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EPHPHETA

A CATHOLIC MONTHLY FOR THE DEAF

"He hath done all things well: He hath made the deaf to hear and the dumb to speak"

Vol. I.

NEW YORK, JANUARY, 1912

No. 1

CHRISTMASTIDE

Gladly our offspring steps forth at this blessed season when all the earth is filled with the joy and fragrance of Christmastide.

Since that first Christmas morn when the little band of shepherds answered the call of the angels and hurried over the hills and meadows of Bethlehem, with every succeeding festival the multitude of worshipers has grown greater and vaster till today nearly all the world of humanity in one way or another does homage to the Infant King.

On a Mother's lap there lay
Smiling Babe with eyes of blue,
Round them shepherds knelt to pray
For that royal Babe they knew
And the Bethlehem star so clear,
Shone on Wise Men waiting near.

More than nineteen hundred birthdays have come and gone and the world has had leisure to reflect, to compare conditions and to judge the results of that heavenly advent. Soldiers and statesmen, poets and teachers have risen up, wrought their rich influence on mankind, and passed away again. But in Jesus Christ, the philosopher admires the greatest mind that ever appeared amongst men; the statesman acknowledges the greatest social force that time has ever brought forth; even the graceless pagan will-ingly admits that this birthday marks the beginning of a new and higher civilization; while the Christian sees in the face of this Child the face of God.

Star of Bethlehem

Ruth Raymond

Stillness over all the world—
Rang for Him no silver bell,
At His Birth no flag unfurled,
Only peace on hill and dell
While the angels from above
Sang their wondrous songs of
love.



DEDICATION

Kneeling with the shepherds and the kings we lay our little enterprise in the crib with offerings, not now of lambs and gold and frankincense and myrrh, but that which they signify, earnest devotion, pure love, fervent prayer, and generous self-denial; and we plead with our loving Infant Saviour to grant us the gift that EPHPHETA, too, may grow in grace and wisdom and power before God and men.

NEW YEAR'S

Who shall prophesy the wonders stored up for us in the budget of the coming year? What startling progress will be made in domestic comforts and commercial facilities? The immediate past has been prodigal with its marvels. During the last three score years and ten, that is, within the life time of those still amongst us, progress has been made swifter and greater than during the previous lapse of time away back to the history of the Romans, or for that matter, away back to the days of Abraham and the Prophets.

Christmas chimes are on the air,
Christmas joy is o'er the earth,
Shines that Bethlehem star so fair
Telling of a Saviour's birth.
Light of star and angels' song
Though the ages roll along.

What a wondrous change has come about, for example, in matters of transit, transportation and correspondence! Changes surpassing the wildest dreams of our ancestors, nay—even of our grandfathers; changes surpassing the quaintest dreams of the Arabian tales. With us nowadays the whole world for travel has dwindled to the confines of a narrow kingdom. For purposes of correspondence the circle of the earth, like a mere whispering gallery.

Still greater achievements are promised us; but yet it is well to keep in mind amidst this bewilderment of change that God did not put us on earth only for the sake of progress in machinery, and any ennoblement of spirit is to be valued far and away above any progress in material things.

UNIFORM SIGNS FOR RELIGIOUS SUBJECTS

In the work of preparation it has been found desirable to follow Mr. Long's excellent manual as far as possible, and where non-Catholic signs are required to adopt those in use by the respective denominations. At the meeting of the Catholic Deaf-Mute Conference, held in Chicago last June, a committee was appointed to draft a list of signs expressing religious subjects, for uniform use at Catholic Schools and centres. In choosing or forming the signs, two principles have been observed, namely, that the sign should be brief, graceful and expressive, objectively considered, and that the sign should be ideographically true—that is, should conform with the idea conceived. Thus far some fifty signs have been listed; but the whole subject is still under advisement, and we should be pleased to have our readers take up the discussion and write us their opinions and suggestions in regard to these and additional signs.

God—The letter D, elevated reverently.

Jesus Christ—The middle finger touched to either palm successively, indicating the wounds in the hands of our Saviour.

Holy Ghost—The letter H passed along the left palm, followed by the action of the gathered finger tips of both hands held over each other at the lips and then drawn upward and downward, respectively, indicating the expiration of the breath.

The Lord—The letter L, elevated reverently.

Virgin Mary—The letters V and M traced successively before the forehead. Or, the letter V passed along the left palm and then M traced before the forehead. Or, a halo traced over the head, followed by the pose of the hands and form, as in the "Immaculate Conception."

Angel—The open hands fluttered from the shoulders, indicating wings.

Saint—The letter S drawn along the left palm.

Devil—The first two fingers of each hand crooked before the temples, indicating horns.

Pope—The finger tips of both hands brought together three times continuously over the head, indicating the tiara.

Bishop—The knuckle of the third finger carried to the lips, as kissing the episcopal ring.

Priest—The finger tips of both hands drawn together with a slight sweep in front of the body, as in the Mass at *Dominus vobiscum*.

Minister—The joined thumb and forefinger raised and lowered diagonally before the body, as in preaching.

