

ROCHESTER HISTORY

Edited by BLAKE MCKELVEY, *City Historian*

VOL. XXV

APRIL, 1963

NO. 2

Archbishop Hanna, Rochesterian

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Eight Rochesterians—if we are to count the four residents as well as the four natives—have been named bishops of the Roman Catholic Church. The most prominent of these was the late Edward Joseph Hanna, D.D., third Archbishop of San Francisco. Dr. Hanna left Rochester in 1912, when at the age of fifty-two he assumed his original appointment as auxiliary bishop of the California sec. Even after his retirement in 1935 he never returned to live in the city of his birth, yet it can truthfully be said that wherever duty called him, he carried Rochester in his heart.

The Early Years

The future churchman's father, Edward J. Hanna, Sr., was an Ulsterman of Scottish antecedents. He was born in 1819 near Newcastle, County Down, close by the Bay of Dundrum and the Mountains of Mourne. Through his father, Nicholas Hanna, this elder Edward was a kinsman of "Roaring" Hanna—the Rev. Dr. Hugh Hanna, one of the most rambunctious of the old Orangemen, whose statue still stands at Carlisle Circus in Belfast. But the Archbishop's father was a staunch Catholic. His parents, Nicholas and Margaret Lennon Hanna, must have possessed some means, for their son received a better-than-aver-

ROCHESTER HISTORY, published quarterly by the Rochester Public Library, distributed free at the Library, by mail 50 cents per year. Address correspondence to the City Historian, Rochester Public Library, 115 South Avenue, Rochester 4, N. Y.

age education. In his teens, Edward, Sr., went to England, and in 1837 or 1838 he migrated to the United States.

The young fellow from County Down eventually set up in Rochester as what they called a "slack-barrel" cooper. He manufactured barrels for flour—a type constantly in demand while Rochester remained the "Flour City." Having patiently built up a tidy business, he had achieved, by the time he was forty, a degree of prosperity that he judged sufficient to support a family decently. He therefore proposed marriage to Anne Clark. Anne, twenty-four, was also an Ulsterite, a native of County Cavan, who had come to the United States as a child. She accepted and the wedding took place at the Church of the Immaculate Conception, on Plymouth Avenue, September 8, 1859. The newlyweds seem to have lived for a while on West Avenue; it was most likely at this address that their first child, Edward Joseph, the future archbishop, was born on July 21, 1860. He was baptized at Immaculate Conception Church three days later.

Not long after their marriage, Edward and Anne Hanna moved into a homestead on Brown Street. The street number of the house is now 305. When the Hannas first lived there it was 69. The building was, and is, a substantial brick structure. Edward, Sr., furthermore had a buggy to go with it, and to pull the buggy, a good white horse.

The Hannas had three boys and three girls, and all but Marie grew to maturity at the Brown Street home. Anne Hanna was proud of all her little ones and ambitious for them to make their mark. But she paid special attention to her firstborn, a bright, winsome lad with lively black eyes. The product of a "finishing school" herself, she apparently taught him the rudiments of reading even before he was of school age; and she maintained for his use a small but worthwhile library. In later years the Archbishop used to recall with affection her diligent

instruction. He may also have been influenced, less consciously, by her exemplary charities. She was especially devoted to the needs of St. Mary's Hospital, which in the early 1860's was struggling to expand its facilities in order to provide for hundreds of wounded and ailing Civil War soldiers. One of the future prelate's earliest memories was of being left one day in the care of the Sisters of Charity while his mother went off to solicit donations to the hospital.

When Edward was ready for school, his parents sent him to Public School No. 2, then on King Street. After he had spent one year there—1867-1868—his father and mother transferred him to St. Patrick's School. This was connected with St. Patrick's Church, which was now their parish, and stood on the corner of Platt Street and Plymouth Avenue North (then called Frank Street). St. Patrick's was the pioneer among the Catholic churches of Rochester. In the fall of 1868, the third successive St. Patrick's Church was under construction. It had already been selected as the future cathedral of the new Diocese of Rochester by the Right Reverend Bernard J. McQuaid, who had been installed on July 16, 1868, as the first bishop of Rochester. Under his new teachers—the Brothers of the Christian Schools—Eddie progressed rapidly. When the Brothers left the diocese in 1872, Daniel B. Murphy, who succeeded them as schoolmaster, took a special interest in this promising pupil and prepared him for high school. The association of master and pupil resulted in a lifetime friendship. Daniel Murphy eventually entered business and became a leading Rochester citizen and a member of the department store firm of Burke, Fitz-Simons, Hone and Company.

