

WILL EITHER OF THESE BECOME CARDINALS?

Six Archbishops of the Roman Catholic Church Who Have Been Seriously Mentioned as Possible Candidates



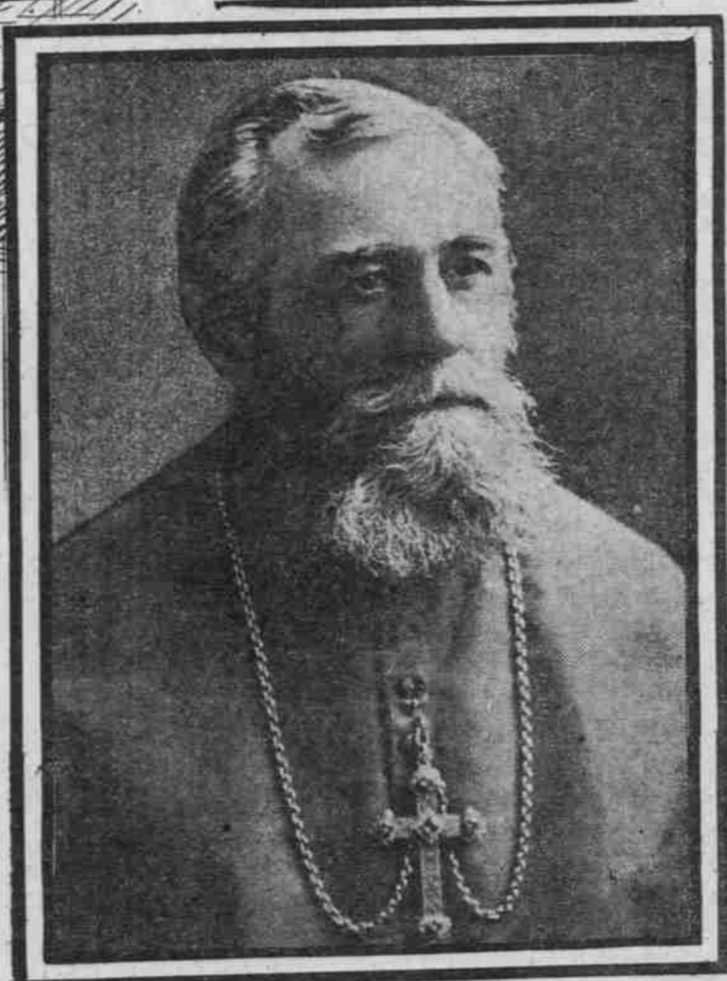
ARCHBISHOP RYAN OF PHILADELPHIA



ARCHBISHOP QUIGLEY OF CHICAGO



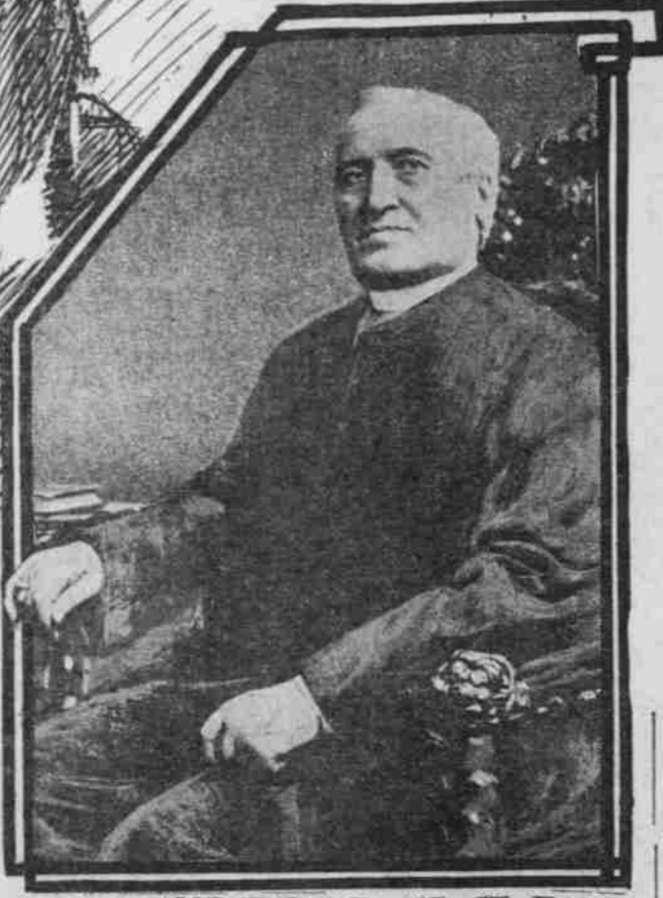
ARCHBISHOP FARLEY OF NEW YORK



ARCHBISHOP SEBASTIAN MESSMER OF MILWAUKEE



ARCHBISHOP O'CONNELL OF BOSTON



ARCHBISHOP IRELAND OF ST. PAUL

BY JOHN S. HARWOOD

OF THE 12 archbishops of the Roman Catholic Church in this country, six have seriously been mentioned from time to time as possible recipients of the red hat—Ireland of St. Paul, Ryan of Philadelphia, Farley of New York, Messmer of Milwaukee, Quigley of Chicago, and O'Connell of Boston. It is probable that one or two, or even three, of these prelates of the Church will be made Cardinals at no great distant date. It is, however, beyond the bounds of possibility that all of them will ever have the distinction of wearing the red hat. Who, then, will be the lucky archbishop or archbishops? This is a question that interests deeply not only the Catholic portion of the country, but the Protestant population as well.

Of these six archbishops who have been put forward by their ardent adherents as worthy of cardinalate honors, William Henry O'Connell, archbishop of Boston, is the youngest, both in point of years and in service as archbishop. He did not receive his present office until late last year, and now within a few days of his forty-sixth birthday, he is 23 years younger than the dean of the cardinal candidates, Archbishop Patrick John Ryan, of Philadelphia, who is approaching his seventy-seventh milestone. He is 12 years the junior of the next youngest of the six candidates, Archbishop Sebastian Messmer, of Milwaukee, and when he was appointed bishop of Portland in 1904, his great youth for so responsible a post led many a good Down East Catholic to exclaim, "Think of a bishop without a gray hair on his head!" He is, in fact, the American Church's youngest archbishop. The history of the Church in this country can show very few young men so signally honored by it as Archbishop O'Connell already has been honored.

The archbishop, when all is said, really owes his ecclesiastical success to the fact that, at what proved to be the crucial point in his life, he was not afraid to present to Cardinal Gibbons his own claims for appointment to the rectorship of the American College in Rome. O'Connell, at the time, was simply a curate in