Religious Brother—The falling collar traced on the breast with the open thumb and forefinger.

Nun—Both hands extended tracing a veil from head to shoulders.

Catholic—A cross traced before the face with the first two fingers held upright.

Protestant—The first two finger tips pressed horizontally against the left palm.

Jew—The fingers curled and drawn downward from the chin, as through a beard.

Abbe De l'Epee—The sign for "Priest," followed by the action of preparing to draw a sword.

Baptism—The letter W tilted over the head, as in pouring water.

Confirmation—A cross made on the fore-

head with the open thumb, followed by a slight blow with the fingers on the cheek.

Holy Communion—The sign for "Holy," followed by the action of carrying the Host to the lips.

The Mass—The action of elevating the Host with the closed finger and thumb of each hand.

Confession—The fingers of both hands forming a screen and held before the ear.

Penance, i.e., Punishment—The action of switching an imaginary culprit held under the left forearm upraised. Or, the action of beating the breast three times lightly, as used in the *Confession* with the words, "Through my fault."

Absolution—The letter F passed along and off the left palm.

Extreme Unction—A cross traced before the eyelids with the opened thumb.

Holy Orders—A cross traced on the crown of the head with the opened thumb. Or, the action of anointing the hands with sacred oil. Or, a cross drawn on each palm with the thumb.

Matrimony—The action of clasping the palms together.

Benediction—The action of making the sign of the cross with the monstrance.

Good—The open hand placed against the lips and then drawn directly forward.

Evil—The open hand placed against the lips and then turned and thrown downward.

Pray—The hands placed palm to palm and held vertically.

Bless—The closed hands elevated and then gradually opened as they descend and spread.

Faith—The sign for "Truth," followed by clasping the palms.

Hope—The extended left hand held upward and forward, followed by a waving motion of the extended right hand toward the left.

Charity—Both hands closed and crossed over the heart.

Contrition—The letter S passed in circular motion over the heart.

Temptation—The index finger tapped against the elbow.

Church—The letter C resting on the back of the left hand.

Sunday—The letter S placed against the left palm.

Christmas—The sign for "Jesus," followed by those for "Birth" and "Day."

Easter—The fingers held opposed and

forming the letter E are gradually turned upward and raised.

Heaven—The palms elevated and vertical, the right hand is passed under the left, forming an arch.

Hell—The hands gradually raised vertically at the sides while the wavering fingers represent tongues of fire.

Purgatory—The letter P placed on the left palm.

Will—The letter W carried upward and forward.

Virtue—The letter V placed on the left breast.

Fasting—The letter F passed across the lips.

Hallow—The letter H raised and lowered reverently.

Grace—The extended hand encircled over the head.

* * *

PRESIDENT TAFT ON CATHOLICISM

During his tour of the Western States, President Taft visited Nazareth Academy, Kalamazoo, Mich. In the course of his speech, he used the following words, which, coming from the first gentleman of the land, serve to hasten the passing of the old spirit of suspicion and vindictiveness against the Church:

"It is a great pleasure to be here in this institution of learning. It is an experience I have had in Michigan before, and I remember one quite like this in Monroe, where there is a Catholic girls' school, in which they took occasion to welcome me when I visited that vicinity, and made an address like this, expressing what I understand to be the first tenet of the Church, 'Loyalty to the constituted authority and love of country.'

"Occasions like this show that instead of love of Church and interest in the Church being inconsistent with love of country and interest in the nation, the better Catholic you have, the better American you have."

* * *

Latin Teacher—Give principal parts of verb "to go."

Pupil (to girl beside her)—What is it? Girl—I dono.

Pupil (to teacher)—I dono, idonare, idonavi, idonatus.—*Wadleigh Quarterly*.

DEAF MUTES AT CHURCH

(The New York Press.)

NOT a sound breaks the stillness of a service that is held every first and third Sunday afternoon in the Church of St. Francis Xavier, in West Sixteenth street. There is not an organ note, not an audible chant, not a sound of intonation. Yet the service is fully celebrated, the chorals are sung, prayers are made and Benediction given to the deeply interested congregation. Its members are all deaf mutes.

Father M. R. McCarthy is the priest who conducts this service. He is celebrant, organist and choir, all in one. Usually the solemn tones of the organ accompany the voice of the priest as he intones the Latin ritual. Father McCarthy contrives, through a skill hardly comprehensible to the outsider, to invest his service with all the dignity of the chant, the bell and the music of organ and choir. He not only officiates at services, teaches, performs the marriage ceremony, visits those who are in trouble or sick in hospitals, but he romps with children, gets up picnics, open-air frolics, ball games, excursions and parties in the summertime, and plays Santa Claus and general master of ceremonies at indoor entertainments in winter. And all his people are deaf and dumb, and some of them blind as well.

Ten years ago he set himself to learn the sign language, studying and developing it until he was an adept. Now he gives his entire time to missionary work among the afflicted ones, not only in New York, but throughout the country. There are more than 40,000 deaf mutes in the United States, and about 1,200 in Greater New York, yet in all the length and breadth of the land there are hardly ten priests, says the good father, who can communicate with them in their own language, and fewer still who devote their activities to aiding and comforting them as a spiritual adviser is best fitted to do.