In the autumn of 1875, young Hanna entered Rochester Free Academy, enrolling in the one-year "Business Course." In 1876 he moved into the three-year "Classical Course," in which he soon became a shining light. When he graduated, in June 1879,

it was as valedictorian of his class. Commencement was a triumph for the Irish as well as for Eddie himself. His oration was titled "Daniel O'Connell." The daily press went out of its way to praise the speech and called the speaker "a natural orator."

At the academy the personable youngster won both honors and friends. He was especially attracted to his classmate Walter Rauschenbusch, a future Baptist theologian and herald of the Social Gospel. The attraction furthermore was mutual. The two were friendly rivals in Latin class, and at the commencement the German was salutatorian to the Irishman's valedictorian. Rauschenbusch also spent much of his free time at the Hanna home, where he enjoyed currycombing the family's white horse. Sometimes, as a reward, the cooper permitted Walter to ride the snowy steed.

Ed Hanna had meanwhile been an active member of the cathedral parish. He was one of the four taller altar boys whom Bishop McQuaid took with him when he went to dedicate churches and to lay cornerstones. Those who knew this side of the bright academy scholar were not surprised when they heard he was seriously considering becoming a priest. One of his professors at the academy, disappointed by this news, frankly told Mrs. Hanna that he thought Eddie was too brilliant to be wasted on a clerical career. The senior Hannas of course disagreed. God surely deserved more than the second-best; and the family was eventually to give not only a son but also a daughter to the religious life.

Bishop McQuaid was happy to accept Edward Hanna as a candidate. Even then he was planning to establish a theological seminary; and it was not too early to begin preparing a faculty. He therefore decided to send the young man to Rome where he could acquire a doctorate in theology that would qualify him to teach theological courses.

Roman Days

Hanna, on arrival in Rome, registered at the North American College on October 27, 1879. This is a college in the European rather than the American sense; it is not a school so much as a residence for students who are attending courses at one of the Roman theological universities. The university they attended in the nineteenth century was the Athenaeum of the Urban College, an institution dating from 1627.

Ed found Rome a wonderful adventure. The strict discipline, the frugal table, the several problems of adjustment laid no great burden upon him, for he deeply appreciated the positive merits of the Eternal City. This was for him the center of Christendom, where ancient history lies beneath every cobblestone and ancient beauty waits around every corner.

Instead of starting immediately with the two-year philosophical course, which led up to the four-year theological course, Edward, with his Bishop's consent, chose first to take an extra year of "rhetoric," or classical studies. This proved to be a wise decision. His Latin improved greatly under the guidance of Don Gennaro, the Latin professor, and at the same time he gained a good foundation in Italian. The day was to come when cultured Italians would be surprised at his fluency in their tongue. A knowledgeable colleague did not hesitate to state, in later years, that Dr. Hanna was the best Latinist among the American Catholic clergy.

At the time of the young Rochesterian's arrival, churchly Rome was on the threshold of a new golden age of philosophy and theology. Pope Leo XIII had just re-established the scholastic system of St. Thomas Aquinas as the scholarly standard, entrusting the teaching of Thomism to the ablest professors. At the Urban College the leading Thomists were Benedetto Lorenzelli, professor of philosophy, and Francesco Satolli, professor

of theology.

Father Lorenzelli soon noted the superior talents of two of his American students, Edward Hanna of Rochester and Edward Pace of St. Augustine. On May 27, 1882, the philosophy class was scheduled to present a philosophical disputation at the Vatican, in the presence of the Pope himself. Five colleges affiliated with the Urban College were to be represented. The professor, of course, chose as participants the ranking students from each college, and thus Hanna and Pace were picked as the American representatives.

The young men in this tournament of wisdom and wits faced a formidable audience: Pope Leo XIII, twenty-two cardinals, and a large number of lesser prelates and professors. But Hanna and Pace were apparently undaunted. Hanna was especially facile in the objections he hurled—in Latin, of course—at his student adversary, the future Cardinal Lorenzo Lauri. The Pope followed the plays from side to side with the rapture of a devotee of tennis at a championship match. At the conclusion of the debate he greeted the contestants personally and gave to each a gold and silver medal. Later in the day he sent no less than an archbishop to bear his compliments to the rector of the North American College. And two weeks afterward he granted Hanna and Pace a private audience.

