin R. Wal er, O.S.B. (Lt.)

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VIRGINIA RECORD

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### **Bishop Russell**

### (Continued from page 13)

religious liberty, i.e. he feels that no one should be coerced into accepting a given religion, or forced to worship in a manner which he does not approve.

"No state or government has the right to keep people from practicing their religion, as long as they do not hurt anyone else," he declares. Such sentiments are in harmony with the views of the Calverts of Maryland, with whom the Bishop's forebears worked in the seventeenth century.

As the speaker at the annual Roman Catholic Red Mass in Washington, D.C., on January 26, 1964, Bishop Russell expressed sentiments similar to the above. President and Mrs. Lyndon B. Johnson, Chief Justice Earl Warren and other top government officials and diplomats heard the Bishop say on that occasion:

"From the days of our founding fathers in all our legal institutions our law has been committed to fostering religion as the source and fountainhead of public morality . . .

"There is here no question of union of Church and State. Thank God, our Constitution forbids the state setting up or favoring any particular form of religion. But that separation of Church and State, which we all cherish in our country, never meant the divorce of government from religion or the separation of law from morality . . .

"But now, in our day, there has emerged a new philosophy of conduct begetting a lowering of moral standards. There is today in America a widespread belief in the nation at large that the government should be neutral concerning religion or non-religion-should be neutral and indifferent to the presence or absence of faith in the hearts of the people . . . Let us hope that the progress of this purely pragmatic and opportunistic philosophy will be checked and that there will be a renewal in the minds reflected in the conduct of our people, of an abiding appreciation of those unchanging moral values taught by all religions as the common duties of children of the same Eternal Father."

Bishop Russell is kept busy directing the affairs of his large diocese. When he was in Charleston, he relaxed in a small cottage on Sullivan's Island, a few miles offshore from the city. Here in Richmond he has a cottage at St. John Vianney in Goochland County. He exercises by swimming and by walking. He is a powerful and fast walker, and much younger men have a hard time keeping up with him. His most frequent route is from his office in the Chancery, or his residence just behind the Cathedral, down into the business district and back.

For the Bishop, another form of relaxation is painting. He inclines toward portraits, and tends to minimize his ability, but he has definite talent. He is aghast at some of the ultramodern forms of art, and is quite unable to find anything beautiful in what he terms "meaningless blobs that don't look like anything," or in burlap bags, smashed cellos or pendant metal coat hangers. He is equally aghast at the unwashed and slovenly artists who perpetrate such excrescences, and who seem to delight in living and working in dirt, surrounded by empty beer cans.

Bishop Russell is essentially a modest man who never takes himself too seriously. For example, when he returned from one of the Ecumenical sessions in Rome, he telephoned to Richmond from New York to ask that somebody meet him at the airport. There was no question that he would be met. Plans already had been completed to have some two hundred and fifty persons on hand, including cheerleaders from St. Patrick's Central High

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VIRGINIA RECORD

School, who greeted him with glad shouts, and the Cathedral Boys' Choir, who serenaded him from the edge of

the runway. Bishop Russell's modesty also is shown in his simple mode of dress and life. There is nothing ostentatious about his episcopal residence or its furnishings. His dress is equally un-pretentious, and he is sparing in his use of jewelry. In late years, indeed, the ring he has worn most of the time is the inexpensive one given by Pope Paul to him and to each of the 2,500 other Catholic prelates who attended the Ecumenical Councils.

As Bishop John Joyce Russell en-ters this month upon his tenth year as the inspiring pastor, teacher and guide for 260,000 Catholics in the Diocese of Richmond, their admiration and their affection are his in full measure. He also occupies a special place in the hearts of members of other faiths in this state and region, for few leaders of any denomination have so endeared themselves to non-Catholics.

In truth, it may be said for Bishop Russell, in the Words of Holy Scripture:

There was a man sent from God, whose name was John.