a slums parish in Boston; with no hope of great advancement, he had been filling this post since his return from the American College, where he received the major portion of his priestly education. He believed that he could fill acceptably the office of rector, lately made vacant by death, and, getting leave of absence from St. Joseph's Church, he hurried to Baltimore, where Cardinal Gibbons, Archbishop Ryan, of Philadelphia, and Archbishop Williams, of Boston, were in consultation over the selection of a new rector. Seeking out the Cardinal, the young curate frankly put his case, telling his auditor why he believed he should be the man named to head the college.

The Cardinal, naturally, was considerably surprised to have O'Connell personally plead his own appointment, the more so as his name had not been mentioned in the conference by the Boston archbishop, one of the curate's earliest and firmest church friends. But after his surprise had somewhat abated, the Cardinal began to see something in the real worth of the earnest, enthusiastic and hitherto to him unknown curate, and before long he was engaged in a lengthy examination of his visitor's qualifications for the post. When the Cardinal and the two archbishops met again, the former expressed it as his belief that the right man for the rectorship lived in Boston, and when he was asked to enlighten his hearers, he gave the name of William Henry O'Connell, to the mingled delight and surprise of the Boston prelate. Some time later Father O'Connell found himself in Rome as rector of his alma mater. When in Rome as a student his piety and intellectuality had attracted the attention of and caused him to be befriended on more than one occasion by one of his teachers, Cardinal Satoli. When he

returned to the Eternal City as rector, his old teacher, who was close to Pope Leo, brought his old pupil to the Pope's attention, and in 1897, two years after he had become rector, the Yankee-born rector was a private chamberlain to the Pope, with the rank of monsignor. His great success as rector of the American College had much to do with bringing about this promotion, for during the four years that he was at the head of the college Father O'Connell instituted numerous improvements, one being the acquisition of a spacious summer residence for the students, an ideal spot twelve miles out of Rome, where the heat of the city did not reach and interfere with the college work.