Among the deaf and dumb the word "Ephpheta" is almost magic. In a Biblical sense, it stands for speech and hearing, and it has been taken as the name of a society which, it is expected, will become

world-wide. It is nation-wide already. A few cents a month are collected from each member, which insures a benefit of \$3 a week in case of accident or illness. The Pope has shown great interest in the welfare of the deaf, and not long ago sent a special delegate to look into the matter of their instruction and to speak at various places in their interest. As one result of his visit, a day was set aside, called Ephpheta Sunday, held as a day of celebration

fingers—and the stereopticon pictures, takes them on picnics and for trips up the Hudson or around Staten Island. Some of these children can talk a little.

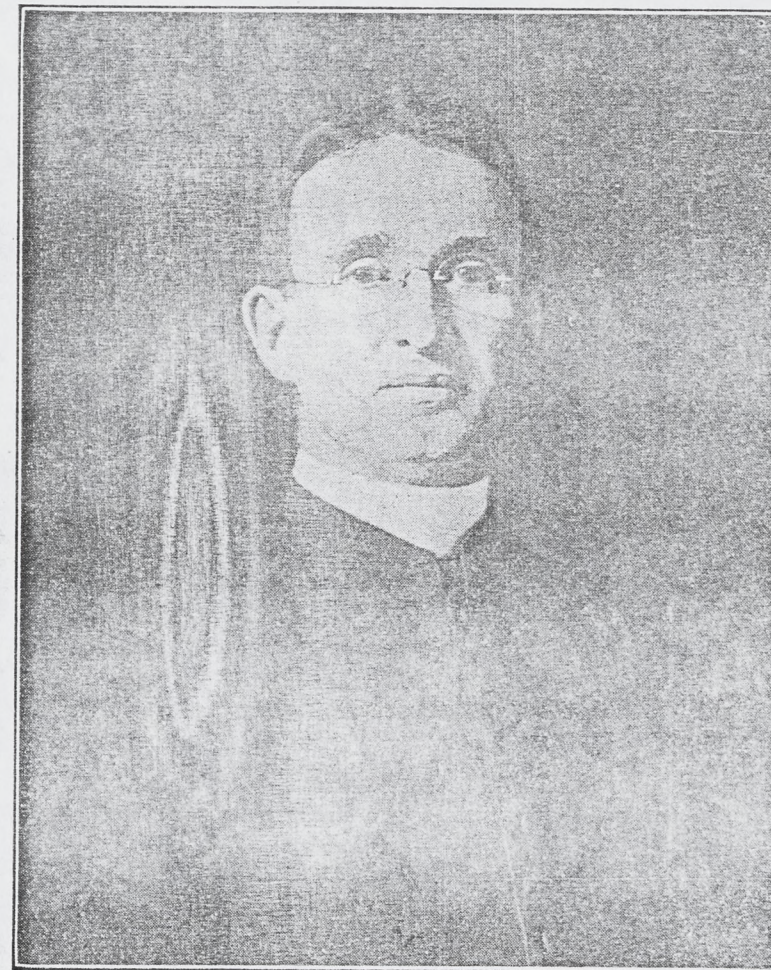
The "oral system" is taught in the Hebrew Deaf and Dumb Institution—which means that those who can learn to articulate are given instruction which finally rids them of their dumbness to a great extent. In the Fanwood School the "combined" method is used; some of the pupils learn to talk, while others, who do not attain proficiency in vocalizing, are thoroughly drilled in the sign language and in lip reading.

Julius Cæsar, a famous man of Rome, was able, it is said, to carry on conversations in several languages, but not at the same time. The feat is, in a measure, duplicated every day by Father McCarthy, who, when he enters a room containing his little charges and their teachers, says, for instance, "Good morning; how are you to-day?" by word of mouth, and, simultaneously, by word of hand. His answers come promptly back, in duplex form, the "Very well, I thank you," coming just as swiftly from the lightning fingers of his dumb friends as from the voices of those who are not.

Father McCarthy's parish now includes the five boroughs of Greater New York and the Newark diocese, which takes in a wide belt across the Hudson. It is the largest parish in the world, numerically speaking, and the priest's time is about as full as that of a busy business man, for he always is trying to keep an engagement to "speak" at some gathering of men and

women who talk with their fingers and listen with their eyes, or baptize some baby or perform a marriage. He has married nearly forty couples, and, as a proof of Nature's marvelous power of returning to the normal, it may be stated that not one of the children of these thirty-eight couples has been born deaf and dumb. Only five or six words form the binding portion of the "deaf-and-dumb" marriage ceremony. "I unite you (you two) in marriage," are

(Continued on page 6.)



REV. M. R. MCCARTHY, S.J.,

Director of St. Francis Xavier's Mission to the Deaf of New York.
General Missionary to the Catholic Deaf.