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VIRGINIA RECORD

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### The Diocese of Richmond

### (Continued from page 23)

1872, John McGill, third Bishop of Richmond died at the age of 63. Among the mourners at Bishop Mc-Gill's funeral was Bishop James Gibbons, 37-year-old vicar-apostolic of North Carolina, who was soon to become fourth Bishop of Richmond, en route to a career of renown in the Church.

James Gibbons, a native of Baltimore, was consecrated a bishop in 1868 only seven years after his ordination to the priesthood. He was, at 34, the youngest of the more than 1,000 Roman Catholic Bishops in the world.

Bishop Gibbons was installed as head of the Diocese of Richmond Oct. 20, 1872, in St. Peter's Cathedral. The installation was, said the *Richmond Daily Enquirer*, "one of the most splendid religious ceremonies ever witnessed" in the Virginia capital.

Growth of the Church in Virginia had been steady under Bishop McGill so that in 1872, there were about 17,000 Catholics in the diocese. There were also 15 churches, an equal number of mission chapels, five schools for girls and eight schools for boys, one hospital, and two orphan homes.

In the fall of 1872, Bishop Gibbons received John Bannister Tabb into the Church. Tabb, who was 27, went on to study for the priesthood. As priest, teacher and writer Tabb distinguished himself in Richmond.

A \$20,000 endowment from William Shakespeare Caldwell of New York enabled the Little Sisters of the Poor to come to Richmond in October, 1874. They opened a home for the aged at Brooke Avenue. Today, the Sisters care for over 135 guests at St. Sophia's Home for the Aged on North Harvie Street.

During extensive travels around Virginia, as well as North Carolina which he still supervised as Vicar-Apostolic, Bishop Gibbons gained knowledge that he put to good use in his famous book, "Faith of Our Fathers." Written during Bishop Gibbons' years in Richmond, this book quickly became a favorite with Americans of other religipus persuasion whose interest had been aroused in doctrines of the Catholic Church. Father John Bannister Tabb, hen a teacher at St. Peter's School, Richmond, helped Bishop Gibbons with the book, which went through nore than 80 printings.

After five years in Richmond, Bishp Gibbons was named coadjutor with rights of succession to the Archbishop of Baltimore, James Seton Bayley. As Archbishop of the nation's premier diocese, Gibbons came to exert an international influence in the Church, especially after he was raised to the rank of Cardinal.

In one of his last public appearances as Bishop of Richmond, Gibbons told delegates to the Irish Catholic Benevolent Union on Sept. 19, 1877, that his nearly 10 years in North Carolina and Virginia had taught him that religious animosity was not nearly so bad as it was sometimes painted. In fact, he saw Richmond as far more mellow toward Catholics than had Father Timothy O'Brien in 1834.

Said Bishop Gibbons: "I can say to you with confidence that you will here seek in vain for social ostracism or religious animosity. Prejudices indeed there may be and are among us, but they are relegated to the private family and to the churches. You will find in the public walks of life, a broad religious toleration and social fraternal spirit. And the friendly smile you will see before you on Richmond's face will reflect the warm and generous feelings of Richmond . . . "

John Joseph Keane became Richmond's fifth bishop, but there was a

delay of about four months in his consecration because of a postal mixup. The Roman documents appointing Father Keane, then pastor of St. Patrick's Church, Washington to the Richmond post, were sent to Archbishop James Gibbons of Baltimore. But they were addressed simply to "Giacomo Gibbons" and the Baltimore post office failed to recognize Giacomo as the archbishop. The material was sent to the dead letter office in New York where it was finally retrieved in time to permit the new bishop to be consecrated Aug. 25, 1878. His was the first consecration of a Roman Catholic Bishop in the city of Richmond.

Bishop Keane, a native of County Donegal, Ireland, was 38-years-old when he came to head the Richmond diocese. Like his predecessor, Bishop Gibbons, Keane was destined to play a significant role in the development of the American Church.