Mgr. O'Connell's appointment to the bishopric of Portland, in 1901, was as great a surprise to his friends as had been his selection as rector of the American College. Indeed, the list of available candidates for the bishopric as sent to the Pope did not contain the name of Mgr. O'Connell, but the Pope, recalling his private chamberlain's success at the college, conferred the honor on him, thereby agreeing to surprise Mgr. O'Connell himself. Three years later, when a list of names was sent to Pope Pius to guide him in choosing a coadjutor archbishop of Boston, Bishop O'Connell's name was not on this list. Nevertheless, he was made coadjutor in January of last year, and in September of the same year, following the death of Archbishop Williams, he became the head of the archdiocese.

Just as his work in the American College made him a firm friend in Pope Leo, so Bishop O'Connell's successful mission to Japan, on behalf of the church, following the war with Russia, made him an equally firm friend in Pope Pius. The war over, Pope Pius decided to send an

envoy to the Mikado that the status of the church in Japan might be clearly established. As Bishop of Portland, O'Connell had made several visits to Rome, and in this way came to the notice of Pope Pius. His holiness thereby conceived a strong liking for the comparatively youthful bishop, and when the latter's friends urged that he be named as the Japanese envoy the Pope readily consented, and was highly delighted later that he had done so when he learned that the bishop had obtained from the government more favors than the church had asked or hoped for. What particularly delighted the Mikado and his Embassy with the envoy was his ability to converse fluently with them in their own language. Bishop O'Connell's reward for his excellent work in Japan was his appointment as coadjutor archbishop of Boston, with right of succession on the death of the archbishop.

Like most of the other archbishops of his church in this country, Archbishop O'Connell takes a strong and active interest in all civic and social movements looking toward the betterment of the average American. As a worker in this field he has become a close friend of such influential New England leaders as President Eliot, of Harvard, and Governor Duffell, of Massachusetts. From the days when he was a slums curate he has had a large Protestant following because of his broad humanity. His congregations, and his comparative youth, making him available for many years to come, no one should be surprised to hear some time of his receipt of the red hat.

Ireland a Brave Civil War Chaplain.

Taking the country by and large, the best known of the six candidates for the red hat is doubtless Archbishop John Ireland, of St. Paul. For 20 years or more the general public has been accustomed to seeing the Archbishop's views on ecclesiastical and various important profane questions given publicly in the newspapers and periodicals; and whenever he expresses his

views on any subject he receives close attention. The long and the short of the matter is this, that Archbishop Ireland is one of the country's present intellectual leaders, and is universally recognized as such. And to say that the Northwest is proud of him, both on its Catholic and its Protestant sides, is to put it mildly.

One of the National social movements in which the archbishop has long been a leader is that against intemperance. In fact, he it was who founded the first Catholic total abstinence society. This occurred back in 1869, when he was rector of the St. Paul cathedral, and since then he has been active in his warfare against intemperance. As rector he refused to confess saloonkeepers, and not so very long after he took this decided stand he could truly boast that the name of a Catholic could not be found flaunting itself on the front of a grinnin' saloon in St. Paul. He has tried to help the Irish by establishing settlements for them in the West, and his plea for ever better education of the masses is well known. Unlike some of his distinguished colleagues, he believes implicitly in public school education. "The free school of America," withered by the hand raised in sign of its destruction," he exclaimed dramatically a few years ago before an audience of some 2000 teachers. But while he believes in this system of education, he hopes that some day every pupil in the public schools of the land will be able to receive the religious instruction to which he is entitled by creed or race.

Of the six men from whom the next American cardinal, or cardinals, will be picked in all probability, Archbishop Ireland is the only one who has received his baptism of fire. Shortly after he was ordained in 1851, and before he had time to take up his work as priest, he went to the front as chaplain of the Fifth Minnesota Infantry, and served with that regiment until he was honorably discharged on account of illness.