E P H P H E T A

A CATHOLIC MONTHLY FOR THE DEAF.

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GREETING

A popular expression holds that if St. Paul were on earth at the present time he would be a journalist. However fanciful that may seem, the thought underlying the expression, a recognition of the tremendous power of the press in the diffusion of knowledge and religion is undoubtedly weighty, and finds peculiar application in the condition of the deaf and their unusual environments.

The deaf are numerous—in this country alone they number nearly fifty thousand—but they are widely scattered, and the ordinary means used by the Church do not extend to them, nor do they share in the benefits of those multifarious societies organized for mutual advancement. Through all the catalogue of social resources for intellectual and moral improvement, there is little offered to the deaf, and nothing comparable with the advantages of a wholesome periodical, something which will reach them everywhere, appeal to them in a pleasant way and instruct them continuously.

If EPHPHETA were to be only a brief abstract and chronicle of the times and doings of the deaf, there would be little demand for it, for there are many bright, attractive and helpful publications already engaged in this field; but from the fact that these papers are unsecularian and appeal to all classes of subscribers, they are compelled, by the nature of the case, to restrict their expressions in such manner and degree as not to give offence to the religious sensibilities of each. Herein is the call and opportunity of EPHPHETA. We desire to live and labor in peace and amity with all our neighbors, to encourage worthy endeavor wherever it may rise, but, at the same time, we shall foster the spiritual interests of our

E P H P H E T A

own household of the faith. For we maintain that, while the natural faculties are developed, the soul also should have its aliment; faith must be constantly nourished, and, not only by prayer and the Sacraments, but also by the rumination of the intellect on religious subjects and the great truths of divine doctrine.

Our special field, then, is with the Catholic deaf, whose numbers make a mighty multitude. Of the hundred and thirty-nine schools for the deaf in our country, every one of which contains a fair proportion of Catholic pupils, there are about thirteen distinctively Catholic schools, and of the total number of the deaf, about one-third, or nearly fifteen thousand, are of the same faith.

We enter the field of endeavor, therefore, of the Catholic deaf, in and out of school, where the harvest indeed is great, but the laborers few and far between.

POISON IN THE WELLS

The new "Encyclopædia Britannica" presents an article entitled, "The Deaf and the Dumb," which is excellent in many respects, and would be a worthy addition to Father Moeller's article on the same subject in "The Catholic Encyclopædia," were it not that the whole is vitiated by the outrageous statement that "Saint Augustine erred amazingly when he declared that the deaf could have no faith, since 'faith comes by hearing only.'"

It is of some comfort that the author of the article has expressed his keen regret that he should have repeated a base statement which he cannot authenticate; but the evil has poured forth with increased venom and volume. For a generation this baleful slander has been the commonplace topic in nearly every deaf publication throughout the land and abroad, and dragged in to excite morbid interest in orations before the teachers and little ones in our schools. The libel is cast against all Christianity, but shows deplorable ingratitude especially towards the Catholic Church, which has manifested a maternal tenderness and care in a thousand ways in behalf of the deaf. Beginning with St. John of Beverly and the Venerable Bede, as far back as the seventh century, in the long list of those who were devoted to these afflicted members of society, Catholic names are continually appearing, such as those of the Spanish monks, Pierre Ponce de Leon and Bonet, and, above all, that of the famous French priest, the Abbe de l'Épée, whose sign language is the basis of the manual systems of communication used throughout the world at the present time. In commenting on an article on this subject, which appeared in *America*, the editor of the *Catholic Standard and Times* says:

"*America* deserves the heartiest commendation for the thorough manner in

which it has run down the bold distortions and falsehoods of the writers in the 'Encyclopædia Britannica' concerning the Catholic Church and its doctrines and teachers. The Rev. M. R. McCarthy, S.J., pastor of the deaf of New York, writes to the editor of *America*, offering further valuable evidence of the 'Encyclopædia's' gross unfairness toward Catholic subjects in its statements regarding the Church and the deaf mutes. The public is told in the 'Encyclopædia,' in the article entitled, 'The Deaf and Dumb,' that, according to the greatest theologian of the Catholic Church, St. Augustine, these are all doomed to eternal damnation, for the simple reason that they cannot hear! The doctrine of St. Augustine, according to 'Britannica,' is based on the text of St. Paul, that, 'faith cometh by hearing only.' Says *America*:

"That word 'only' is a most reprehensible interpolation. It is not in the Latin nor the Greek, nor is it in the Protestant Bible, which we have before us; nor is it, indeed, quoted in the ninth edition of the 'Encyclopædia Britannica.'" So that the famous and much advertised eleventh edition must claim the distinction of sacrilegiously tampering with the sacred text to maintain a false statement.

When the author of the article on "The Deaf and Dumb," who, by the way, is a respected minister of the Church of England, was appealed to or challenged to produce the offensive quotation from St. Augustine, he frankly admitted, after a month of search and inquiry, that he was unable to find it, and, honest man that he is, acknowledged that he had copied it from a previous edition of the "Britannica" and from foolish commentaries.