As Bishop of Richmond, Bishop Keane spent a great deal of time traveling throughout Virginia dissipating prejudice against Catholics by speaking in Protestant Churches and county courthouses. He was strong for temperance and was responsible for extracting a pledge from Catholic liquor dealers of Richmond that they would





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Bishop Keane was particularly concerned for the spiritual and material welfare of Negroes. It was he who brought the Fathers of the Society of St. Joseph (Josephites) to the diocese to work among Negroes.

In 1885, Bishop Keane was named by the American hierarchy to serve on a committee establishing the Catholic University of America at Washington. First he raised money, overcoming prejudice in New York against the location of the university "in the South" (i.e. Washington). Next he traveled to Rome to persuade Pope Leo XIII to permit establishment of the university.

By 1888, he was almost solely responsible for the university and petitioned Rome for release from the diocese. Bishop Keane went on to become first rector of The Catholic University of America and subsequently became Archbishop of Dubuque, Iowa.

Bishop Keane's successor in Richmond was a priest of the diocese, Augustine Van de Vyver. A native of Belgium, Father Van de Vyver entered the American college at Louvain in his homeland in 1867 to become a priest in the American missions.

At the time of his appointment as

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### VIRGINIA RECORD

bishop, Father Van de Vyver had been in the Richmond diocese 19 years as assistant pastor, a pastor and vicar general. During his 22 years as bishop, 12 parishes were founded in the diocese, 32 churches were built, two orphan asylums and a home for dependent infants were established.

It was also during Bishop Van de Vyver's administration that the present Cathedral church of the diocese, dedicated to the Sacred Heart, was built on a triangular block facing Richmond's Monroe Park, in what was then the city's west end but is now the "inner-city."

Sacred Heart Cathedral came into being because of the generosity of Mr. and Mrs. Thomas Fortune Ryan of New York, benefactors of many Catholic churches in the South. Between them they donated nearly a half-million dollars for the construction and furnishing of the Richmond cathedral. Joseph H. McGuire, a New York architect, drew the plans for the church and the cornerstone was laid June 4, 1903. On Thanksgiving Day, Nov. 29, 1906, the Cathedral was dedicated.

The Cathedral is in Italian Renaissance style. Its basement is of Virginia granite and the superstructure is of Indiana limestone with a copper roof. Constructed in the form of a Latin cross, the Cathedral is 204 feet long and 114 feet wide at its widest point.

It was completely redecorated for its 50th anniversary in 1956. New stained glass windows by F. Chigot of Limoges, France, were installed. The eight largest windows, four on each side of the building, depict scenes from the life of Christ.

Attached to the Cathedral by means of ambulatories are, on the Floyd Avenue side, the residence of the bishop, and, on the Park Avenue side, the residence of the Cathedral rector (now Auxiliary Bishop J. Louis Flaherty) and other priests of the Cathedral parish.

On Bishop Van de Vyver's death Oct. 16, 1911, Auxiliary Bishop Deni J. O'Connell of San Francisco, a form er priest of the Diocese of Richmond protege of James Cardinal Gibbons o Baltimore, former rector of the Nortl American College in Rome, and fo 18 years agent in Rome for the Ameri can hierarchy, was appointed.

Bishop O'Connell, a native of Ire land, immigrated with his parents t Charleston, S. C. Following his or dination in 1877, he came to the Dic cese of Richmond and served as as sistant pastor at St. Peter's, Richmond He served in the Richmond Dioce five years under Bishop Keane before returning to Rome for 18 years.

Strongly allied with the liberal wing of the American church, O'Connell became the target of conservatives who held extremely different views on issues related to the developing Church in the United States. It was largely as a result of this criticism that he was forced to resign as rector of the North American College in Rome in 1895. In 1903, through the influence of friends, he was appointed rector of the Catholic University of America and he was fairly successful in upgrading the institution.

