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Memorial
of the **M**onument

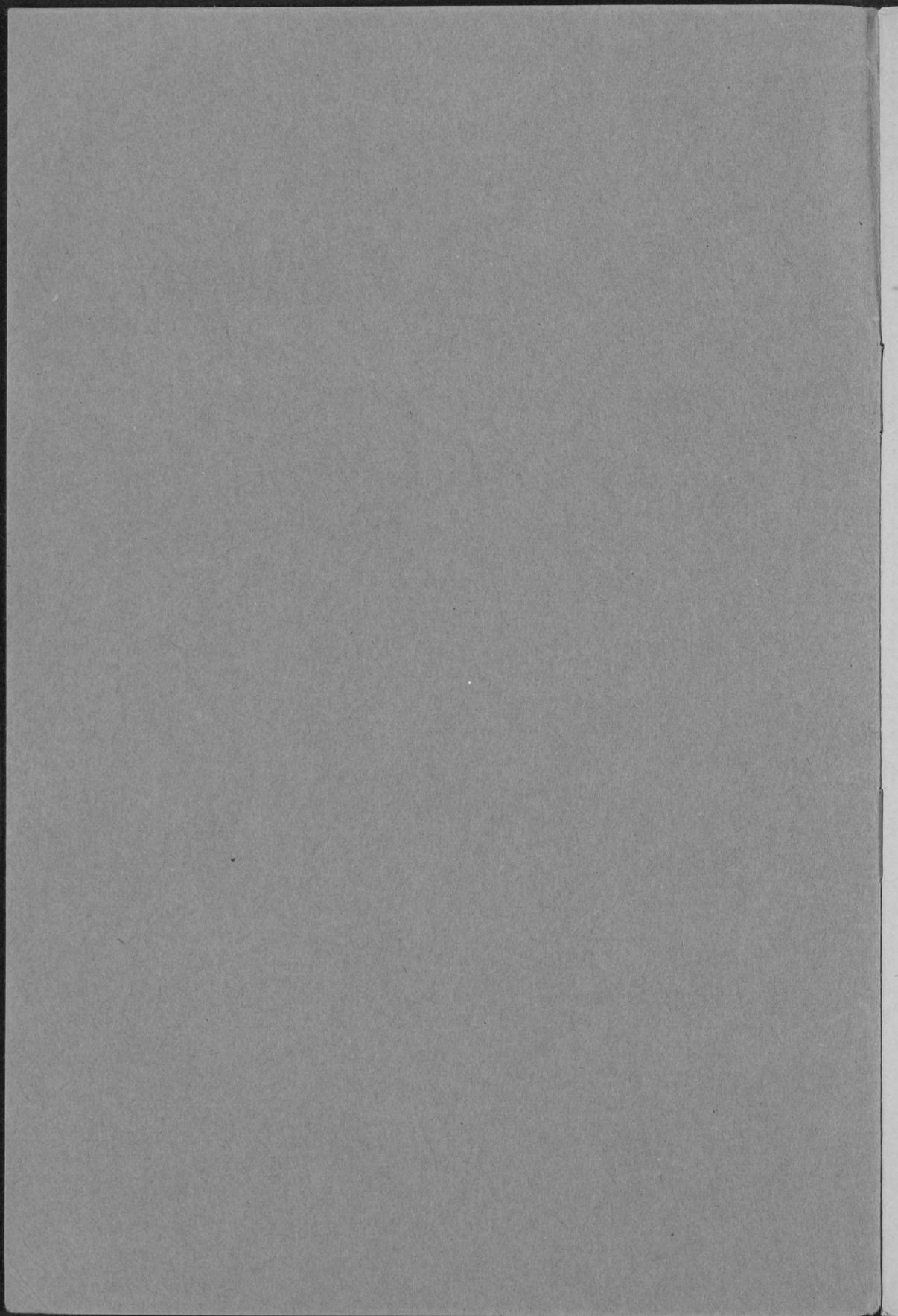
Erected on the
Battlefield of **G**ettysburg

to

Very **R**ev. **W**illiam **C**orby, **C. S. C.**

==

Issued by the
Catholic Alumni Sodality of Philadelphia
December, 1911



The Corby Monument Committee
OF THE
Catholic Alumni Sodality of Philadelphia.

*GENERAL ST. CLAIR A. MULHOLLAND, Chairman;

HENRY A. N. DAILY, Secretary;

EDWARD J. DOONER, Treasurer;

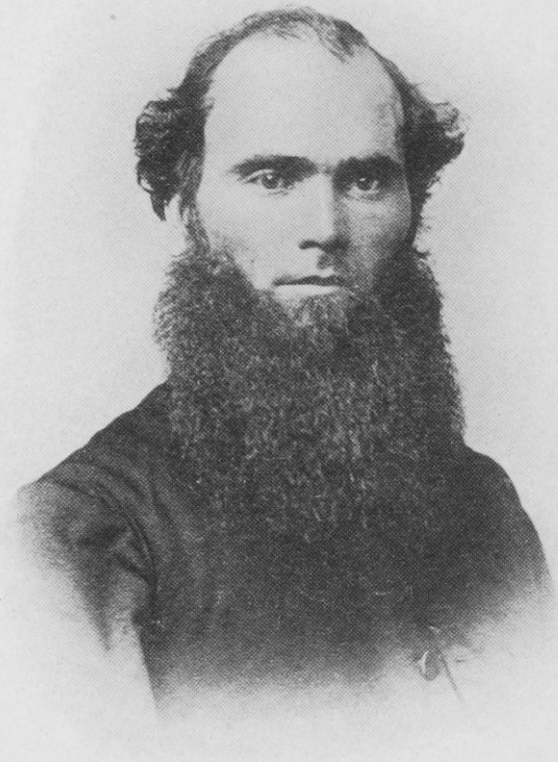
REV. WILLIAM S. SINGLETON, S. J., Moderator;

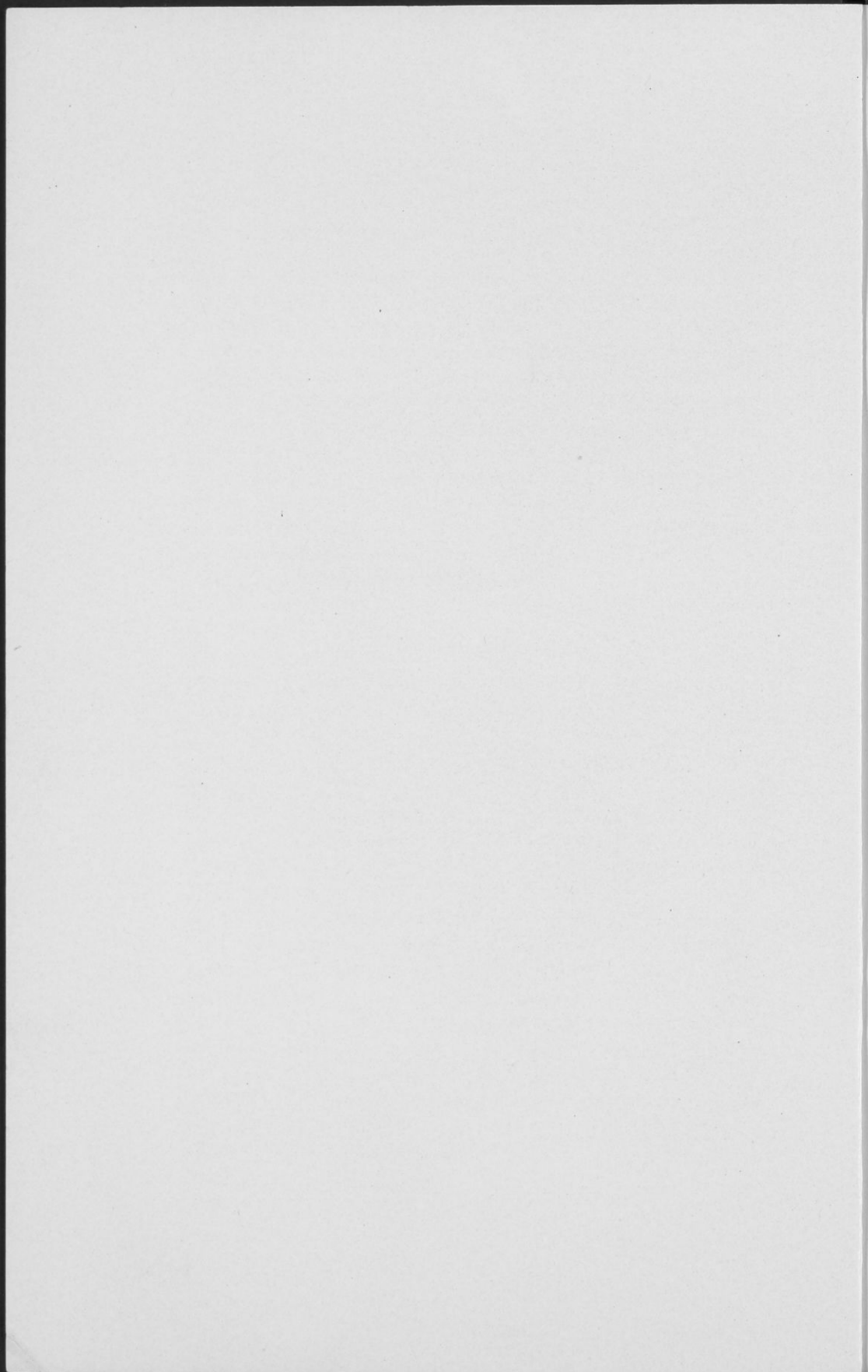
THOMAS A. DALY,	J. WASHINGTON LOGUE,
JAMES M. DOHAN,	THOMAS V. LOUGHRAN,
ROBERT A. ETHERINGTON,	DANIEL H. MAHONY,
JAMES A. FLAHERTY,	JOHN A. MCCORMICK,
LAWRENCE F. FLICK, JR.,	S. EDWIN MEGARGEE,
EDWARD J. GALBALLY,	EMILE G. PERROT,
MICHAEL F. HANSON,	JOHN J. REILLY,
ANTHONY A. HIRST,	WALTER GEORGE SMITH,
WILLIAM F. HEUISLER,	HENRY F. STITZELL,
J. PETER KLINGES,	JOHN J. SULLIVAN,
	JOSEPH A. WEBER.

* Now deceased.

PRESS OF
ALLEN, LANE & SCOTT,
PHILADELPHIA, PA.

Deacidified







THE INCEPTION OF THE MOVEMENT.

At a regular monthly meeting of the Catholic Alumni Sodality of Philadelphia, held at St. Joseph's College on Sunday, January 10th, 1909, Vice-President Henry A. N. Daily presented a motion for the appointment of a committee to further the erection on the battlefield of Gettysburg, of a statue to the Very Rev. William Corby, C. S. C., in the act of giving absolution to the Second Brigade of the Second Army Corps on the afternoon of July 2d, 1863. General St. Clair A. Mulholland had vividly described the incident at a previous meeting of the Philadelphia County Federation of Catholic Societies, and Mr. Daily briefly recalled his stirring words. The motion was unanimously carried and a committee was promptly appointed by John J. Reilly, President of the Sodality.

FATHER CORBY'S CAREER.