"When a good, bald, brazen lie gets twenty-four hours of a start, it takes years, often centuries, to overhaul and expose it. And, even then, the probability is a hundred to one that it goes quite jauntily on its primrose path of unshamable mendacity, as if it had drawn forth no refutation whatever."

We wish to express our gratitude to the Rev. John Corbett, S.J., editor of the *Messenger of the Sacred Heart*, and to the Rev. John J. Dunn, editor of the missionary periodical, the *Good Work*, for courtesies shown us in making up our first issue.

Cicero used to say that nothing is invented, and, at the same time, found perfect. At our coming on the morrow, the members of the I. P. F. are likely to brandish their little hammers, or, more happily, extend their bouquets; but, unless they exchange with us, their efforts for our correction or approval will be wasted on the desert air.

We have arrived, and firmly propose to stay, asking only fair play from our fraternal contemporaries.

E P H P H E T A

FATHER ROCKWELL HONORED

Rector of St. Francis Xavier's and Warm Friend of the Deaf, Given a Hearty Reception

THE Xavier boys and girls, young and old, augmented by a phalanx of the rising generation still mastering the three R's at St. Joseph's Institute—Westchester, Brooklyn and Fordham—had an opportunity to pay tribute to the sterling worth of an old friend, a priest and former teacher of the deaf, Sunday, December 3. The reverend gentleman, Joseph H. Rockwell, S.J., is now rector of the college and parish of St. Francis Xavier, this city, and which for three decades the silent Catholic population of New York and vicinity have considered their parish church.

It was a very happy occasion, not alone for the distinguished Jesuit, whose connection with the deaf dates back some thirty years—long before his ordination—when, as a scholastic at the community house in Frederick, Md., he first met a class of pupils in the State institution, and offered his services as their instructor in catechism.

The happiest part of the proceedings was when the Father Rector was inadvertently introduced into the auditorium ere the curtain went up—the exercises taking place in the cozy College Theatre. Monsieur Stage Director immediately had the lights lowered, and the rehearsing Thespians withdrew behind the wings to await their cues.

Some three hundred or more silent well-wishers of Father Rockwell, with their hearing relatives and friends, occupied the auditorium. In a few words, Father McCarthy announced the purpose of the gathering—a testimonial of the regard of the deaf for the many evidences of Father Rockwell's interest in their spiritual and material welfare, and, on their behalf, pre-

senting the Rev. Rector with two handsomely illuminated missals.

A very pleasing programme was rendered, preceded by greetings from Mr. John F. O'Brien, for the home contingent at St. Francis Xavier's; President Sylvester J. Fogarty, of the Brooklyn De l'Epee Society, and President Julius Kieckers, of St. Peter's Society, Jersey City.

A double septet of senior girls from Miss Kennedy's school in Fordham, prettily attired in white, gave an oral recitation, in concert, and reflected credit on the painstaking efforts of their teacher. Number two was part of the same class of young ladies, displaying sashes of red, white and blue, and rendering—Delsartian fashion—the "Star Spangled Banner." Mr. Cassidy accompanying them vocally. A lively "Highland Fling" was then put on, a sextet of little girls from the "Mount," in Brooklyn, à la Highland lassies in dress, going through the steps with an ease and grace that won the audience's favor and applause.

A company of Miss Purtell's sturdy young cadets next marched on the stage in Indian file, responded to "Right about front," and, in De l'Epee language, recited "A Greeting in Gold" to Father Rockwell, whose appreciation of the sentiment contained therein brought tears to his eyes—happy tears, forsooth. Following the example of the "sojer" boys from Westchester, three jolly jack tar misses from Miss O'Connor's school in Brooklyn appeared, and posed in the limelight in a "Sailors' Hornpipe." Their pantomime and nimble steps brought down the house, and the audience was reluctant to let them go.

BROOKLYN'S TRIBUTE TO DE L'ÉPÉE

Essays, Speeches, "A Trip to Paris" and Terpsichore Amuse a Large Gathering

FOLLOWING its annual custom of paying tribute to the memory of Abbe Charles Michel De l'Epee, the French priest, sage and philanthropist, who was born in Versailles, France, November 25, 1712, the members of the Brooklyn De l'Epee Society and guests, numbering nearly two hundred, met at Knights of Columbus Institute, in the city over the bridge, Thanksgiving Eve, and made merry.

In lieu of the presence of "The Father of the Deaf of the World," who, had he been alive to-day, would surely have been with the early birds at the hall, the spirit of the assembly was in accord with the work of his present-day successor, Rev. M. R. McCarthy, S.J., director of the society and allied organizations.

President Sylvester J. Fogarty opened the exercises with a note of welcome in his speech, and announced winners of the

prizes annually contributed by the society for the best essay on De l'Epee among the pupils of the Catholic schools for the deaf—Miss Henrietta Thiele, first; Jeremiah V. Fives, second; Frank J. Lambo, third. Honorable mention to Mary Gogerty, Fordham; Joseph M. Flanagan, Westchester; Lorraine Sheldon, Buffalo, N. Y. Master Fives also scored first in the "Retreat Essay," with Thomas Judge, Paul L. Marches, Thomas Murphy, in rank as named.