Dr. Satolli was even more deeply impressed by the showing the pair made in his theological courses. He, too, entered them in scholastic contests. Their crowning exercise was a debate presented at the Urban College on July 15, 1886, in the presence of seven cardinals. The two Edwards acquitted themselves so well that the Pope, on the basis of the good report, ordered that the doctorate of sacred theology be conferred on them without requiring them to take the usual oral examination.

Walter Rauschenbusch was as happy as the Pope with Hanna's success. He, too, had gone to Europe in 1879, to spend

four years in study and travel. When he reached Rome in the summer of 1882, he sought out his old high school classmate. To Munson H. Ford, another academy graduate of '79, now at the University of Rochester, he wrote back: "Ed Hanna is doing finely, standing first in his class. He took part in a philosophical disputation before the Pope, had a special audience, got silver and gold medals, etc. . . Queer, isn't it, that the three classmates of the R. F. A. should stand at the head of our classes in institutes of three different countries. It seems as if Providence had brought us together there to make us friends."

This did not mean that the Baptist student at the University of Berlin thought much of the theology his Catholic friend was studying. A year later he wrote to Ford of Hanna, "I wish I could take the Jesuit spectacles off his nose and take him around the world and make him see life as it is, instead of the caricatured image his teachers show him." Although both he and Edward were subsequently to become distinguished for their contribution to human welfare, their theologies went off in almost completely opposite directions. They always remained friends, but divergent views apparently prevented their friendship from increasing in warmth as it increased in age.

Highly esteemed at his Roman university, Dr. Hanna was also highly esteemed by Monsignor Denis O'Connell, rector of the North American College. Monsignor O'Connell was then a figure of increasing prominence in the "liberal" wing of the American Catholic clergy, and he and the young Rochesterian had much in common. Impressed by Hanna's ability, he appointed him head prefect of the student body during his last year. This brought with it an earlier ordination to the priesthood. Hanna was ordained in the Basilica of St. John Lateran on May 30, 1885, by Archbishop Giulio Lenti, vicegerent of the Diocese of Rome.

After Dr. Hanna's graduation in 1886, Monsignor O'Connell persuaded Bishop McQuaid to allow the young priest to remain in Rome another year as resident tutor at the American College. Father Hanna had scarcely returned to Rome from a vacation in Rochester when the Urban College also invited him to become assistant to Professor Satolli, at the professor's own urgent request. This assignment Hanna accepted, too, with his Bishop's permission. The Urban College task involved helping Monsignor Satolli to mark examination papers and substituting for him in class from time to time. Soon the officials of the Urban College began to speak of making the Rochesterian a member of the regular university faculty. But here Bishop McQuaid said no. He had given Dr. Hanna a leave only for the year 1886-1887; and he therefore expected him to come home after the second term.

Edward Hanna was quite content with his Bishop's decision. The year of tutoring and teaching meanwhile gave him valuable experience.

Rochester Beginnings

St. Bernard's Seminary was still in the planning stage when its prospective professor arrived in Rochester. Bishop McQuaid consequently assigned Father Hanna to St. Andrew's Preparatory Seminary as teacher of the classics. St. Andrew's was then housed in an unimpressive building adjacent to St. Patrick's Cathedral. Latin and Greek were congenial subjects to the new master, and he no doubt taught them well, although he would probably have preferred to be instructing maturer minds in profounder matters. Class work, however, was only one of his tasks. He took his turn at the parochial duties of the cathedral and in this connection soon became popular with adults and children alike. His sermons on special occasions won particularly favorable comment. He was aided as a preacher by a

wonderfully retentive memory. (Those who were acquainted with him, by the way, testify that he knew by heart the *Book of Psalms* in Latin, so that when reciting the psalms as they came up in his daily breviary, he did it with the book *closed*.) As a confessor, he also attracted a large following by reason of his manner and encouraging counsel.

Sociable and sympathetic by nature, the amiable young priest quickly extended the circle of his friendships. As an admirer later remarked, Dr. Hanna was in a special sense the friend of the layman. "His heart seemed always to go to the layman in such a manner as to bind him to God and man. He was able 'to seize and throw the doubts of man,' to give him a new starting point, a larger hope, a noble faith and a clearer vision of the truth." Some of his newer friends were people of culture and means. Still more stood at the foot of the social ladder: the impoverished immigrants from Italy.