The Very Rev. William Corby, C. S. C., was born October 2d, 1833, in Detroit, Michigan. At the age of nineteen he entered Notre Dame University, and one year later joined the Congregation of the Holy Cross. In 1859 he was appointed Prefect of Discipline of the institution and on Christmas Day, 1860, was ordained priest by Rt. Rev. John Henry Luers, D. D., first Bishop of Fort Wayne, at the Cathedral in Fort Wayne, Indiana. In the Fall of 1861 he resigned his post and his other professional duties, so as to be one of the volunteers called for by his religious Superior to go to the front as chaplains. Proceeding at once to Washington he was regularly assigned as Chaplain to the Eighty-eighth New York Regiment of the Irish Brigade, then at Camp California, near Alexandria, Virginia. For the next three years Father Corby followed the fortunes of the Brigade, and was one of the eight priests of the order engaged in rendering temporal and spiritual assistance on the field and in the hospital. At Fair Oaks, the Seven Days' Battle,

in the Wilderness and on the Peninsula, at Fredericksburg, Gettysburg and Petersburg he carried consolation to the afflicted and ministered the rites of the Church to those in spiritual need, ever ready to extend a merciful and helping hand to sick and wounded and dying soldiers. The survivors of those trying days love to tell how Father Corby soothed the last moments of their comrades in arms and assuaged their anxiety by communicating with their friends and relatives.

Whilst acting as regular Chaplain to the forces during the war he held the rank of Captain of Cavalry.

After the War he returned to Notre Dame, where he resumed the duties he had temporarily laid aside at his country's call. But whether he was performing his religious duties in the class-room instructing the young, or ministering to the dying on the firing line, he was always God's soldier. It is only natural, then, that he was made the recipient of the highest honors at the hands of the members of his Order. He served a term as President of Notre Dame University, and to him was due the rebuilding of the University after the fire of April 23d, 1879. His election as Provincial-General of the Congregation of the Holy Cross in the United States was followed by his being chosen First Assistant General for the Order in all parts of the world. At the time of his death, December 28th, 1897, he was Commander of the only G. A. R. post composed entirely of members of a religious order.

THE INCIDENT ITSELF: ABSOLUTION UNDER FIRE AT GETTYSBURG.

Fought on the soil of Pennsylvania, Gettysburg was one of the most important in its results of all the battles ever waged. It marked the beginning of the end of the titanic struggle between the North and the South. It stands now in history as the most fiercely contested battle of all times. More men were killed and wounded, in proportion to the total number of those engaged, than in any other battle known to chronologers.

The army of the South, commanded by General Robert

E. Lee and numbering about ninety thousand men, left the banks of the Rappahannock River in June, 1863, marched across Virginia and Maryland, and invaded Pennsylvania, expecting by this move to carry the seat of war from the Southern into the Northern States. The Northern Army, under the command of General George G. Meade, arrived in Pennsylvania from the South shortly after the Southern army had entered the State. The two great forces met at Gettysburg, in Adams County, Pennsylvania, on the morning of July 1st, 1863, and the great conflict commenced. After three memorable days of fighting the Southern army was defeated and retreated towards the South.

During those three days the most remarkable heroism was displayed by both armies. Among the many thrilling episodes of the battle was one the like of which has never been recorded in the history of our country. It took place about four o'clock on the afternoon of July 2d, the second day of the battle. The Northern troops, beaten and driven back on the first day of the fight, had, in the evening, taken up a strong position on a ridge of land called Cemetery Ridge, the right flank resting on Culp's Hill, the left three and a half miles away on Little Round Top. About two o'clock in the afternoon of the second day, Lee ordered his right flank, under the command of General Longstreet, to advance, turn the Northern left flank, and capture and occupy that part of the field called the "Round Top." Thus commenced the battle of the second day. From that hour until long after dark the fighting was close and deadly.

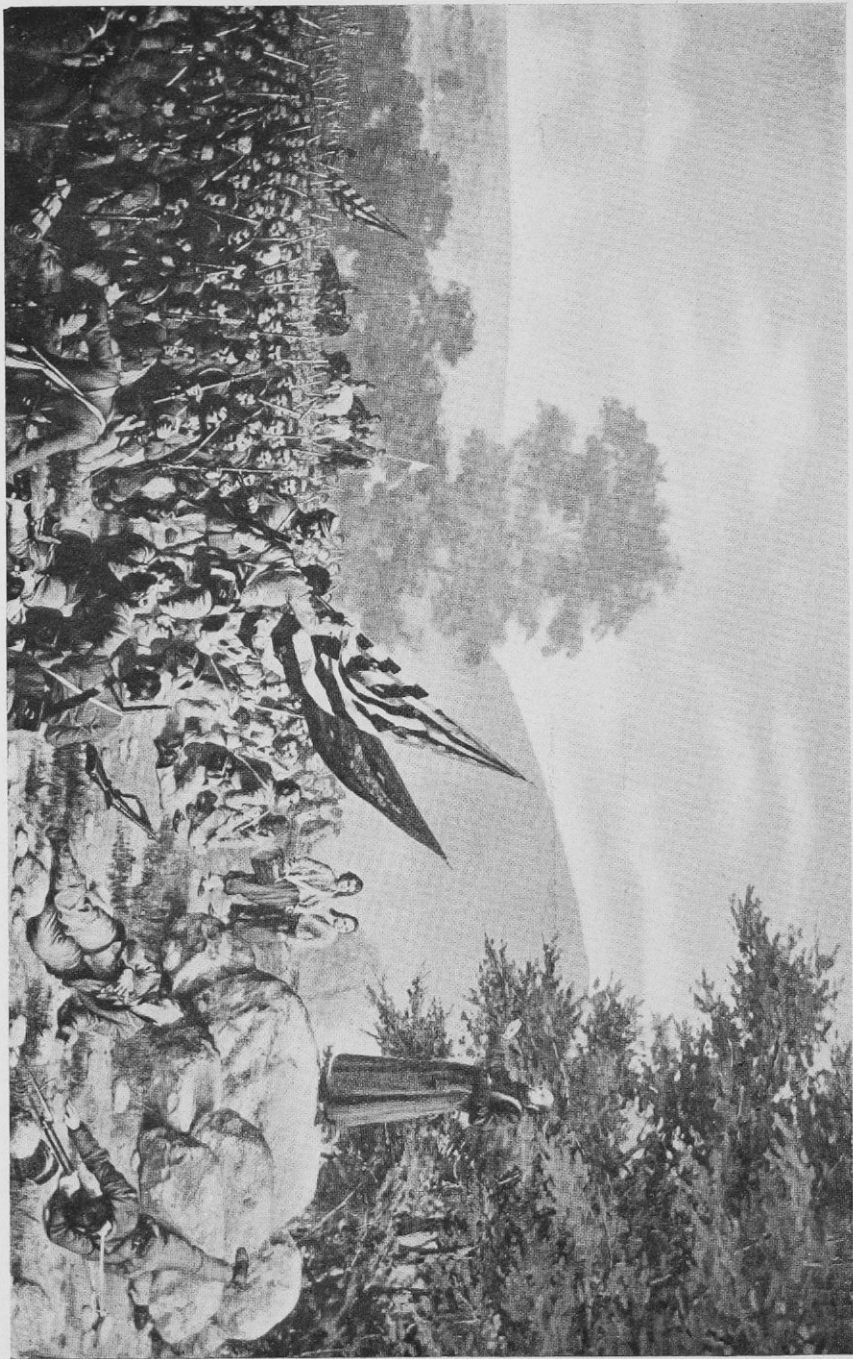
When the battle was raging along the whole left of the Northern army, and the smoke hung thick about the Round Tops, with the deafening crash of artillery and musketry reverberating among the hills, the Peach Orchard and the Devil's Den a veritable hell of fire and a shambles of dead and wounded, orders came that General Hancock should detail a division to go to the left, charge across the now celebrated Wheat Field, and check the advancing lines of the enemy.

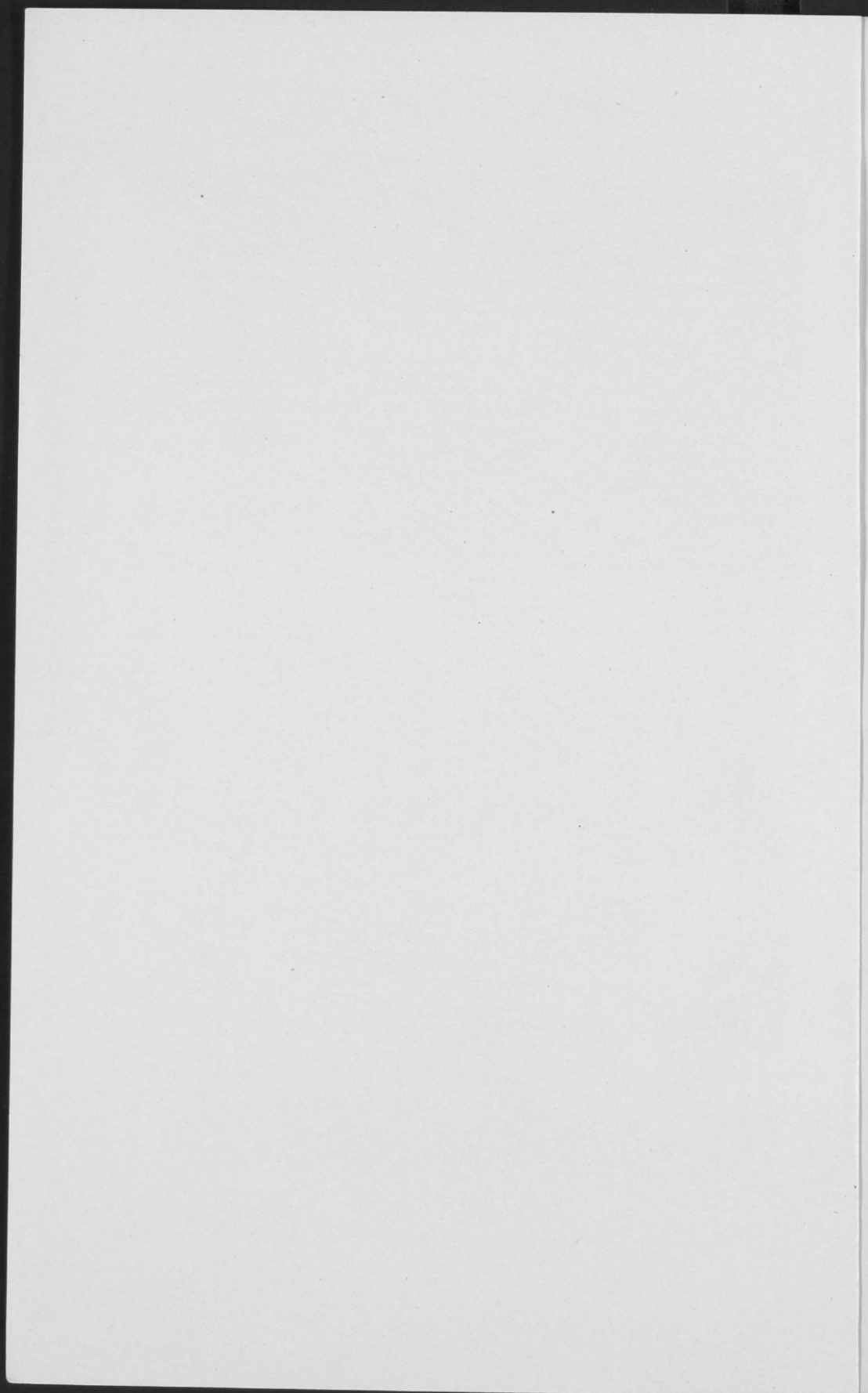
The Irish Brigade, consisting of the Sixty-third, Sixty-ninth and Eighty-eighth New York regiments, the Twenty-eighth Massachusetts and the One Hundred and Sixteenth

Pennsylvania Volunteers, was a part of the division ordered to the rescue.