Bishop O'Connell became Richmond's seventh bishop on Jan. 12, 1912. He served for 14 years, resigning because of illness on Jan. 15, 1926. He died Jan. 1, 1927

Bishop Andrew J Brennan, Auxiliary Bishop of Scranton, Pa., became Bishop of Richmond May 28, 1926. A native of Towanda, Pa., Bishop Brennan was ordained a priest Dec. 17, 1904, and was consecrated bishop in 1923.

Although his active administration in Richmond was cut short by illness, Bishop Brennan embarked on a fiveyear building program of \$1.5 million in 1930. The fruits of this program included construction of five new parishes, two new churches and several schools. During this time St. Joseph's Villa for dependent children was built on the outskirts of Richmond with funds from the will of Maj. James H. Dooley.

On Feb. 26, 1934, Bishop Brennan was stricken with a stroke that left him an invalid for 22 years, until his death on May 23, 1956, in Norfolk's de Paul Hospital.

On Aug. 2, 1935, Monsignor Peter L. Ireton of Baltimore was consecrated coadjutor bishop and apostolic administrator of the Diocese of Richmond. Although the administration of the diocese was in his hands for 22 years, Bishop Ireton did not become Richmond's ninth bishop until 1945 when Bishop Brennan formally resigned.

Those 22 years were a time of rapid growth for the Diocese of Richmond. In 1935, the number of Catholics in the diocese was 37,666. In 1958, the population was 147,856. Enrollment n Catholic schools soared from 7,297 in 1935, to 27,294 in 1958. During the period, 42 new parishes were estabished and 24 new schools were built. Fo aid in the work among the people of the diocese, 11 men's religious congregations and 18 orders of religious women were brought into the diocese. During this period, Bishop Ireton

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founded the Richmond Diocesan Missionary Fathers, the trailer chapel priests. During the summer, these priests, with two trailer chapels, drove to remote areas of the diocese to conduct nightly religious programs and, on Sundays, to offer Mass. A number of communities which were once stops for the trailer chapels have churches of their own now that the mobile missioners have been disbanded.

Bishop Ireton also established the Richmond Diocesan Council of Catholic Women, a federation of local parish organizations which functions to help women of the diocese carry out the tasks in the world assigned by the Gospel.

Bishop Ireton opened St. Gerard Maternity Home in Richmond and, to staff it, brought in the Missionary Sisters of Verona from Italy. This order of nuns, with a provincial headquarters in Richmond, also staffs a kindergarten.

In Norfolk, Bishop Ireton founded St. Mary's Infant Home, operated by the Daughters of Wisdom. The home cares for dependent, neglected and abandoned infants, irrespective of creed or color. It is one of four institutions for dependent children in the diocese. The others are St. Joseph's Villa, Richmond, St. Vincent's Home, Roanoke and Barry-Robinson Home, Norfolk.

In 1950, the Religious of the Sacred Heart of Mary, popularly known as the Marymount Sisters, opened Marymount College in Arlington, a twoyear college for women. It is the only institution of higher education affiliated with the Catholic Church in Virginia.

On Sunday, April 27, 1958, at the age of 75, Bishop Ireton died after an administration of 22 years and six months, the longest, (a half-year longer than that of Bishop McGill) in the history of the diocese.

The eulogy at Bishop Ireton's funeral was preached by Bishop John Joyce Russell of Charleston, S.C., who at the time, could have had no way of knowing that in a few months he would return to the Cathedral of the Sacred Heart to be installed as the 10th Bishop of Richmond.

If the growth of the diocece had been rapid during the first half of the century, it was becoming explosive a the time Bishop Russell's administra tion began. The pressure of a Catho lic population that, in 1959, had climbed to about 211,000 forced con tinued construction of new facilitie throughout the diocese.

VIRGINIA RECORD

The growth has required the establishment of a score of new parishes in the diocese since 1958. More than a score of schools have been constructed, nearly 50 projects have been undertaken to construct or enlarge rectories, convents for Sisters, classroom and religious education facilities and halls and auditoriums.