This interest in Rochester's Italians started as a religious and ended as a welfare undertaking. Soon after his return to America, Hanna began to contact local Italians during his free hours and vacations. He did not reach the point of organizing them into a parish, but he did begin the city's first Italian Catholic Sunday school. He was also ready to preach at their many religious festivals. Fluency in classical Italian won him a ready hearing among the immigrants; but in order to reach still more of them he taught himself the dialects of Naples and Sicily. As a result, he was in a position to mediate between the newcomers and the strange new world in which they found themselves. For some, he secured employment; for others, he served as an interpreter before the law; for still others, he dug down into his purse for financial aid when they failed to meet the weekly budget. Nor was his patronage patronizing. He knew the great potentialities of the Italian race, and he was far more confident that many of his fellow Rochesterians of the immigrant's ability

to become first-rate American citizens. History shows that his faith was not misplaced.

Finally, in 1893, St. Bernard's Seminary, built far out Lake Avenue in what was then rustic suburbia, opened its doors. The pioneer staff, which represented the best talent that Bishop McQuaid had been able to collect from among his diocesan priests, numbered seven, including Dr. Hanna and the Rev. Dr. Andrew J. Breen, professor of Sacred Scripture. Dr. Breen, three years younger than Dr. Hanna, was also a Roman alumnus, but their personalities differed widely, and one fine day they were going to collide.

As professor of dogmatic theology, Dr. Hanna had the qualifications of an excellent teacher. He knew his matter well, and his prodigious memory enabled him to dispense largely with textbooks and notes. As a result, his lectures, well organized and couched in Ciceronian Latin, were a delight to mind and ear. Nor was there any question of his popularity among the students. Both as a spiritual counsellor and as a faculty member, he was considered by them to be "on their side."

The professor of theology did not discontinue his outside activities. He still worked in his spare time as confessor, preacher, and lecturer. He was on close terms with Bishop McQuaid, and assisted him especially with his Roman correspondence and business. He even ventured to differ with the Bishop on occasion. (It was once said that McQuaid "had no opinions, only convictions"; but the fact is that he often accepted the recommendations of those whom he respected.)

During his first years at St. Bernard's, Father Hanna also joined several religious, social, and cultural organizations. He belonged to the now defunct Catholic Mutual Benevolent Association founded in 1892. Shortly after the Knights of Columbus established a Rochester council in July 1896, Hanna joined it and thereafter served for years as chaplain. Then in 1901 or

1902, he was elected to the board of the Rochester Society for the Prevention of Cruelty to Children. At about the same time he became affiliated with the Public Health Association of Rochester. One cultural society he joined was the Rochester branch of the Archaeological Institute of America. But he took an especially lively interest in the Fortnightly Club, which voted him into membership on February 1, 1898.

The Fortnightly—one of the several small literary circles for men for which Rochester is justly noted—has always maintained a diversified membership. In Hanna's time its roster included: Joseph Alling, the manufacturer of paper products; Dr. Rush Rhees, President of the University of Rochester; the Reverend Dr. Max Landsberg, Jewish leader; Edward G. Miner, Vice-President of the Pfaudler Company; the Reverend Dr. Algernon Crapsey, controversial Episcopal minister; Joseph O'Connor, forthright editor of the *Rochester Express*; Charles A. Dewey, M.D. (who proposed Hanna for election); Daniel P. Murphy, merchant (Hanna's former teacher and mentor); and—the only one who survives at the present writing—Dr. John Rothwell Slater, a professor at the University of Rochester.

Edward Hanna was the first Catholic priest to belong to the club. As long as he lived in Rochester, he was a faithful associate. The minutes of the organization show that he delivered ten papers before his fellow-clubmen. The titles give an indication of the current of his interests. They were "Savonarola" (1898), "Cardinal Wiseman and His Times" (1900), "Translation" (1901), "The Education of the Masses, Particularly in the Light of our Italian Problem" (1903), "The New Apologetic of the Roman Catholic Church" (1906), "The French Church Imbroglia" (1907), "Coleridge, His Life and Philosophy" (1908), "Columbus" (1909), "The Spirit of the Middle Ages" (1911), and "Dante (Part I)" (1912). Father Hanna found his semi-monthly companions enjoyable, and he became

particularly attached to Alling and Miner. For their part, the members agreed that this intelligent, dignified, gracious priest was an ornament to their society.

Honors Twice Deferred

His religious devotion, his theological knowledge, his skill with people, and his engaging personality combined to recommend Edward Hanna for advancement in the church. That he would even make an able bishop was the conviction not only of his lay friends but also of his Bishop. There is a plausible story that Dr. Hanna, around 1901, was invited to join the staff of the American College in Rome; but Bishop McQuaid dissuaded him on the grounds that he had singled him out as auxiliary bishop of Rochester.