Speeches eulogistic of the distinguished deaf-mute educator by President J. F. O'Brien, of the Xavier Ephpheta Society, and President Fogarty, concluded the literary feast. Then came a trip to the native shores of the man whose memory the assembly were commemorating. It was going some, with the most interesting points in and around Paris, where the World's Congress of the Deaf will meet in July,

A group of athletic Brooklyn girls next came before the footlights in gymnasium dress, and, in an Indian club drill, evidenced St. Joseph's boys and girls have a well-conducted physical curriculum as well as educational department. A choir of young ladies from the Xavier Ephpheta Society, costumed in white and displaying their sodality medals, then gracefully signed in concert the hymn, "Holy God, We Praise Thy Name." Miss Teresa McCarthy led, assisted by the Misses Katherine and Mary Lambertson, Edna M. Power, Katie Doyle and Rosie Quinn. This very appropriately concluded the exercises.

Responding from the stage, Father Rockwell, in signs and orally, expressed his appreciations of the good intentions of his deaf friends. Going back to the first time he became connected with the deaf in Frederick, Md., he considered the occasion a double event, as it also signalized his silver jubilee as a priest. He was still their friend, and never failed to remember them at the altar and in his prayers. He repeated the best advice he could give them was to lead good, Catholic lives, and, in doing that, they would always be happy. Referring to his successor, and the present pastor of the deaf, Father McCarthy, they might feel assured no one ever had their interests more at heart. As an evidence of all Father McCarthy had done for them, and was still planning to do, the Catholic deaf could best express their gratitude by standing in with him in his work. Concluding, all repaired to the lower church, where Benediction was imparted.

(Continued from page 3.)

the words. The speaker points to himself for the "I." "Unite" is said by linking the thumb and forefinger of each hand into two interlocked rings. He points to the bride and groom to indicate the "you two." For "in" the fingers of one hand are inclosed within the other hand, and "marriage" is said by a tight clasp of one whole hand by the other. It takes less time to speak the words manually than with the voice. When the prayer is repeated, whether at an ordinary service or in the marriage ceremony, the congregation joins in quite as it does in any church, only there is complete silence as the swift fingers "say" the words.

St. Louis, Chicago, Baltimore, Scranton, Philadelphia, and many cities of the Middle West know Father McCarthy almost as well as New York does. He goes about from place to place, holding what he calls missions. They last from a day or two to a week, and they mean joy to thousands of those whose lives are spent in perpetual silence. Every evening there are lectures, stereopticon pictures and a big variety of amusement and instruction that can be enjoyed without the aid of hearing. The silent people come from all the country round, and many of them are very interesting. There are artists among them, expert engravers, printers and craftsmen of cleverness in many lines, who earn good livings for themselves. There are tailors and carpenters, who conduct profitable businesses, apparently not suffering greatly from their handicap.

Among the women are some whose needlework, typewriting, pattern-making and household arts are more creditable than much of the same sort of work that is done by girls with every faculty.

Out in Cincinnati, a young woman attended one of Father McCarthy's missions. She lives under difficulties which it seems incredible she can surmount with spirit undaunted. When in her early teens, she met with an accident in the course of some work in a machine laundry. This resulted in the loss of both her arms above the elbow. One eye was injured so that semi-blindness followed. Robbed of practically four of her five senses, this girl still would not give way to despair. She went to live with the Sisters, who taught her much. They finally invented and contrived for her use an appliance which they fitted to the arms in such a way as to hold pen, brush, fork, etc. The girl, a pretty and wholesome-looking young woman, scarcely twenty, now earns her living by painting and writing. She makes good little water-color sketches, which the sisters find a market for, and she corresponds with a host of friends.

One of California's successful sculptors, Douglas Tilden, is deaf and dumb. Three other proteges of Father McCarthy are

Catherine Pedersen, Ella Hopkins and Catherine McGirr, all deaf, dumb and blind. They are graduates from the Fanwood School. The two Catherine's are New Yorkers, and Miss Hopkins is a Utica girl. Miss McGirr's affliction is a result of exposure in the great blizzard of 1888. She has learned to speak. All of these girls have received prizes for literary work, all of them compose excellent English and are expert typewriters. Archbishop Farley was present at one of Father McCarthy's gatherings. The priest gave the Archbishop a surprise when he introduced these three young women. To the two who had acquired speech, the father addressed several questions in Latin, which he tapped into the palms of their hands with strokes something like those of the Morse telegraph code. As fast as the Latin was ticked into their hands, they translated it and made their replies in English. Their faculty in a language seldom completely mastered even by scholars of pretension astonished the Archbishop.

If five women with ordinary voices insisted upon talking at once the wild result can be imagined. Father McCarthy has a photograph of five of his parishioners enjoying a quintet conversation so harmoniously silent that a person listening at the keyhole would think that the room was empty. The leader of the talkfest stands in the middle, two listeners on each side. She taps her words with both hands at the same time, her fingers touching the palm of the person right and left, whose fingers in turn are transmitting the taps, as fast as received, into the hand of the person next. This is the system used by the sightless, to whom the finger alphabet is denied.