Popular from the first with the boys of the regiment, he won their undying affection at the Battle of Corinth, which occurred on October 2, 1862. While the

fury of the battle was at its climax the regiment in consternation discovered itself rapidly running out of ammunition, with no fresh supply in sight. Chaplain Ireland, grasping the grave situation, lost no time in volunteering and going after fresh food for the guns, and just when his boys were slacking their fire because of few or no more bullets, the chaplain appeared on the firing line loaded down with boxes of cartridges, and all the rest of the day, while missiles of death whistled and shrieked all about him, he went up and down the firing line, handing out ammunition to his boys and cheering them on to renewed effort. It was this cool work on the part of this man of God that really saved the day for the regiment, and, in all probability, for the Union side, for he kept the Union line at a critical stage of the battle, from developing a noticeable weakness that probably would have been taken advantage of by the Confederates.

When at last the battle was over and night had come, the regiment suddenly missed its chaplain, now its hero. Almost frantic in their grief, small parties of soldiers set out to find him, all hoping against hope that he would not be found among the dead or wounded, for all knew how he had walked with death the day through. At last, to the great relief of all concerned, he was found uninjured in a little hospital camp that he had improvised on the battlefield and where he was giving first aid to the wounded and comforting the dying. After that Chaplain Ireland was the idol of the Fifth Minnesota; and the survivors of that regiment never tire of singing the praises of their old chaplain, who proved, when the right time came, that he was as brave a fighter as any of them.

Archbishop Ireland was 70 last September, and so is the second oldest of the six archbishops. He was 11 years old when his father, a carpenter, brought him to this country from Ireland; and three years later he went to live in St. Paul, then nothing more than a frontier trading post. In St. Paul he has lived since. He grew up with the town, and in many ways has contributed appreciably to its wonderful development since the Civil War.

Archbishop Bryan a Great Orator.

Reckoned as one of the Church's greatest living orators, Archbishop Ryan made his first oratorical hit when he spoke before the Irish patriot, Daniel O'Connell, when the latter was held in Dublin jail by the English government.

The future archbishop was then in his early teens, and his declamatory ability so impressed the great Irishman that he called the red head of the youthful speaker and advised him to cultivate his talent for speech, adding that by it he would become famous some day. Years after, his fame as a preacher in St. Louis reaching to Rome, he was invited by Pope Pius IX to deliver Lenten lectures in English in Rome. That was in 1868. Four years later he was coadjutor bishop of St. Louis; eleven years later he was archbishop of St. Louis, and the next year he was transferred to the see of Philadelphia, where he has been active ever since.

During the quarter of a century that he has been in Philadelphia he has broken down that city's former prejudices against the Catholic Church, and has made the archdiocese of that name one of the strongest in this country. Scores of churches, educational institutions and various asylums have been built under the spur of the archbishop's insistence. He planned and erected just outside of Philadelphia the second largest Augustinian monastery in the world, and with the gift of \$250,000 presented to him on the occasion of his golden jubilee he founded an orphanage. Because of his liberal mindedness, not a little of the money he has needed to make successful his various church enterprises he has obtained from his Protestant friends, who are numerous and include the most of the prudent Protestants of the Quaker City and vicinity. Since Archbishop Ryan was transferred to Philadelphia the Catholic families in that archdiocese have more than doubled in number, and no parish of the archdiocese is now without its parochial school.

Archbishop Ryan's wide influence beyond ecclesiastical spheres, was well shown when his intervention brought to an end the great streetcar strike that kept Philadelphia in a turmoil for some days in 1898. While the strike was in progress, his intervention was under great difficulties and disorder and riot held sway in the business center. Several prominent men tried to bring about a reconciliation of employers and employees, but without success. Then Archbishop Ryan was asked to take a hand. He consented and straightaway hunted out the labor leaders, got them in good humor by cracking several sly jokes, and then talked them into promising to arbitrate the strike. The next day there was peace in the city.

The archbishop is generally to be found among the leaders of any movement

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