In the history of the One Hundred and Sixteenth Pennsylvania Volunteers, written by General Mulholland, we find the following:—

“There are yet a few minutes to spare before starting and the time is occupied in one of the most impressive religious ceremonies I have ever witnessed. The Irish Brigade, which has been commanded formerly by General Thomas Francis Meagher, and whose green flag has been unfurled in every battle in which the Army of the Potomac was engaged, from the First Bull Run to Appomatox, and now commanded by Colonel Patrick Kelly, and to which our regiment was attached, formed a part of this division. The brigade stood in column of regiments closed *en masse*. As a large majority were Catholics, the chaplain of the brigade, the Rev. William Corby, C. S. C., proposed to give general absolution to all the men going into the fight. While this is customary in the armies of the Catholic countries of Europe, it was, perhaps, the first time it had ever been witnessed on this continent, unless, indeed, the grim old warrior, Ponce de Leon, as he tramped through the everglades of Florida in search of the Fountain of Youth, or De Soto, in his march to the Mississippi, indulged in this act of devotion. Father Corby stood on a large rock in front of the brigade. Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere act of contrition and firmly resolving to embrace the first opportunity of confessing their sins, urging them to do their duty well, and reminding them of the high and sacred nature of their trust as soldiers, and the noble object for which they fought, ending by saying that the Catholic Church refuses Christian burial to the soldier who turns his back upon the foe or deserts his flag. The brigade was standing at ‘order arms,’ and as he closed his address, every man fell on his knees with head bowed down. Then stretching his right hand towards the brigade, Father Corby pronounced the words of the general absolution: ‘*Dominus noster Jesus Christus vos absolvat, et ego, auctoritate ipsius, vos absolvo a vinculo excommunicationis et interdicti in quantum possum et vos indigetis; deinde, ego vos absolvo a peccatis vestris in nomine Patris, et Filii, et Spiritus Sancti. Amen!*’ The scene was more than impressive, it was awe-inspiring. Nearby stood Hancock, surrounded by a brilliant array of officers, who had gath-





ered to witness this very unusual occurrence, and while there was profound silence in the ranks of the Second Corps, yet over to the left, out by the Peach Orchard and Little Round Top, where Weed, Vincent and Hazlett were dying, the roar of battle rose and swelled and echoed through the woods, making music more sublime than ever sounded through cathedral aisles. The act seemed to be in harmony with all the surroundings. I do not think there was a man in the brigade who did not offer up a heartfelt prayer. For some it was their last; they knelt in their grave clothes—in less than half an hour many of them were numbered with the dead of 2 July. Who can doubt that their prayers were good? What was wanting in the eloquence of the good priest to move them to repentance was supplied in the incidents of the fight.”

The above lines are quoted in his “Memoirs of Chaplain Life” by Father Corby himself, and the patriot priest goes on to say: —

“In performing this ceremony I faced the army. My eye covered thousands of officers and men. I noticed that all, Catholics and non-Catholics, officers and private soldiers, showed a profound respect, wishing at this fatal crisis to receive every benefit of divine grace that could be imparted through the instrumentality of the Church ministry. Even Major-General Hancock removed his hat and, as far as compatible with the situation, bowed in reverential devotion. That general absolution was intended for all—in *quantum possum*—not only for our brigade, but for all, North and South, who were susceptible of it and who were about to appear before their Judge.”

These readings were received with hearty applause by the meeting, after which Rev. William S. Singleton, S. J., Moderator of the Sodality, explained the

THEOLOGICAL SIGNIFICANCE OF GENERAL ABSOLUTION.

Contrition, Confession and Absolution are the essence of the Sacrament of Penance. On the part of the penitent satisfaction is also necessary, but only for the integrity of the Sacrament. Contrition may be perfect or

imperfect; the former is sorrow for sin out of pure love of God, the latter is sorrow for sin because, to choose one example, of fear of punishment. At a time of imminent danger where no priest is present, an act of perfect contrition is absolutely necessary if a person guilty of mortal sin wishes to save his soul. But where a priest is present, and general absolution is given, imperfect contrition will suffice, provided the penitent resolves, if he escapes death, to confess his sins to a priest. Such is the teaching of the Church with regard to Catholics.

As far as baptized persons, non-Catholics, are concerned, they are subjects of the Sacrament of Penance. If they have contrition for their sins and resolve to confess them if they escape death, they, too, will be saved if general absolution has been given. As far as unbaptized persons are concerned, if they took part in the ceremony with the proper spirit, as outlined above, they had baptism of desire and received absolution as well.

General Mulholland closed a most enthusiastic meeting by urging the speedy raising of funds. The design and cost of the monument were outlined and the General concluded by saying that he was confident that he could find the exact spot whereon Father Corby stood when pronouncing absolution.

THE PROGRESS OF THE MOVEMENT.

The movement, as "The Catholic Standard and Times," of Philadelphia, said on February 13th, 1909, under a picture of the incident, at once attracted attention and received cordial approval from clergy and laymen in all parts of the United States. Secular papers, as well as religious journals, thought the proposal worthy of attention in their news columns. "The Evening Times," of Philadelphia, specially reported on February 14th, 1909, the meeting of the Sodality held on that day.

"The Catholic Standard and Times," on January 23d, 1909, contained an editorial from the pen of its gifted editor, Mr. John J. O'Shea, which is well worthy of reproduction at this point. He said:—

"A REPROOF IN BRONZE.

"In the proposal to erect a statue to Father Corby on the field of Gettysburg, as brought forward by Mr. Henry A. N. Daily at the meeting of the Catholic Alumni Sodality of Philadelphia, there appears a higher reason than any offered for monuments to great soldiers or sailors who deserved well of their country. The statue, if erected, will tell a tale and teach a great lesson. It will tell the tale of the devotion of the Catholic chaplains on the fields where the fate of the Union was being written in pages of blood. To cheer the living on to duty and to comfort the dying with the hope of eternal reward for duty bravely done was their part wherever the blast of death was hottest in all those dreadful years, and nobly they performed it. A second meaning it would possess would be the convincing answer it would yield, in its own dumb but expressive way, to the false pleadings of the sectarian bigots as to Catholic allegiance and sense of citizen duty at times of crisis. It will show that the blessing of the Catholic Church attends every man who nobly performs his duty to the State in her hour of need of his brain and arm, and be a perpetual reproof to the malignant falsifiers. Therefore, it is to be hoped that the proposal to place this statue on the field at Gettysburg, on the very spot where he imparted his absolution and blessing to the men about to march to death or victory for the Union of the American Republic, will meet with enthusiastic support."

Encouraged by all these signs of popular approval, if indeed encouragement was needed, the committee set actively to work. Sub-committees of Finance, Monument, Printing and Publication were at once appointed, and the fruits of their manifold labors soon took the convincing form of substantial contributions to the building fund. On February 20th, 1909, the Philadelphia branch of the Alumni of the University of Notre Dame held its annual meeting, and soon faculty, students and alumni of that great institution were working in harmony with the committee.

After bids had been received and models submitted by Sculptors Murray, Di Neste and Schweitzer, the contract for the monument was awarded to Mr. Samuel Murray, of Philadelphia, who was the sculptor of the monument

to another eminent Catholic warrior, Commodore John Barry, now standing in Independence Square, Philadelphia, and of the magnificent Memorial Arch erected at Gettysburg by the State of Pennsylvania in honor of her sons who fought on that stricken field. The Committee then published a brochure, on which appeared a cut of the proposed monument. An oil painting, now hanging on the walls of Notre Dame University, of the incident, was also reproduced, and beneath it this inscription, extracted from the official "History of the Civil War in America," by Comte de Paris, Vol. III, page 620:—

"As the moment is drawing near for marching against the enemy all the ranks are kneeling, and the chaplain, mounted upon a rock which affords him a natural pulpit, has pronounced a general absolution for the whole brigade in the midst of a religious silence only interrupted by the fire of artillery. The command 'Forward!' immediately follows the sacred words of the priest, and the Irish have at once rushed into the thickest of the fight. They suddenly stop Anderson's brigade in its advance. * * *"

A picture of Father Corby, taken in his prime, occupied a prominent position.

It was well said that "besides perpetuating the memory of Father Corby's great religious act, the monument will serve as a testimonial of Catholic loyalty to the Republic. No more opportune time than the present—when the charge of the Catholic's lack of civil allegiance is again heard—could be chosen for this work, and therefore the co-operation of Catholics throughout the country is confidently invited."

LETTERS FROM THE HIERARCHY.

"BALTIMORE, MARYLAND, February the 1st, 1909.

"General St. Clair A. Mulholland, Office U. S. Pension Agency, Philadelphia, Pennsylvania.

"MY DEAR GENERAL:—I take great pleasure in expressing my hearty approval of the movement to perpetuate by the erection of a monument, the incident of Father Corby giving the blessing to the members of the Irish Brigade before the Battle of Gettysburg.



Philadelphia.

January 20 1909

General S. C. A. Mulholland

Dear General,

In reply to your
letter of the 13 inst., I beg to
say that I heartily approve of the
movement to perpetuate by a
permanent monument, the interesting
incident of Father Corby giving the
blessing of the Church to the brave
members of the Irish Brigade, as
they were marshalled to fight the
great battle of Gettysburg,
which ^{so helped to} preserve the integrity of
the Nation. The scene of the
Catholic priest blessing these

soldiers ~~as~~ will remain symbolic
of the pretensions of Catholics to the
State. They will pray for
its fight for it & help by word
and deed to preserve its integrity.
Your Brigade in this country ^{is} proved
dearly worthy of the splendid name
& fame of the older Irish Brigades
of the Continent of Europe.

You must permit to add
that your own character & record
eminently fit you to be the
leading spirit in the present movement.

I wish ^{you} from my heart
all success in procuring means to
secure its success & enclose check for
50 Dollars, to aid this purpose.

With sincerest regards

I remain, dear General,

Yours most faithfully

+ P. S. May
Archbishop of Philadelphia



"I wish you with all my heart success in your undertaking which has for its object the honoring of a good and saintly man.

"With sentiments of the highest esteem, I am, Most Faithfully Yours,

"(Signed) ✠ J. CARD. GIBBONS,
"Archbishop of Baltimore."

"PHILADELPHIA, January 20, 1909.

"General St. Clair A. Mulholland,

"DEAR GENERAL:—In reply to your letter of the 13th inst. I beg to say that I heartily approve of the movement to perpetuate by a permanent monument, the interesting incident of Father Corby giving the blessing of the Church to the brave members of the Irish Brigade as they were marshalled to fight the great battle of Gettysburg, which so helped to preserve the integrity of the nation. The scene of the Catholic priest blessing these soldiers will remain symbolic of the relations of Catholics to the State. They will pray for it, fight for it and help by word and deed to preserve its integrity.

"Your Brigade in this country has proved itself worthy of the splendid name and fame of the older Irish Brigade of the Continent of Europe.

"You must permit me to add that your own character and record eminently fit you to be the leading spirit in the present movement.

"I wish you from my heart all success in procuring means to secure its success and enclose check to aid this purpose.

"With sincerest regard, I remain, dear General,

"Yours most faithfully,

"(Signed) ✠ P. J. RYAN,
"Archbishop of Philadelphia."

"ARCHBISHOP'S HOUSE,

"452 Madison Ave., New York.

"MARCH 31st, 1909.

"General St. Clair A. Mulholland, United States Pension Agency, Philadelphia.

"MY DEAR GENERAL:—I am well pleased to know that you are about to erect a monument to the lamented Father Corby on the field of Gettysburg, recalling the remarkable incident in the life of that good priest and patriotic citizen when he gave his blessing to the men going into that memorable battle. This monument will add to the many

evidences and arguments that make for the patriotism of the Catholics of the United States.

"Praying Godspeed to the good work you have in hand, I am with great respect,

"Very sincerely yours,

"(Signed) ✚ JOHN M. FARLEY,
"Archbishop of New York."

"ARCHBISHOP'S HOUSE,
St. Louis, Mo.