Previous to the election of President Taft, the deaf and dumb were not recognized as possible applicants to any Government position. Since each year brought marked advancement in methods for teaching mutes not only the fundamentals of education, but, in many cases, practical business training, they worked with concerted action to have this changed. So strong was their appeal, and so conclusively did they prove themselves capable of earning their livings, that the Government finally threw open eighty-five different offices which may now be held by deaf mutes. They must pass the Civil Service examinations, of course, and otherwise compete with normal applicants, but the opportunity to work in Federal departments is theirs, and they are taking full advantage of it. It is Father McCarthy's dream to see the Roman Catholic deaf and dumb of Greater New York with a church of their own, for such a thing does not at present exist in the entire country.

The New York deaf will gladly add their share to the welcome to be tendered Cardinal Farley on his return from Rome.

SISTER M. PATRICIA

Of the Order of St. Joseph

THE writer of this sketch received his first lessons in the "sign language" from her whose name appears above and, now and then, during the lessons, a glimpse was afforded of the beautiful interior qualities of the teacher—the pioneer of Catholic teachers of the deaf in the city of Philadelphia.

Many of the trials, the sufferings and the humiliations demanding qualities of a high order to endure and overcome, and which were ever the lot of Catholic pioneers in our own and other lands, were also hers during the years of her young womanhood.

Trained by a virtuous Catholic mother, the lessons of faith sunk deep into her heart, and, when separated from her home and loved ones to dwell during the years of her school life in an atmosphere of religious intolerance, she gave to all, especially to her co-religionists, an example of courage, zeal and fidelity in all religious duties.

Her persevering courage was largely instrumental in obtaining a measure of religious freedom and tolerance for her fellow-Catholic pupils. Her pious zeal attracted the attention of the Rev. Daniel Brennan, the first Philadelphia priest to take a special practical interest in the spiritual welfare of her kind. To the weak, the wavering and those to whom religion was almost an unknown quantity, her counsel and encouragement, her instruction and admonition, and, above all, her edifying example, made her truly an apostle of the faith.

To her fidelity a life long clerical friend attributes the great gift of a religious vocation which she received; and the qualities which distinguished the exemplary and zealous Miss Hughes in times and places of religious destitution gained added lustre when she was transformed into the more zealous and self-sacrificing Sister Patricia.

Speaking of an incident of her early life, an almost miraculous escape from accidental death, the devoted sister concluded with this modest reference to her vocation: "I could do little in the world for our poor deaf, so I think my life was preserved that I might spend it in prayer for them in the convent."

This prayer was faithful and persevering for thirty-three years; it was a prayer of supplication and petition for the salvation of the afflicted ones she loved, and the foremost of her petitions was that a Catholic Institution should be established to safeguard the faith and innocence of the deaf of tender years.

The time to grant this petition was at hand, though she knew it not. "Well done, thou good and faithful servant, enter into the joy of thy Lord." The new Catholic Institution is now assured. "PHILA."

Holiday greetings to all the deaf.

Yes! We'll contract for a 36 or 42-story skyscraper if you'll help build up EPHPHETA's subscription list.

Don't worry! After we get our automobile, we'll toot you around town. Then you can tell us of the long line of "Has Beens" in silent newspaperdom.

As EPHPHETA goes to press, the *Kansas Star* comes out with a Golden Jubilee number.

Since the seminarians at St. Joseph's became interested in the Sunday-schools for the Catholic pupils at the Lexington Avenue and Fanwood Institutions, five of their number have been ordained to the priesthood—Rev. Fathers Murphy, Loehr, Stanley, Grogan and Farrelly, located in this city, and Father Burke, in Albany, N. Y.

Responding to an invitation from the Jesuit Provincial of Philadelphia, Father McCarthy has accepted the call to meet the Catholic deaf of that city on Sunday, December 24. It is to be hoped the Quaker City folk may turn out in round numbers and render their reverend friend all assistance possible.

The Silent Worker for December, reproduces, with familiar portraits of some of its own proteges, a timely article on "The Deaf Printer," from the *Inland Printer*. Tom Blake, the author, maintains it's "the deaf man's instinct" that, in ninety-five cases out of a hundred, brings him to the fore in the print shop.

The new buildings in course of erection on the grounds of St. Joseph's Institute are now well above *terra firma*.

Rev. M. A. Purtell, S.J., is interested in the work among the Catholic deaf of Baltimore and vicinity. He is a brother of Miss M. A. Purtell, of St. Joseph's Institute. At his invitation, Rev. Thomas Galvin, the Redemptorist missionary, who takes to the deaf-mute Volapuk like a duck to water, gave a mission to the pupils at the Mission Helpers' School in that city. A goodly number of the adult deaf attended. His Eminence, Cardinal Gibbons, a warm advocate of the silent cause, addressed the mission. It was a very fruitful and happy occasion for all concerned.