In order to provide for the education of priests for the people of the diocese, Bishop Russell established St. John Vianney Seminary in Goochland County with funds contributed by the people. St. John Vianney offers a four-year high school program in preparation for college and primarily for students who intend to enter the priesthood. Of the 96 members of its first four graduating classes, 94 have been accepted into college and more than 40 are continuing their studies for the priesthood.

For years there had been discussion about the establishment of a hospital operated by Catholic nursing Sisters in Richmond. Finally in 1966 the dream became reality with the dedication of St. Mary's Hospital, a 130-bed general hospital staffed by the Sisters of Bon Secours. St. Mary's was made possible largely because of the bequests of Mrs. Florence Lawler and contributions of Catholics of the Richmond area.

St. Mary's became the fifth hospital in the diocese operated by the Church, joining St. Vincent de Paul, Norfolk, and the three opened during Bishop Ireton's administration—Mary Immacilate, Newport News, Maryview, Portsmouth, and King's Daughters, Martinsburg, W. Va.

By no means has the recent developnent of the diocese been strictly a natter of bricks and mortar. When a house-to-house census in 1959 dislosed that fewer than 10,000 Catholic hildren who attended public schools vere receiving religious education, Bishop Russell beefed up the catecheical program by opening a diocesan office of the Confraternity of Christian Doctrine (CCD). Today nearly 35,000 Latholic public school students are reeiving religious education primarily rom lay teachers in their parishes on aturday, Sunday or in the evening. Approximately 37,000 students are

Approximately 37,000 students are nrolled in 89 elementary and high shools operated by the diocese, local arishes or religious orders.

Much of the Church's work of carg for families and individuals in ecd, especially dependent children, is pordinated in the diocese by Catholic harities, which was established in ichmond in 1922 and now extends rvice to much of Virginia with offices in Richmond, Norfolk, Portsmouth, Newport News, Arlington, Alexandria, Fairfax and Roanoke.

Soon after his arrival in Richmond, Bishop Russell established the Diocesan Council of Catholic Men, a counterpart of the Council of Catholic Women, to help coordinate the work of the lay apostolate in the diocese.

The phrase "lay apostolate" was soon to take on added meaning because of an event that was to trigger remarkable changes in the Roman Catholic Church throughout the world —the Second Vatican Council. With his brother bishops throughout the world, Bishop Russell participated in the work of the four sessions of the Council, from 1962-65, helping to shape legislation that would help the Church carry out in this age the work entrusted to it by Christ.

The decrees of Vatican II have had a great impact on the Diocese of Richmond and the diocese has been steadily putting into practice the reforms the Council ordered.

In 1962, for instance, the diocese established a Commission on Christian Unity which advises Bishop Russell on matters relating to the practice of ecumenism. This commission is composed

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not only of priests, Sisters and lay people but it recently added members of other faiths as consultors. In 1965, the Diocese of Richmond became the first diocese in the United States to publish comprehensive guidelines relating to the practice of ecumenism.

A similar commission, also composed of clergy, Sisters and lay people, has helped guide the introduction of changes in the liturgy—the public worship of the Church—in the diocese.

Throughout the diocese, Mass is offered facing the people and nearly all of its prayers and Scripture readings are in English instead of Latin. The congregation now participates actively in praying and singing much of the Mass, a direct result of the Vatican Council's instruction that the people should no longer be as silent spectators at worship.

Under the direction of Bishop Russell, the diocese is also moving to carry out the instructions of the Council regarding greater lay participation in other areas of the life of the Church.

For instance, a 22-member Diocesan Pastoral Council composed of six priests, six Sisters and 10 elected and appointed lay men and women, was established early this year to meet periodically with the Bishop and advise him on matters relating to the spiritual and material well-being of the diocese. Richmond was one of the first dioceses in the nation to set up such a body.

Local parishes have similar advisory boards and the priests of the diocese are soon to elect members of a Council of Priests to represent the needs and views of the clergy to the bishop.