"FEBRUARY 13th, 1909.

"Mr. Henry A. N. Daily, 1129 N. 63rd Street, Philadelphia, Pa.

"MY DEAR SIR:—I cordially approve of the purpose of the Catholic Alumni Sodality of Philadelphia to erect a monument on the Gettysburg Battlefield to the Very Rev. Wm. Corby, C. S. C., especially commemorating his splendid services as Chaplain of the Irish Brigade.

"I have the honor to be,

"Respectfully yours,

"(Signed) ✚ JOHN J. GLENNON,
"Archbishop of St. Louis."

"ST. PAUL, April 12, 1909.

"MY DEAR GENERAL:—I am glad to learn through you that a monument is to be erected upon the field of Gettysburg in honor of Rev. William Corby, C. S. C. This tribute to his memory is a very deserving token of the gratitude which Americans, especially Catholic Americans, owe to his piety, zeal and valor. Father Corby was one of the most unselfish and courageous priests sent by the Church as Chaplain during the Civil War. I knew Father Corby very well. To my mind he was always one of the most priestly of priests, and a most loyal citizen. Commemorate as we may his name—we shall never go beyond his deserts.

"Very Sincerely,

"(Signed) ✚ JOHN IRELAND,
"Archbishop of St. Paul."

"General St. Clair A. Mulholland,

"THE CATHEDRAL,
"Harrisburg, Penna.

"JANUARY 26, 1909.

"It gives me great pleasure to add my words to those of His Grace, the Archbishop, recommending that a lasting

monument be erected on the Gettysburg Battlefield to the memory of Father Corby, who, with utmost devotion to Church and Country remained with his troops, cheering and consoling them amid the perils which tried men's souls, during that memorable three days' fight.

“(Signed) ✦ J. W. SHANAHAN,
“*Bishop of Harrisburg.*”

“BISHOP'S HOUSE,
“136 N. Craig Street, Pittsburgh, Pa.
“*To General St. Clair A. Mulholland.*

“DEAR GENERAL:—I hope the movement that has been started to raise funds to erect a statue to Father Corby will not fail. The movement would teach a lesson of religion and patriotism to this and succeeding generations of this Republic, as in turn they visit the historic field of Gettysburg, and stand upon the soil consecrated by the heroism and blood of the valiant men, who, with bowed heads and contrite hearts, received the blessing and absolution of Father Corby before they rushed on to death or victory.

“I enclose herewith a check for fund with best wishes.

“Yours sincerely,

“(Signed) ✦ REGIS CANEVIN,
“*Bishop of Pittsburgh.*”

“ARCHBISHOP'S RESIDENCE.
“636 W. Eighth Street, Cincinnati.

“FEBRUARY 26th, 1909.

“*Mr. H. A. N. Daily, Philadelphia.*

“DEAR SIR:—I am pleased to learn that the Catholic Alumni Sodality of Philadelphia intend to erect a monument to Very Rev. Wm. Corby, C. S. C., on the Gettysburg Battlefield and I add my hearty endorsement to those of His Eminence, Cardinal Gibbons, and His Grace, Archbishop Ryan.

“Very sincerely yours in Xto.,

“(Signed) ✦ HENRY MOELLER,
“*Archbishop of Cincinnati.*”

“BISHOP'S HOUSE,
“Trenton, N. J.

“FEBRUARY 24th, 1909.

“*The Catholic Alumni Sodality of Philadelphia,
Father Corby Monument Committee.*

“GENTLEMEN:—It gives me pleasure to add my endorsement to the movement inaugurated to raise funds for the

erection of a monument to the late Father Corby who figured so prominently in the Civil War.

"Few episodes in our national history present a better opportunity to illustrate the strength and union of the Catholic's patriotism and religion, or to refute the charges that have been made against our loyalty to country than the inspiring picture of a Catholic priest raising his hand to impart to thousands of Catholic soldiers, reverently kneeling to receive it, the merciful absolution of the Sacrament of Penance.

"Heartily, therefore, approving of the movement, I desire to see it make such progress as to enable the Catholic Alumni Sodality to deliver its 'Sermon in Bronze' on the occasion of the dedication of Pennsylvania's Triumphal Arch at Gettysburg.

"I am, Sincerely yours in Xt.,

"(Signed) ✦ JAMES A. McFAUL,
"Bishop of Trenton."

"BISHOP'S HOUSE,

"1211 Thirteenth Street, Altoona, Pa.

"FEBRUARY 17th, 1909.

"*Mr. H. A. N. Daily,*

"DEAR SIR:—I believe it is right that V. Rev. W. Corby, who displayed such a lofty sense of duty on the Gettysburg Battlefield, should be honored by a monument erected to his memory. I enclose my mite.

"Yours sincerely,

"(Signed) ✦ E. A. GARVEY."

"BISHOP'S HOUSE,

"1025 Delaware Avenue, Buffalo, N. Y.

"FEBRUARY 17th, 1909.

Mr. H. A. N. Daily, Sec. Father Corby Monument Committee.

"DEAR SIR:—I fully endorse the effort your committee is making to have a statue erected at Gettysburg to Father Corby who gave absolution to the Catholics of both armies just as they were entering on the battle where so many lost their lives. It is a fitting way to record an event so great to them and so comforting to their kindred and so significant to all their countrymen. Wishing the monument success,

"Faithfully yours,

"(Signed) ✦ CHARLES H. COLTON,
"Bishop."

"BISHOP'S HOUSE,
"Erie, Pa.

"FEBRUARY 18, 1909.

Mr. H. A. N. Daily, Philadelphia, Pa.

"DEAR SIR:—I cordially approve of the proposal to erect a monument to Father Corby on the Battlefield of Gettysburg, and I wish the enterprise every success.

"I am, respectfully yours,

"(Signed) ✦ JOHN E. FITZMAURICE,
"Bishop of Erie."

PRESS NOTICES.

As has been above remarked, the press of the country gave the movement the attention it deserved. The Catholic papers, of course, were in the forefront. "The Pittsburgh Catholic" contained a long article on the subject in its issue of March 4th, 1909, and "The New York Freeman's Journal" gave full reports of our progress, especially in its issue of February 27th, 1909.

"The Leader," of San Francisco, under date of March 13th, 1909, said:—

"It is the intention of those most nearly interested that the monument shall stand everlastingly as a tribute to the strong devotion of the Catholic priests to the soldiers during the terrible years of civil strife, and incidentally commemorate one of the most striking acts of religion that ever took place on any battlefield—the giving of general absolution to a whole brigade just before they entered the battle."

"The San Francisco Monitor" was not behind its "Leader." On August 14, 1909, it had a long report of the various steps theretofore taken in furtherance of our project and on September 18th, 1909, said, editorially:

"FOR ALL OF US.

"All American Catholics should be interested, and actively interested, in the movement to honor Father Corby, the civil war chaplain to whom a monument will be erected at Gettysburg. The Civil War not only saved the Union and freed the negro, but it also afforded American Catholics an opportunity to prove their patriotism. In days of old it was no gentle thing for Catholics, Irish

Catholics, to claim American citizenship, so strong was bigotry and prejudice against them. But the war gave them a chance to answer, 'in deeds, not words,' the calumnies of their enemies; and one of the strongest of those answers was the sacrifice and heroism of the Catholic army chaplain,—such men as Ireland, now a great prelate, who carried ammunition to his men, risking his life to do it; such men as Corby, who figured in the war's greatest battle and most memorable scene, Gettysburg. Gettysburg is the heart of our Union; and to have a monument standing there, picturing the Priest performing his Holy Office, putting courage and strength into the hearts of his men, that they might face the dangers of battle unflinchingly,—that is a consummation devoutly to be wished. Such a monument will be an answer for all time to narrow-mindedness. Let it be erected, and let it be erected by all the Catholic people of our country. Let that statue be set up, representing the Catholic priest, * * * speaking the words of absolution to his Catholic brethren, voicing the words of Holy Church, to sustain the Union and honor our Republic,—let this be done, and many the pilgrim to Gettysburg in future ages, who will learn a lesson that words could never teach."

"America," "Ave Maria" and "The Catholic World" gave us space. No doubt can be entertained but that the widespread and constant enthusiastic support of our Catholic weeklies and monthlies were of important assistance in reaching people and places the Committee could never reach. That more space can not be given to extracts from our best aides is regretted by no one more deeply than the compiler of this little pamphlet.

CATHOLIC ORGANIZATION HELPERS.

The Knights of Columbus, the County Federation of Catholic Societies of Philadelphia and the Irish Catholic Benevolent Union were the first organizations to afford the movement substantial support. "The I. C. B. U. Bulletin" of the Philadelphia Archdiocesan Union, said in May, 1909, that "the movement gathers force as the project develops." The Secretary of the Corby Monument Committee addressed the thirty-seventh annual convention of the I. C. B. U. held at Atlantic City in Au-

gust, 1909, and the response from its patriotic members was gratifying.

At the Eighth National Convention of the American Federation of Catholic Societies, held at Pittsburgh in August, 1909, the following resolution was unanimously adopted:—

“GETTYSBURG MONUMENT TO FATHER CORBY.

“We have learned with pleasure of the movement to erect a monument on the field of Gettysburg to the memory of Rev. William Corby, C. S. C., Chaplain during the Civil War of the Irish Brigade, and afterward a member of the Grand Army of the Republic, whose example of religion and patriotism should be handed down to posterity.”

The resolution was the direct result of the address made to the Convention by General Mulholland, who spoke with his usual vigor and eloquence. One remarkable statement in his speech was that the first man to suggest a monument to Father Corby was an Episcopalian, Captain Cummings, of Meadville, Pennsylvania; “I will never rest,” said he, “until I see a monument to Father Corby.” And one of the first, if not the first subscriber to the building fund was a Presbyterian.

The Notre Dame Alumni, as was to be expected, responded generously to the appeal for a memorial to one of their best known presidents. The present head of the institution, Rev. John Cavanaugh, C. S. C., said in the Christmas number, 1909, of “The Notre Dame Scholastic”:—

“The Corby monument will be a gratifying proof of the patriotism of Notre Dame, and will show the devotion of the Church and her priesthood to our country in the dark days of the Civil War. Surely no old student will miss this opportunity of writing *Alma Mater's* name high on our country's roll of honor.”