Pittsburg, Pa., is likely to fall in line with an Ephpheta centre. Father Coakley, director of the local Catholic mission, is interested in the splendid progress of the New York Ephpheta work.

Chicago is on the boom. It has long had an Ephpheta centre, to be sure, with that active and result-producing Jesuit, Rev. Father Moeller, as director. December 1 and 2, the Supreme Council of the Knights of De l'Epee held its general meeting in the "Windy City." Supreme Knight J. F. Donnelly and Sentry Peter Butterly, of Richmond Hill, N. Y., and Jericho, L. I., respectively, attended.

THE DEAF HERE AND EVERYWHERE

No self-respecting deaf mute, as far as known, during forty-two years' association with them, cares to be pitied or looked upon as a subject for charity. All he asks is you weigh his handicap in the balance, and give him a chance—a square deal, as it were. Given that, in ninety-nine out of a hundred cases, the deaf mute will make good.

The Milwaukee deaf have a flourishing Ephpheta organization, numbering more than a half hundred members. They have services in the sign language each second Sunday of the month. This only shows the West is waking up to the worth of Ephpheta centres.

For legislation and that sort of business to help the deaf, the National Association of the Deaf is an organization that should receive support from all the deaf, irrespective of their personal beliefs. It is an American institution, and in knocking down the bars to the Civil Service gate, won a decisive victory for the deaf. Now, if one-half of the adult male population of the country were enrolled under President Hanson's leadership, what an impression they would make on the legislative solons in Washington.

At its recent election, Brooklyn Division, National Fraternal Society of the Deaf, "acclamated" Col. Alex. P. Pach to the executive chair for 1912. Also elected: Vice-President, John D. Shea; Secretary, Louis A. Cohen (re-elected); Treasurer, Sol. Rosenthal; Director, T. I. Lounsbury (re-elected); Sergeant-at-Arms, A. C. Berg. Trustees—H. Pierce Kane (re-elected), W. Bowers and A. G. McLaren. State Organizer, H. P. Kane (re-elected). All good and sound men. Messrs. Kane and Shea are enrolled in the Xavier Ephpheta Society, and both reflect credit on the St. Joseph Institute alumnus.

Father Comerford is a newcomer in the spiritual work among the deaf. He is situated in Flint, Mich., where the State School is presided over by Prof. F. D. Clarke, who was an ardent promoter of athletics at Fanwood when M. McFall was in his best strides.

Anton Schroeder, the Minnesota "companion" of "Ichabod Crane," in his younger days, is still active as an inventor. With President Harrington, of the Scranton Ephpheta Society, Mr. Schroeder is about even in regard to height.

Perhaps to no one more than to Rev. Joseph H. Stadelman, S.J., has the cause of the Catholic deaf been so zealously advocated. While still interested in their advancement, Father Stadelman's field is now centred in the education and spiritual

care of the blind. He is at present stationed at Kohlman Hall, on Washington Heights. He is director of the Catholic Association for the Blind, which has acquired a location in the Bronx, on which is to be erected a school for the blind.

St. Joseph's seminarians at present engaged in the catechetical work among the deaf are Revs. William Mahoney and Francis Gallagher, at the Dominican Sunday-school, Sixty-seventh street and Lexington avenue, and Messrs. John M. McDonnell, Arthur Quinn and Joseph Loughran, at St. Rose's Church, on Washington Heights. Father Chidwick (the chaplain of the "Maine"), director of St. Joseph's Seminary, is an enthusiast in the work among the deaf.

Many evidences of Father Mulry's interest in St. Peter's Deaf Mute Society were noted at the meeting, December 10. The attendance was on the increase. Father McCarthy explained the meaning of the Feast of the Immaculate Conception. President Kieckers announced, after Benediction, a New Year's reception for the next meeting, January 14.

THE CARDINAL'S RING

On his visit to Rome, to be elevated to the Cardinalate, Archbishop Farley took with him one of the finest Cardinal's rings in the world. Presented by a lifelong friend, the ring was made by Messrs. Tiffany & Co. It is of solid gold, carved by an artificer who is one of the American masters at his calling. One side of the setting is a representation of St. Patrick's Cathedral, with its twin spires, and on the other appear emblems of the Cardinalate. This remarkable example of modern goldsmithery was the work of a deaf mute—, member of St. Peter's Deaf Mute Society, Jersey City.

NO LUMP

She weighed 224 if she weighed an ounce, and she did weigh an ounce.

The whole rink shook and rumbled as she struggled round in her efforts to master the whirling art.

Suddenly—a terrific thud—a groan—and there, piled up upon the boarding lay a heap of overbalanced femininity.

The woman opened her eyes.

"You will have to wait but a moment, madam," politely remarked the manager. "We have just sent for the crane. I trust you are not hurt."

"N-n-no, I don't think so!" she gasped bravely back. "But oh, there are some dreadful lumps in your floor!"

"Lumps be hanged, madam!" growled a half-smothered voice from underneath. "I'm not a lump; I'm one of the attendants."—*Boston Transcript*.