The full effects of the Vatican Council will probably not become apparent for some years to come. But already the Council has brought about as much change of significance in the Diocese of Richmond in the last two years as in the previous 145 in its history.



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### There Was Adventure In the Air

(Continued from page 5)

clusion of work as an element in their lives. This impresses me because I have observed in so many gifted college students an indifference, amounting in some cases to revulsion, to entering into the competitive materialistic standards on which the adult world of work is based. What most impressed my daughter about my twenty-year-old summer was the casual acceptance of work as a means of earning for myself the kind of world I wanted, and, with this acceptance, finding daily rewards and pleasures through the full encounter with the environment as I found it.

I worked the two jobs in that summer in order to save money for the coming year of college—for clothes, extra curricular books, shows and amusements. I could have lived at home in Richmond and saved nearly as much on one job, but I was in love with the New York of that day (also lost with that era) and I had the valid excuse of a professor who would guide my reading.

The day-job was stand-up clerical work in a paper bag factory in the grim, cheerless region of graceless old buildings south of Canal Street. I was the one clerk who covered the four grimy floors of the factory and, after each trip, I sat down to compute the figures gathered from the various operations. That sitting-down work was done in a large, bright top-floor office occupied — in addition to my desk-by a Dickensian bookkeeper, a cheerfully competent (non-flapper) young woman, and the director, a personable man in his early thirties, a Yale graduate and New York Clubman. The director was the nephew of the owner, a glum-faced autocratic older gentleman of the sort who used to scowl out of the Fifth Avenue windows of the Union Club. He had the one private office, which he entered late and left early without speaking to anybody but his nephew. The nephew and I used to have lunch together-actually a midday dinner for me-at a crowded restaurant, where I met many younger executives in the manufacturing neighborhood. It would have been an agreeable introduction into the executive world, but my only interest was in saving every penny of the \$35 I was weekly awarded for working from eight-thirty to fivethirty, and to one on Saturdays.

With two students, who were also working two jobs, I had the summer Formal Wear to Rent and Accessories

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to tell the Virginia Story

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rental of an absolutely magnificent apartment, recently made at the conversion of one of the townhouses on 58th Street, just back of the Plaza Hotel. Since we were always tired and slept to the last minute, each morning we tore out of the mansion so recently used by New York grandees and almost ran to one of the fly-specked "one-armed" cafeterias on Sixth Avenue. Then on a fifteen-min-ute ride on the "El," I read in one of the books on the professor's summer

guide list. At five-thirty, riding up to 42nd Street on the "El," I got in fifteen minutes more of reading. At six I was behind the counter, which sold cigars, cigarettes, some candy andfor some reason-razor blades.

This began a second day, more like a second life in the day. Times Square was then the heart of the old Broadway, where more than sixty theatres operated, and fine restaurants and nightclubs (like the Palais Royal where Paul Whiteman played) flourished,



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**ROANOKE, VIRGINIA** 

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and Jack's famous restaurant (dying from Prohibition) was still hanging on up the street from our store on Sixth Avenue. In this neighborhood, our customers were mostly theatrical people, and we learned how to look surreptitiously at famous stars without gaping.

The six of us on the night-shift formed an odd sort of confraternity. The night manager and head druggist had worked his way through college, at Missouri, and he was very sympathetic to all of us on night jobs. He encouraged us to develop an arrangement by which each of us could get whatever he needed (or wanted, within reason) from the other counters.

The young man at the cosmetics counter was a law student at Fordham and the young man at the drug counter was a pharmaceutical student at Columbia: he sold all medicines not requiring prescriptions, which went to the amiable night-manager. One of the two young men on the soda-fountain was a dancer in vaudeville, whose partner's leg was broken and he was working nights (practicing his act in the daytime) until she was well again. The other man on the soda counter was a saturnine customer of a type then familiar in New York: he wandered about the big cities of the country, working at whatever came to hand, and during the days he painted ceaselessly with no talent whatsoever, but he was a great man in talking art theories.