The Sodality itself was a unit for the movement. No meeting was held without a complete report of the Committee's progress. The Committee itself published two

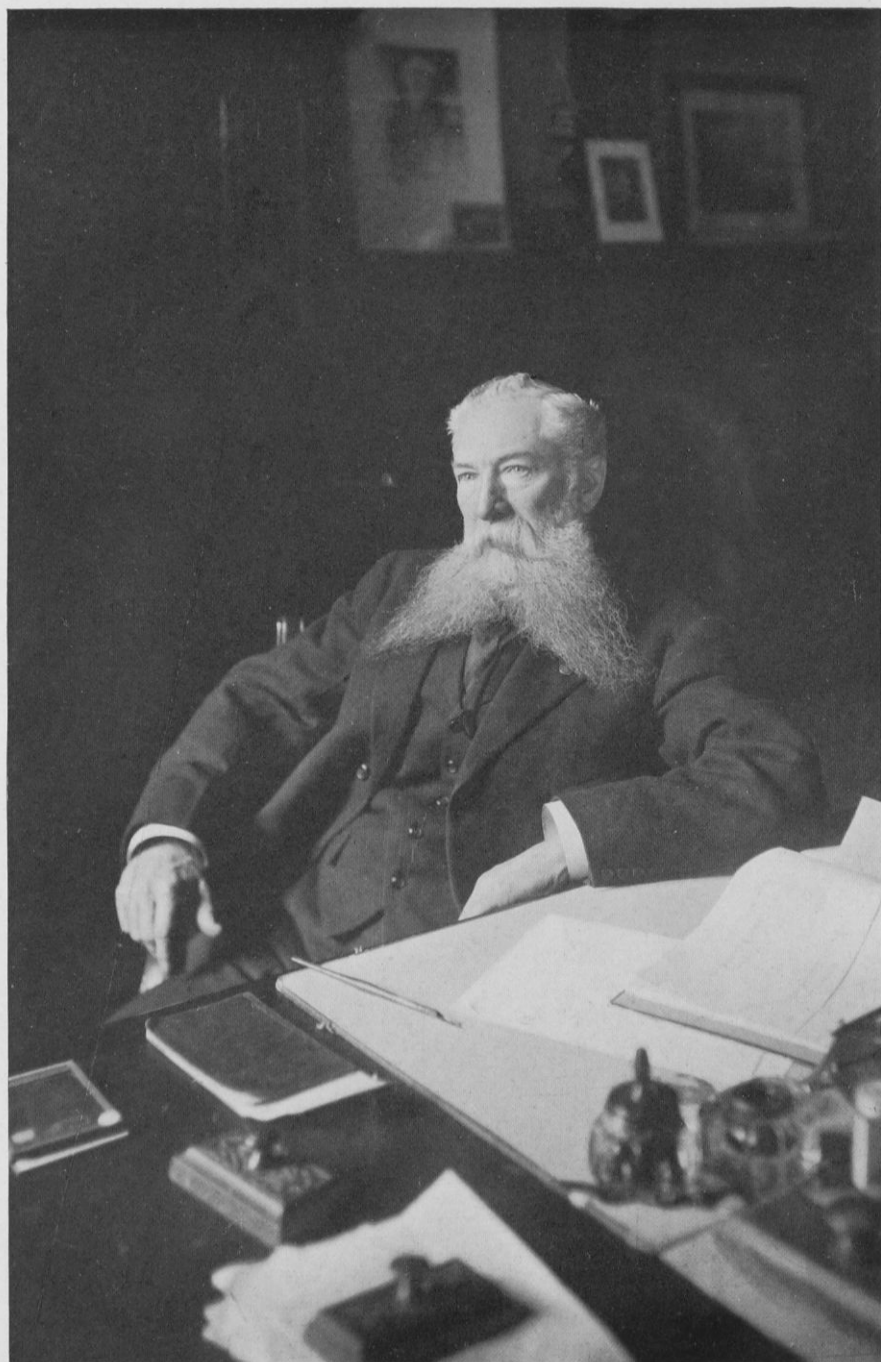
pamphlets, one in March and the other in August, 1909, and numerous printed circulars were mailed to possible subscribers. The second pamphlet contained the following from a letter sent with a substantial check from a loyal Catholic in the West:—

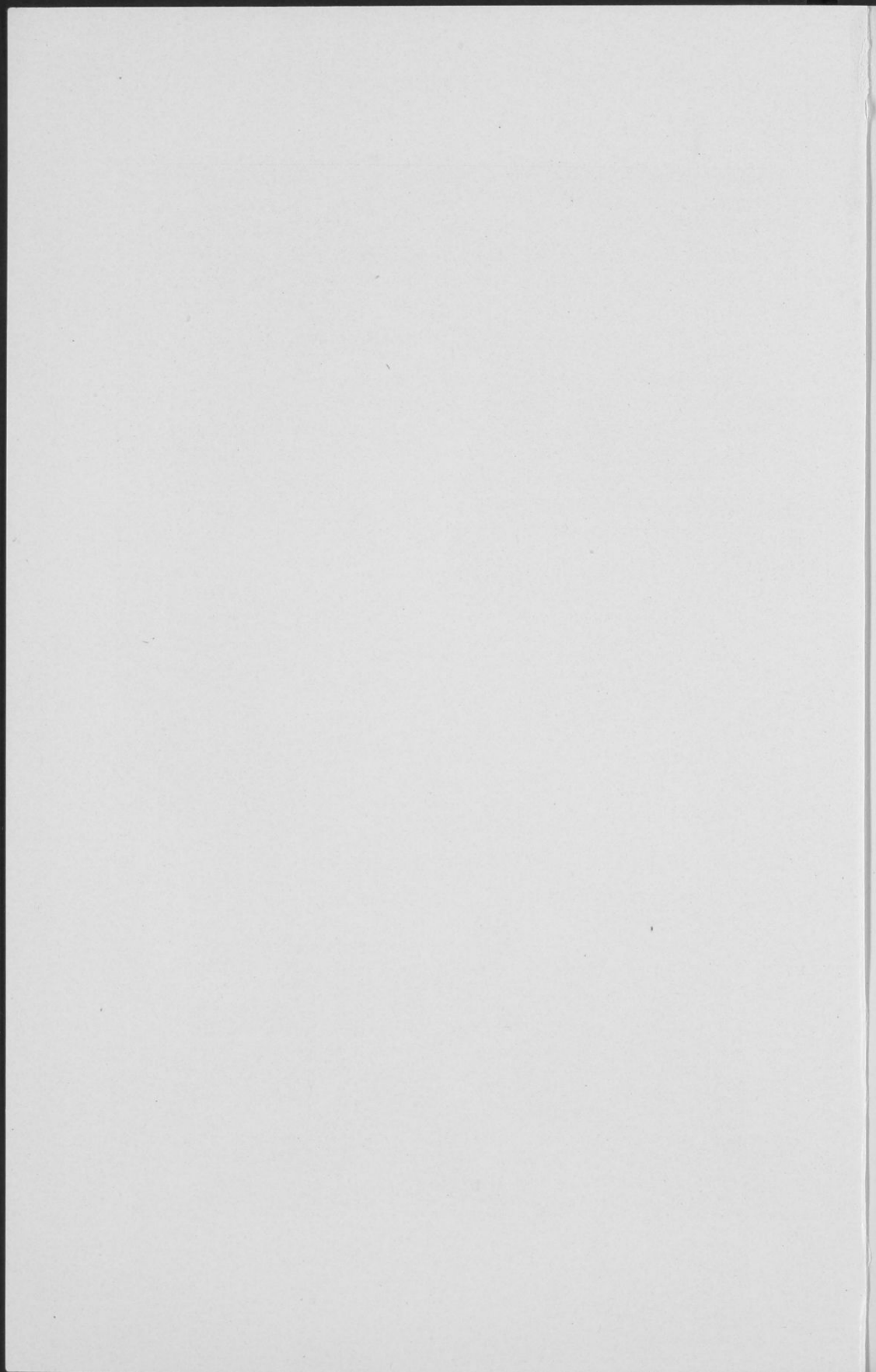
“It seems to me that there is Catholic admiration enough for Father Corby to raise several times the amount of money necessary for a suitable memorial to his memory. * * * I cannot but believe that tens of thousands, when they know the facts pertaining to Father Corby’s heroic and saintly career, will desire to be added as contributors to the monument to his memory.”

DEATH OF GENERAL MULHOLLAND.

On February 17th, 1910, when the success of the movement had been practically assured, General St. Clair A. Mulholland passed peacefully away. As chairman of the Committee, he had devoted many hours which could ill be spared from a life as busy and as full of good deeds as his was, to the movement in every detail. He had travelled many miles to interview members of the hierarchy, prominent citizens of every shade of religious belief and organization conventions and meetings, small and large. Of the many sympathetic gatherings which took place after his death, by no means the least in numbers and sincere appreciation of his merits as a citizen of the Republic and a fervent member of the Church was the memorial meeting held by the Sodality at large. This is not the time or the place to re-record his many noble qualities; but we may be pardoned for quoting the remarks of the Secretary of the Committee, which were widely circulated:—

“At the last meeting of the Committee,” wrote Secretary Henry A. N. Daily, to a Western aide of the movement, “it was decided that we should retain the name of General St. Clair A. Mulholland as our Chairman. General Mulholland was a magnificent example of the true Catholic patriot. His record as a soldier stands unsurpassed and his whole life is an edification to all with whom he came in contact. His whole noble self was





given to the success of this movement, knowing Father Corby intimately as he did, having served with him in the Irish Brigade. We felt that we should retain his name as a tribute to his devotion and zeal in starting and doing so much for the movement. R. I. P."

UNVEILING OF THE MONUMENT.

Saddened, but not discouraged by the death of their able chairman, the Committee took up its work with patient resolve, and by the Fall of 1910 saw clear the way for the early unveiling of the statue. Invitations were accordingly sent out for attendance on the exercises to be held at Gettysburg on Saturday, October 29, 1910. Of the responses the following were notable:—

"CARDINAL'S RESIDENCE,
"408 N. Charles St., Baltimore.

"OCT. 21, 1910.

"MY DEAR SIR:—I rejoice to learn that a monument will be dedicated Oct. 29th to Rev. Wm. Corby, C. S. C., at Gettysburg. This is an appropriate tribute to a faithful priest and heroic chaplain.

"Faithfully yours,

"(Signed) ✝ J. CARD. GIBBONS.

"*Mr. H. A. N. Daily.*"

"ARCHBISHOP'S HOUSE,
Archdiocese of Philadelphia. Logan Square, Philadelphia.

"OCT. 17, 1910.

"MY DEAR MR. DAILY:—I beg to acknowledge the receipt of the invitation to attend the dedication of the statue of Rev. Father William Corby, C. S. C., Chaplain of the 88th Regiment New York Infantry, on the battle field of Gettysburg, on Saturday, October 29th,

"I regret that my appointments will not permit my presence on the occasion, but I hope that a great number of our Catholic citizens will be there. The event commemorated by the statue is a most interesting one, and it was a happy thought to so perpetuate its memory.

"Yours very faithfully,

"(Signed) ✝ P. J. RYAN,

"*Abp. of Philadelphia.*"

On Friday afternoon, October 28, about two hundred members of the Sodality, with their friends, subscribers to the monument and invited guests, left Philadelphia on a special train over the Pennsylvania Railroad. On the evening of that day a "camp-fire" took place in Xavier Hall, Gettysburg. The children of the parochial schools sang "Tenting To-night on the Old Camp-ground" and "The Star-Spangled Banner."

The Committee takes this opportunity to thank, in an especial manner, Rev. Thomas W. Hayes, the pastor at Gettysburg. Father Hayes gave generously of his means and of his time in aid of the erection of the monument. The smoothness with which the exercises at Gettysburg progressed was due, in no small measure, to his efficient aid.

The following addresses were delivered: —

ADDRESS BY REV. WALTER ELLIOTT, C. S. P.

"Our first duty is to the dead, those brave men who offered their lives for their country in this great battle. May they rest in peace. Amen. And let us include the dead Confederates; let us pour upon the old sores of civil strife the unction of prayer and wrap about them the bandages of restored affection.

"Next we should offer a greeting of unfeigned admiration to the survivors of this greatest conflict of the war of national preservation. May God grant them a peaceful evening of life and a happy death.

"Our great occasion is the honoring of Father William Corby, and commemorating his administering sacramental absolution to the Irish Brigade, just before they went to the rescue of the Third Corps in the second day's fight. He was worthy to be chaplain of that dauntless band of Catholic Union soldiers. I knew him in the early fifties during my first year at Notre Dame University. He was then a scholastic, gentle, refined, cultured, and beaming with the first flush of his priestly and religious vocation. His family was an edifying one, as I happened to know, as my own home was in their vicinity. He looked forward to the placid and fruitful career of a university professor, for which he was admirably fitted by natural endowment and skilful training. God destined him to a warlike novitiate for that high calling. Hardly a year of his priesthood had elapsed—the very honeymoon of his

divine nuptials,—when the whole nation was plunged into bloody civil war, and young Father Corby was sent forth as military chaplain. Holy Cross Community, then but a little order in numbers and temporal resources, but great in God's plans for His Church in America, seemed to forget everything, even its primary vocation for higher education, in the presence of the nation's peril. I am persuaded that one cause of the magnificent success of Holy Cross during the past thirty years, is the merit won by Father Sorin's disinterested patriotism, in giving Father Corby and four other splendid priests, the newest and brightest members of his order, to work for God, nay if need were to die for God and country, in the ministry of an army chaplain in our great war.