As soon as the six o'clock rush was over, I went to the soda counter for a free supper of two soggy sandwiches



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and a double chocolate malted. From cosmetics, going a little at a time, I accumulated enough shaving soap, after-shave lotion, tooth paste, tooth brushes, hair shampoo and such, to last me the whole last year in college along with a fine hairbrush and a fat shaving brush. From my own counter, I accumulated razor blades, and I don't believe I ever felt as rich—not even in Hollywood—as at the beginning of that fall term, when I beheld that store of toilet articles in a closet. From my counter, I parceled out cigarettes and sometimes cigars to my fellow-workers.

Along with this happy arrangement, we were also something like a club. During the quiet hours, we were permitted to have friends drop in, and discussions would flow from counter. to counter, sometimes with a dozen or so people engaged in debate over the whole store. In those days, philosophical searchings rather than politics dominated the minds of the young, and I remember some discussions which grew so lively and (it seemed to us) profound that customers would join in. Each of us made acquaintances of several customers, though never the same: each of us, who had nothing in common outside the store, made personal acquaintances according to our types, personalities and interests. I was fortunate in my customer-acquaintances in getting to some very good parties on Saturday nights.

Saturday nights were always partynights, and Saturday afternoons we went to matinees. On Sunday mornings we could sleep a little later,



though not much, as we liked the luxurious feeling of a leisurely reading of the *Times* and the *Tribune*, before I was off to be at Liggetts from noon to midnight. They were the slow days, and at the store we worked it out so that each had a two-hour break for supper. I took my break early, while the light was still good, and read in Bryant Park, back of the N.Y. Public Library. With that comparatively long stretch of reading, I finished about one book a week on my guide list. I

checked with the professor on Saturdays, between leaving the paper bag factory at one and going to a twothirty matinee, and once he flattered me enormously by taking me to lunch in a midtown speakeasy.

The peak of each day, Monday through Friday, was the point that most impressed my daughter, and prompted her saying, "Nobody lives like that any more."

In those days there were privately owned and driven limousines-for-hire



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in midtown New York, and the ownerdrivers operated as taxis if they had no other business. An Irishman named Danny used to call it a night around midnight, and every night except the weekend he would pull up outside the store a little while before twelve and wait for me. At midnight, like a reverse Cinderella, I would emerge from behind the cigar counter and, puffing a fat Corona, sink back in the cushions of the black limousine.

I was in some sort of training at the time, and my only smokes of the day were a cigar after the midday dinner and the Corona, as I lolled in the limousine for the sixteen short blocks to the 58th Street apartment. The fare was fifty cents and I had won the loyalty of Danny by giving him, in advance, each night a tip of a Corona —courtesy of Liggett's.

The extravagance of the limousine after putting in a fifteen-hour day, the lordliness of the Corona and the ridiculousness of Danny and the twentyyear-old cigar counter clerk puffing luxuriously together as we glided through the night-street, all combined to top off my day with a satisfying gesture that, removing any sense of drudgery from the long pull, acted as



### NEWPORT NEWS, VIRGINIA

a rich, dramatic finale. In that summer, I was planning to write plays, and—in contrast to the frantic morning exit from the old mansion—I was aware of the "theatre" in strolling from the limousine to the stone steps, through the great hall, and on up the carpeted staircase to our apartment.

While my two companions and I undressed for bed, we shared a total sense of well-being, of fulfillment, as we talked of our dreams and of our ideas of values in the hard, competitive society, which we were already in, even as students. But I remember that we never thought of ourselves in any special category of "students." We were in the thick of life, in the heart of the most savage city-jungle in the world, and-what seems to characterize most that lost era-all we talked about was how we were going to carve out an individual life according to our own desires. It is with no "pathos of distance" that I recall that summer of two jobs, seven days a week work, as truly "the good old days." There was adventure in the air.

Clifford Dourday

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