"The true value of any human quality is fixed by the eternal scales of death. And a priest's high place in God's dealing with men, is only fully known, when God would by his means show His mastery of the terrors of death. Sudden and cruel is death's stroke on the battlefield. But there is a true saying; 'Peace hath her victories no less renowned than those of war,' victories, in fact, over war itself. Corby changed the defiant glare of a warlike death into the tender hopefulness of a Christian's departure into eternity. Instead of the fierce eagerness of war, the dying soldier, by this priest's ministrations, was wholly filled with thoughts of God's goodness to sinners, the dread light of battle giving place to radiant hopes of pardon.

"Praise, if you will, the iron valor of a soldier in the thick of battle. But this glory must yield to the peaceful laurels of Christ's crown, granted by sacramental absolution, all em-purpled with the blood He shed on Calvary. Who can tell how many hundreds and thousands of souls during the Civil War, exchanged, in their dying hour, under the spell of Corby's priesthood, the rage of conflict with men for the blessedness of sure confidence in God's eternal love.

"Generals of all grades are rightly honored on this memorable field in enduring granite and bronze; for our army was well led, and our leaders were worthy of both their cause and their brave soldiers. But war ends at last, while peace never ends, for it is God's eternal benison. It was Corby's lofty destiny to be generalissimo in a warfare greater even than that waged to save the American Union,—that of love against hate.

"Therefore the public-spirit of the Philadelphia Corby Memorial Committee is worthy of all applause, in arranging for the placing of our monument on this battlefield of Gettysburg."

ADDRESS BY REV. JOHN CAVANAUGH, C. S. C.

"As I understand it, the 'Camp Fire' is an occasion for recollections of a war or a particular battle in it. Now my recollections of Gettysburg are naturally somewhat meagre. I did, however, know Father Corby. I had the precious privilege of living for years with him in the intimacy of community life. His genial spirit is among the happiest experiences and most treasurable memories of my life. Kindliness was the essence of the man. It pained him when his duty required him to give pain to others. Faith and piety beamed from his countenance. Looking upon his face, one might easily fancy that some seraph had strayed from its path in the sky, and had lighted on our earth to tarry for a little while. God loves any country when he sends it priests like Father Corby. It is to men like them that the Church looks hopefully to see to it that her message shall be borne acceptably with no stammering tongue to the people of America.

"And what is the message that the Catholic Church brings to America? What return can she make for the gift of liberty? She says to America; 'As you have your symbol, so I have mine. Your flag was but a bit of painted cloth until it was made to stand for a great reality—for liberty under the law, for stories of courage and patience in war, deeds of honor and matchless devotion in peace, for hospitality to the oppressed of every land, the fullest material well-being, the highest industrial genius, the largest toleration, universal manhood suffrage, an honest zeal for peace among nations and an amazing enthusiasm for the education of youth. My symbol is the Cross. In pagan times, it was a token of ignominy; but one day on a little hill in old Judea there loomed against the sky a cross on which hung, naked and bleeding, the noblest, truest Man that ever lived—nailed there, because he loved his brothers and would do them good; and to-day, nineteen centuries after, as during all the years between, the Cross has been kissed and treasured and adored as the holiest of symbols by all civilized men.'

"The Church comes to America, humanity's latest and greatest experiment in democracy, and she says: 'Before you were even a hope in the hearts of men, I was an ancient reality. It is true that the splendor of my throne has at certain epochs drawn to me the princes of this world, but I am democracy's finest exponent. The wealth of story and fable cannot purchase the papal tiara; the cunning of statecraft cannot compass it. Like my Divine Master, I have put down the mighty from their seat and have exalted the humble. My first pope was a fisherman, and when, a few years ago, I selected his latest successor, I made choice between Cardinal Svampa,

the son of a shepherd, Cardinal Gotti, the son of a dock-laborer, and Cardinal Sarto, Pope Pius X, for whose education his poor mother sold her little farm.'

"The Church looks upon the elaborate system of public schools that cover the land and she says: 'From the beginning I have been the great educator. The historic universities of the world grew up in the sunshine of my favor. I applaud your zeal for the spread of knowledge, but I remind you that nimble minds and athletic bodies do not make a God-fearing and moral and enduring nation. My parish schools cost me twenty-five millions of dollars a year, and for that sum I could build each year a Cathedral or a University that would be one of the world's wonders; but I gladly make the sacrifice to save the faith of my little ones; for the centuries have taught me that the heart of culture is culture of the heart; that the soul of improvement is improvement of the soul; that great epochs, creative epochs, have invariably been epochs of strong religious belief; that faith watches over the cradles of nations while unbelief doubts and argues over their graves.'

"The Church looks upon the sects teaching an undogmatic, vague and formless religion, and she says to them; 'Because you have turned away from the ancient truths, and have lost your power to comfort and inspire, you now lead men only as the wheelbarrow leads the man who pushes it. You have despised dogma and tradition, and have constituted every man his own theologian. But I say to you that the unlettered masses need to be taught; they cannot reason out for themselves the stupendous problems of life and eternity. The man who comes home from his work in the evening exhausted by toil cannot do it. The professional man, however brilliant in his own vocation, has not the specialist's knowledge of religion. These men are doing the practical work of the world. They could not give their days and their nights to these problems if they would, and they would not do it, if they could. Moreover, a man cannot afford to wait for his religion until his hair is gray. He needs it in his youth. He needs it most of all during the years when his lower nature begins to rebel against his higher instinct. During the wonderful period of adolescence when Almighty God is building up the body of a boy and changing him into a man; when his mind is emerging from the period of play and entering upon the period of reflection, a great change is taking place in the young man's soul. During those years is largely determined the question of whether he will go through life standing upright like a man with his face to the stars or whether he will wallow through the world like a beast with his face to the earth. His raw, untrained mind is unfit to work out fundamental problems of ethics and metaphysics; yet it is

this stupendous task you lay upon him. Man must be taught, and, therefore, God sent me, His living messenger. I come to you fresh from the empty cross and the empty tomb; I come to you from Christ and Peter; I have not forgotten my message, for adown the centuries I have repeated it to myself and to the world in the selfsame words in which I received it. For every problem of life I have the answer; the experience of twenty centuries I have stored up and recorded. I have the words of eternal life; accept my message!

"To the spirit of socialism she says; 'I am the Church of the poor as well as of the rich; the millionaire and the mendicant kneel in equal humbleness around my confessional. The prince and the pauper alike approach my communion table with folded hands and downcast eyes. The rich and the poor you will always have with you; you will always have Dives feasting in his banquet hall and Lazarus languishing at his gate. It is just as wrong to kick a man because he is up as to kick a man because he is down.'

"To anarchy she says: 'The most sacred thing in all the world is authority. "Authority is the golden ladder whose lowest round rests upon earth and whose top is bound to the great white throne of God." St. Paul speaks of the freedom wherewith Christ has made us free. Accept the law of God, and you become a child of freedom; despise that law, and you have become a slave of passion. Accept the laws of health, and you live a happy, wholesome life; depise them, and nature will scourge you with whips of scorpions and plague you with disease. Accept the laws of the commonwealth, and you move among your fellows, majestic and independent as a king; transgress those laws, and you must shun the face of day, and skulk in darkness like a hunted, hated thing. Wherever you turn, whether to religion or philosophy or history, whether to nature without or conscience within, whether to the health of soul or body, this lesson is written in letters of fire over all the universe; Obey law, or die.'

"The Church looks with shame and sorrow on homes made desolate by divorce and she cries out against the desecration. Not unheralded, and not without credentials, does she come to plead for the home, for, if any should challenge her right, she would point to that event in history which, more than any other, has sown religious discord among us who speak the English tongue. She would say: 'You men of America, you men of Canada and England, and Australia, and New Zealand, and India, have you forgotten at what cost you were lost to me? I was willing to pay even that price rather than betray the sanctity of marriage. Do you not remember that sorrowful day when I, the Lady of Kingdoms, sat down in the dust to weep over my dead greatness? One by one

the nations had deserted me, until it seemed there was nothing left, but the promise of Christ that I should not fail forever. At this terrible juncture the King of England, that Henry who had won the title of "Defender of the Faith," stood forth against me and declared that, unless he were permitted to divorce his wife and marry another, England also would go away. In the day of my perfect power and glory, it would have been a staggering blow. What must it have been in the hour of my humiliation and grief? But the integrity of God's word was at stake, and though it grieved me sore to do it, without a moment's hesitation I paid the great price. The millions of English-speaking men and women over the world were hopelessly lost to the Church, but the Christian home was saved and the sanctity of Christian marriage was vindicated.'

"These are some of the elements of the message which the Church brings to America, and when you look into them carefully, and note how essential they are to the very life of America, I ask you is it too much to say that the Catholic Church is an absolute essential to America; as essential as the Declaration of Independence, or the Supreme Court, or the Constitution of the United States?

"Some agency must do this work for America, but what shall that agency be? The expedient that has been most widely accepted by the men, if not the women of our day, is naturalism. Look about you and see the vast herds of men who are living purely natural lives, who go through weeks and months and years with no thought of prayer, who resort to their temples only when self-interest or society or curiosity or custom summons them thither; whose norm of conduct is to state it at its highest only their natural conscience, and to state at its truest, is a more or less shadowy sense of respectability. What we Catholics understand by the Grace of God—The Holy Ghost flooding the mind of a man with light so that he sees things in their true proportions as God sees them; the Holy Ghost infusing strength into the will and bringing reinforcements to the struggling soul—of all this the natural man has no conception. He does not believe in a personal devil, and he has only a vague notion of an offended God. He has no sense of sin. He realizes that he has strong passions, but these, he says, are natural and he will follow the way of the world; he will gratify them to his heart's content so that only his health be not seriously impaired, so that only he be not killed or imprisoned, so that only he escapes public disgrace or social ostracism by his friends. He prides himself most on his ability to take care of himself and in rare instances when the elements are happily mixed in him, he may lead a life at least outwardly

respectable. But more often this man who talked so bravely of self-control and will-power is swept away on the whirlwind of passion. It is avarice and he is cast into prison as a forger; or he goes through life wearing the shame of a defaulter and hearing even in his dreams the curse of the poor man whom his avarice has beggared. It is lust and his pathway is strewn with evil memories and broken hearts and public and private scandal. Death claims his wife or a beloved child as a victim and he sits by the open coffin dumb with grief or gasping incoherent pleadings into the ear of the dead. Business ventures fail him and, left to struggle hopelessly with a strain which tortures his mind and fills him with despair, he leaps into the river at midnight or sends a bullet into his brain. He dies an evil death, and leaves a tainted and dishonored name as a heritage to his family.

"Such then is naturalism as it works itself out to its logical result in the conduct of men. It is the philosophy of death, not life; the philosophy of failure, not of success. It holds no joy for humanity in this life, no joy for humanity in the next.

"There are other gentle philosophers who would ask men to cultivate morals because in the long run it will be for the good of the race. Live wholesome lives, say the Positivists, because a thousand years from to-day humanity will be the better for your self-restraint. We are expected to believe that when the rush and tumult of passion comes upon a man he will pause in his purpose to remember that in the ages to come a generation of which he knows nothing and in which he has only a platonic interest will profit by his abstinence; but every student who knows the heart of men is aware that in the hour of temptation humanity is likely to ask, with Sir Walter Boyle Roche, 'What has posterity done for us?'

"Let the pale-eyed and anemic philosopher who has never felt the rush of red blood in his veins remind himself of the generations whose welfare depends upon his present action; let him retire virtuously to some quiet spot and regale his soul with that thin delight, but for the great living masses of humanity you want a more vital influence, a stronger motive, a more compelling restraint.

"Still other gentle philosophers will tell us that virtue is its own reward, that moral conduct is only to be seen in order to be loved, that culture and the refinements of life will make men love the good and practice it. A few years ago there stood before the world a brilliant young man, whose genius, had it been properly directed, might have shed light and strength upon the race of men. You remember Oscar Wilde. He was truly a lord of language. He played upon the resources of our English tongue as a great master charms forth

undreamed-of melodies from the heart of a great organ. He was the apostle of Aestheticism, and while his eccentricities excited some derision, his genius, his exquisite refinement of speech and manner were such as to bear down the ridicule and win for him the admiration of men. He believed in salvation through the gospel of culture; he chanted in glorious language the dirge of dead religions; he summoned humanity to lift its face to the new Sun that was to usher in the great day of emancipation from the ancient and worn-out creeds. The day of emancipation never came, but instead came a day when that man of genius stood in prison stripes behind the prison bars, flung there by an outraged world because of unspeakable crimes against morality. The people who would save humanity through the gospel of culture; who would incite men to be sober and chaste, to keep their bodies and their houses decent, to lift them out of the gutter by giving them social ambitions and teaching them the habits of educated people, ought to bear in mind that neither amusements nor social ambitions ever kept a man or woman from the grogshop or the brothel, when they wanted to go there. You cannot fight liquor or lust in the soul with magic lanterns, or even by clean clothes or nice table manners. It is like planting morning-glories on a dungheap—the flowers bloom, but the rottenness and decay are untouched beneath.

“On the other hand, religion has from the beginning inspired men to virtue and restrained them from vice. It was she, who in the morning of history, developed the human conscience by pointing with flaming sword beyond the skies, by reminding men perpetually of the unknown and mysterious, by warning him of the sleepless eye of God that sees man’s acts and man’s heart and by announcing justice and judgment in the day of final accounting. Not all the laws of civilization could prevent robbery and urge men to patient labor, without the power of religion behind them; not all the literatures of the world could have created the Christian family; not all the philosophy in the world could cheer the heart of sorrow or charm away despair from those who suffer. Look upon the poor woman dying in pain and poverty, whisper words of faith and hope into her ear and observe how her face lights up and her heart is cheered and strengthened. Now suppose we repeated for her all that is to be found in the Greek poets and philosophers, all the wonderful things we have found in the tangled mazes of human thought, what consolation would we have brought her? Philosophy and culture are good enough for the easy chair and the warm slippers of a man at peace with the world, and having a good digestion; but for the sorrowing and afflicted, for the vast heaving masses of humanity with all the cark and care of life

upon them, one act of faith, one whisper of hope, one smouldering spark of divine love is incomparably better than all the subtle speculations of academic loungers and drawing-room philosophers. What do they know of life in its ruddiness? From the depths of their easy chairs they do not see the battleground of the world. The millions of men and women who bear their heavy burdens with patience, almost with gladness, young people standing on slippery ground, compelled to choose daily between virtue and suffering on the one hand and some alluring form of sin on the other, feeling the pangs of poverty, trembling in the clutch of disease, conscious always that by turning away to a career of sin they might escape these horrors; but conscious, too, of the dignity and the destiny of their immortal souls, turning steadfastly away from evil, never dreaming of surrendering their souls to the demands of the body. And the man of discernment, as he looks on these scenes, recognizes in them a heroism as worthy of eternal remembrance as the martyrs of any age; and the Church and the angels of God, as they lean over the battlements of heaven, see nothing in all the earth or sky one-half so beautiful as the patient lives of the poor. Now they understand why to the poor in spirit is promised the Kingdom of Heaven, for Christ lives on eternally in these Christ-like lives.

"This is the lesson that the priest of to-day has to teach the world, just as it fell to Father Corby fifty years ago to teach America how the heart of the Church beats in unison with the heart of the nation. It is for us, the priesthood, in the days of peace to rival the courage, the untiring zeal of the priesthood of those woeful days of war, that fifty years from to-day, another, standing not upon a great battlefield, but in the midst of a vast monument to peace, may say with as much truth of us as we say of Corby and the other chaplains: They did a great work greatly."

James J. Smith, of Cleveland, Brevet Lieutenant Colonel of Volunteers, who, during the war was in the Sixty-ninth New York Volunteers, was among those present at the camp-fire. Thomas F. McGrath, of San Francisco, a First Lieutenant of the Sixty-ninth New York Volunteers, was, to his great regret, unable to make the long journey across the continent. To him, in great measure, the Committee owes its thanks for the generous response of his fellow-townsmen to its appeal for funds. His reminiscences of General Mulholland, in the San Fran-

cisco "Monitor" in the early Spring of 1910, were timely and touching.

SOLEMN HIGH MASS.

On the morning of Saturday, October 29, low masses were celebrated in St. Francis Xavier's Church, Gettysburg, at six, seven, eight and nine o'clock. After the arrival of a second special train from Philadelphia over the Pennsylvania Railroad a Solemn High Mass was celebrated by Rev. Thomas W. Hayes, Rector of St. Francis Xavier's Church, Gettysburg; the deacon was Rev. John Cavanaugh, C. S. C., President of Notre Dame University, and the sub-deacon was Rev. William S. Singleton, S. J., Vice-President of St. Joseph's College, Philadelphia. Rev. Mark Stock was Master of Ceremonies. Among those present in the sanctuary were Right Rev. Bishop McSherry, of South Africa; Right Rev. Stephen Soter Ortynsky, (Greek) Ruthenian Bishop for the United States; Mgr. Philip R. McDevitt, Superintendent of the parochial schools of the Archdiocese of Philadelphia; Mgr. J. M. Connolly, of New York; Rev. Charles W. Lyons, S. J., President of St. Joseph's College, Philadelphia, and Moderator of the Catholic Alumni Sodality. The sermon was delivered by Mgr. James P. Turner, D. D., Prot. Ap., Vicar-General and Chancellor of the Archdiocese of Philadelphia. It was characterized by the "Catholic Standard and Times" of Philadelphia, in its issue of November 5th, 1910, as "a sermon notable for its lucid presentation of the divine origin of the priest's power to forgive sin, closing with a striking picture of Father Corby's dramatic exercise of this power."

THE FINAL EXERCISES.

At 1.30 in the afternoon of Saturday, October 29th, 1910, the church bells began to ring, and at 2 o'clock all was in readiness for the final exercises in honor of the first priest to be thus commemorated on any battlefield. Several hundred Catholics, whose numbers should have been greater, and doubtless would have been had

the weather been more propitious, participated in the ceremonies. There was no procession or display of any sort, except that the speakers' stand was draped with the national colors, and the bronze figure of Father Corby was concealed by the folds of a large American flag, awaiting the hand of the little girl who was to unveil it.

"The site," says the "Catholic Standard and Times," of Philadelphia, in its issue of November 5th, 1910, "selected for the monument is most advantageous. A natural pedestal for the statue—similar to the one on which the heroic Chaplain stood upon that memorable July day—rises some three feet or more above the sod, close to the main avenue, and within a few hundred yards of the magnificent Pennsylvania Memorial Arch, dedicated a few weeks ago." When the statue was unveiled there was "disclosed the heroic figure of the Chaplain (in the uniform of his rank, captain of cavalry), standing with arm outstretched in the act of pronouncing absolution, and with a countenance upon which the sculptor, with exquisite art, has caught the look of spiritual love which must have radiated from the face of the Shepherd of that martial flock."

Samuel Murray, sculptor of the monument, was one of the honored guests of the occasion.

The Gettysburg Band played several martial airs, and then the final exercises began. They were simple and impressive, admirable in their smoothness and dignity.

ADDRESS BY WALTER GEORGE SMITH, ESQ.

"We are assembled to commemorate an event unique in the history of the great Civil War. On this battle ground consecrated for all time by memories that will endure even after these bronze and marble monuments have crumbled into dust, another effigy is to be dedicated, to a soldier, but a soldier of the Church, to a hero, but a hero in the cause of religion. The pages of history glow with the records of deeds of heroism done on land and sea by officers, soldiers and sailors, who illustrated American courage on both sides of the mighty conflict, and with fitting appreciation of the value of their example, the scenes they have immortalized

have been marked by a grateful people, but now for the first time a monument has been erected to perpetuate the memory of a deed done directly for the glory of God and the salvation of the human soul. Amid these triumphant monuments of soldiers we have placed the presentment of a priest in the act of performing one of the most sacred functions of his office. In doing so we have honored ourselves as well as him whose devotion to his holy calling has given occasion to our work. The military spirit is latent in every manly heart; no one can tread these heights without a quickening of the blood as he recalls the glorious deeds enacted upon them, but surely it is well here of all places to have our thoughts turned to the great Author of life, and the paramount duty resting upon every man to consecrate himself first of all to His service. Therefore, this monument to Father Corby has been erected, and we may hope that it will bring to the minds of every traveller upon this field for generations yet unborn not only the name and deed of the heroic Chaplain, but the truth that in the battle of life the first essential for the courageous warrior is the offering of his whole being to his Father in Heaven."

PRAYER BY REV. JOHN CAVANAUGH, C. S. C.

"Almighty God, Lord of Heaven and Earth, look with favor on Thy children assembled in Thy name. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. Grant us Thy grace that, doing Thy will with loving hearts, and keeping ourselves unspotted from this world, we may deserve to be joined to Thee in the peace of eternity; through Christ our Lord.

"Almighty and Merciful God, Giver of life and Lord of death, grant eternal rest unto the souls of all the faithful departed, and admit them speedily into the place of refreshment, light and peace. Look mercifully, we beseech Thee, on those especially who have gone down to death that liberty might live; on those whose blood has hallowed this spot, and made it forever memorable in the hearts of their grateful fellow-countrymen. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

"O God, from whom are right counsels and just works, send forth Thy spirit on all who in Thy name exercise authority, and administer the laws for justice' sake. Bless our beloved country, and make her always the custodian of liberty, the refuge of the oppressed, the patron of peace and the fostering mother of all civic and social virtues; through Jesus Christ, Our Lord. Amen."

THE UNVEILING.

The five-year-old daughter of President Daily, Bernadette, was then escorted from the speaker's stand by Captain James G. Mitchell, engineer-in-charge of the Pennsylvania Memorial Arch. As she pulled the silken cord, the Stars and Stripes which enfolded the statue slowly fell, disclosing the simple and stately monument.

ADDRESS BY HENRY A. N. DAILY, ESQ., PRESIDENT OF THE CATHOLIC ALUMNI SODALITY OF PHILADELPHIA,

"Right Reverend Monsignor, Reverend Fathers, Ladies and Gentlemen, Fellow-Sodalists and Gentlemen of the Battlefield Commission:—

"Nearly every page of our country's history is emblazoned with the story of some great or noble act, performed by men of the faith which we are proud to confess.

"From the day when first the great Columbus trod the shores of far off San Salvador, down through all the various stages of our history, down to our own very day, in fact, our people, (Catholic men), have ever been conspicuous by the part which they have taken in the discovery, upbuilding and preservation of this great and glorious country.

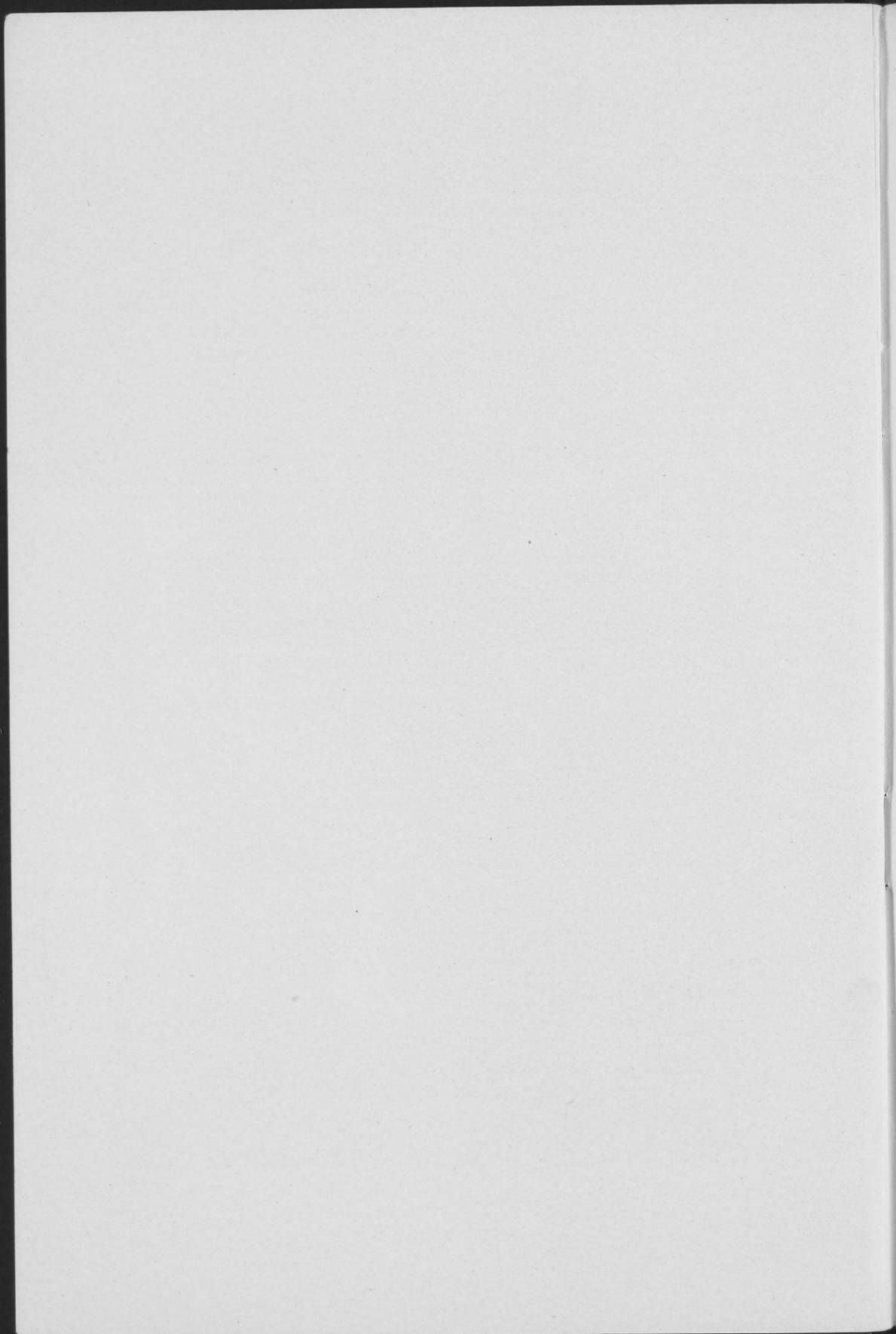
"History records many names worthy of our deepest and most sincere admiration, but we find no name in all of our history of a more perfect type of a true Catholic and patriot than the noble and heroic priest of God whose memory we are met to honor on this historic spot to-day.

"The reverend orator, who will follow me, will tell you in eloquent terms of the many and glorious deeds of this great priest and patriot, who, for four long years during those awful days from '61 to '65, gave so freely of his strength and endurance, and who time and again risked his life in the performance of his many and arduous duties.

"For my part, I merely wish to narrate a few instances connected with the development of the project, which has resulted in the erection of this beautiful and artistic statue.

"Father Corby was Chaplain of the 88th Regiment, New York Infantry, one of the five regiments composing the famous Irish Brigade. Serving with Father Corby, in the same brigade and as regimental commander of one of its famous regiments, was one whom many of us had the happy privilege of knowing intimately, as brave a soldier as ever wore the Union Blue, and as perfect a Christian and a gentleman as any of us dare hope to be.





"Retiring from the army, at the close of the war, with the rank of Brevet Major-General, with a record for bravery second to none, proud possessor of a Congressional Medal of Honor, won for conspicuous bravery in the face of the enemy, he spent a lifetime in the service of his God and his fellow men, making all who knew him love and revere him, and, when he departed this life on the 17th of last February, the one whose great hope and fondest dream was to stand on this spot to-day and see completed, the ambition of half a lifetime.

"I refer to the devoted friend and companion in arms of the Rev. Father Corby, our late lamented and very beloved fellow Sodalist, General St. Clair A. Mulholland, one time Colonel of the 116th Pennsylvania Volunteers.

"To General Mulholland is due honor and appreciation from everyone, for his zeal in promoting the movement which has ultimately resulted in to-day's ceremonies. For years General Mulholland told the story of Father Corby at Gettysburg, both on the lecture platform and to his friends privately, and his one great hope and one great ambition was to see his dearly beloved friend commemorated by a heroic statue placed upon a rock on the site of the famous absolution.

"Despite his long endeavor to interest the people in this laudable project, it was not until the evening of December 13, 1908, that the project received its first real support. On that evening—and I have always thought it a happy coincidence, that it was the anniversary of the battle of Fredericksburg—that day on which the Irish Brigade so valiantly covered itself with glory and added another bright star to the already brilliant firmament, which covers the name of the Irish Brigade—on that evening, at the conclusion of a meeting held in Philadelphia, under the auspices of the Federation of Catholic Societies, General Mulholland was called upon to narrate once more the story of Father Corby giving absolution to the Irish Brigade. He stood there before the audience in that easy, possessed and gallant manner of his, rolling off the story with the grace which alone belonged to him, and when he had finished once more had he aroused that patriotic assemblage with the enthusiasm which the narration of the incident always called forth, but, unlike previous occasions, that story was the one that aroused the interests which were to finally make his dream a reality."

"The Catholic Alumni Sodality of Philadelphia, of which General Mulholland was an honored ex-President, took up the work on January 17, 1909, and authorized the formation of the committee which so diligently and faithfully prosecuted the work with a never ceasing zeal to a successful completion.

"From the very beginning of the movement we met with

the most enthusiastic and hearty endorsement from the hierarchy and priesthood of our Church; patriotic and generous responses followed from the laity, and with the magnificent support accorded us by the present President and the Alumni of Notre Dame University the work of collecting necessary funds progressed.

"While to-day we do not have all the money we had hoped to raise with which to fittingly and properly crown this happy day, we feel we have accomplished much in the work, which it is now our happiness to tender to you the honorable gentlemen composing the Battlefield Commission.

"In this connection I might say there was a time when the response to our appeal was not as plentiful as we had hoped for, and then it was that that grand old patriot, our lamented Chairman, was consumed with a great fear, lest his cherished project might fail. A few hours before he died he sent for me, and I then assured him that the erection of the monument need give him no concern, as I felt that the erection of the monument was positively assured and the successful completion of our work was as certain as if the statue was at that time in place on this rock. One of our greatest sources of gratification to-day is the knowledge that we, his fellow Sodalists, have fulfilled that which may be taken as a pledge of one whose honored membership in our Sodality is one of its most precious remembrances.

"In my capacity as President of the Catholic Alumni Sodality, it is therefore my pleasant duty to present to you and ask you to take into custody this statue of bronze, representing the highest type of Catholic patriotism. While we are honoring Father Corby, particularly in the erection of this monument, for the important part which his heroic action bore in the general results of that titanic struggle which occurred on this field forty-seven years ago, we also feel that the placing of this statue upon this historic spot will be, in the words of that valiant soldier, General James W. Latta:—

"'So significantly appropriate to that Christian civilization, for which the Republic so conspicuously stands.'"

ACCEPTANCE OF THE MONUMENT.

Colonel John P. Nicholson, Chairman of the Gettysburg National Park Commission, received the Statue upon behalf of the War Department.

An address was then delivered by Rev. Charles W. Lyons, S. J., President of St. Joseph's College, Philadelphia, and then Moderator of the Sodality.

[We are indebted to the issue of November 5th, 1910, of "The Catholic Standard and Times," of Philadelphia, which contained this account.]

ADDRESS BY REV. CHARLES W. LYONS, S. J.

"Rev. Father Lyons, speaking *ex tempore* and inspired by the impressiveness of the occasion and the close attention of his auditors, gave expression to the thought that thronged upon him in periods of rounded eloquence, surcharged with religious and patriotic fervor which called forth frequent bursts of applause. There was, he began, some similarity between this monument and one erected recently near Philadelphia to the memory of one of Pennsylvania's heroes of an older time—General Anthony Wayne. But there was a difference, and this was the keynote of Father Lyons' eloquent address—a difference which marked Father Corby in the supreme moment of his priestly act here commemorated in bronze, as one inflamed with a greater and broader spirit of patriotism and charity than that of the warrior. 'For,' said the reverend orator, 'while Mad Anthony Wayne is shown gazing out proudly and lovingly upon the land that he loved and battled for, Father Corby, standing upon the rock at the moment of pronouncing the words of absolution, saw not only the men before him who were his companions and whom he loved, but more. His great heart embraced all that was back of those kneeling soldiers—the home places and the loved ones there, whose happiness was to be so intimately affected by the outcome of those next few moments.'

"Glowingly Father Lyons spoke of the self-sacrifice and devotion of Father Corby's service throughout the war, and in his eloquent peroration he bade his hearers rejoice that this monument shall stand forever as a silent testimonial to the highest and truest patriotism—the patriotism of Catholic manhood."

The Benediction was delivered by Rev. Walter Elliott, C. S. P.

COMPLETION OF THE TASK.

The press notices of the unveiling of the monument were unusually good. The "Philadelphia Press" contained, in addition to the descriptive matter in its issue of October 30th, 1910, a cut from the official photograph of the monument. "The Catholic Standard and Times," of Philadelphia, in its issue of November 5th, 1910, the San

Francisco "Monitor" of the same date, and the Gettysburg "Compiler" of November 2d, were noteworthy. The omission of press notices, lay and religious, is unavoidable where so many were of excellence. The compiler of this brochure read an account of the exercises attendant upon the unveiling in far off Cuba.

Words of self-gratulation are, perhaps, out of place. Father Corby* now stands in bronze† upon that vast battlefield, and the monument erected under the auspices of the Catholic Alumni Sodality of Philadelphia will remain there until the battlefield itself is riven asunder before that last dread day when the Lord of Hosts Himself will come to judge the conqueror and the conquered, the men who received absolution and the Chaplain who gave it. Wherever and whenever general absolution may have been given before in the presence of a martial array, no such imperishable commemoration has heretofore been made of such an incident. The incident and its commemoration in this wise is one more reminder—not unnecessary in this day and generation—of the loyalty of us Catholics to our great Republic, of the devotion of priest to people, of the care of Church for souls, all for the greater glory of God.

* General James D. Brady is the author of some personal reminiscences of Father Corby in the "Ave Maria" for February 5th, 1898, Vol. XLVI, No. 6. pages 175-178. It is a life-like picture of the devoted chaplain by a war-time comrade and penitent.

† A replica of the monument was placed in June, 1911, on the campus of Notre Dame University, Notre Dame, Indiana. The replica is from the hand of Samuel Murray himself.