Whatever may have been McQuaid's plan in 1901, he had changed it by 1904. Father Hanna had lately taken a stand at variance with that of his Bishop in the matter of forbidding Catholic young women to attend other than Catholic colleges. This stand made the Bishop wonder whether Hanna, who as his auxiliary would very probably be chosen to succeed him, would sustain the general campaign for Catholic education, which had been the hallmark of the McQuaid regime. He also saw that a man who had as many friends in Rochester as Hanna did, might find those friendships more hindrance than help when he was in a position of episcopal authority. Bishop McQuaid continued to believe that his professor deserved a bishopric, but it must be away from Rochester.

In the latter weeks of 1904 the rumor spread that Bernard McQuaid was about to petition Rome to name one of his priests not merely auxiliary bishop, but coadjutor bishop with right of succession. Some of Dr. Hanna's friends, without encouragement from himself, sought to secure the appointment for *him*. But Bishop McQuaid saw to it that Hanna's name did not ap-

pear on the twin lists submitted to the Vatican. The name that headed the lists was the Very Reverend Thomas F. Hickey, Vicar General of the diocese, who was chosen coadjutor bishop on February 18, 1905. Father Hanna was understandably hurt at being passed over, but he took the embarrassment like a good soldier and kept his peace.

It was two years before the question was again raised of a bishopric for Edward Hanna. During those years Hanna wrote some theological articles which were to have a wholly unintended bearing upon the matter of his promotion. In 1905 and 1906, his essay "The Human Knowledge of Christ" appeared in three installments in the *New York Review*, a new theological periodical published by the seminary of the Catholic Archdiocese of New York. Early in 1907 another article, "Absolution," appeared in the first volume of the *Catholic Encyclopedia*—a work to which he was to contribute five articles in all. He also wrote a short survey, "Some Recent Books on Catholic Theology" for the January 1906 issue of the *American Journal of Theology*, a magazine under Protestant auspices. All three essays reflected to some slight degree a new type of defense of the Catholic position, which certain European Catholic scholars had developed. Hanna himself apparently discussed this trend before the Fortnightly in his lecture of February 6, 1906, "The New Apologetic of the Roman Catholic Church."

The Rochester professor's three articles had already been in circulation for several months, when much to the surprise of even many Catholic theologians, Pope St. Pius X, in the decree *Lamentabili* of July 3-4, 1907, and the encyclical letter *Pascendi* of the following September 8, condemned this "new apologetic" under the name of "Modernism." The term "Modernism" was one that some of the advocates of the "new apologetic" had themselves adopted. Theological Modernism is hard to define because of its ramifications. But its most striking teaching was

that even the supposedly fundamental Christian doctrines are really only relative: true today, untrue tomorrow. It is not difficult to appreciate why the Pope should have taken arms against a point of view so completely subversive of orthodox Christianity.

In the course of his campaign against this “heresy of heresies,” the Pope reminded the Catholic bishops of their duty to exercise vigilance over theological journals and to exclude from the faculties of their seminaries any professors who espoused erroneous doctrines. Quick papal action resulted in Modernism’s quick decline. Unfortunately, even before the publication of the two papal documents, Père Alexis M. Lépiciér, a Servite friar and professor of theology at the Urban College, had publicly questioned the correctness of a couple of statements from the Hanna articles, which he quoted to his class without, however, mentioning the author’s name. Nothing more came of this for the moment, and few in the United States had heard of Lépiciér’s criticisms.

In April 1907, just before the Holy See issued its major anti-Modernist documents, Archbishop Patrick J. Riordan of San Francisco was engaged in a diligent search for an able, democratic, and progressive priest to become his coadjutor archbishop with right of succession. He asked Bishop McQuaid whether Father Hanna might meet his requirements. The Bishop of Rochester replied that he most certainly would. Convinced by this strong recommendation, Dr. Riordan sent the two requisite lists to Rome with Hanna’s name in the favored place. He also requested Cardinal James Gibbons, Archbishop of Baltimore and then the most influential of American bishops, to lend him his support. The Cardinal was happy to mail to the Roman authorities an expression of high praise for the learning and piety of the Rochesterian.

By midsummer 1907, the pertinent recommendations were in

the hands of the proper Roman officials, the members of the Congregation for the Propagation of the Faith. Normally the matter would have been acted on, and favorably, at least by early fall. What actually followed was a long and increasingly disquieting silence. Only in November did Archbishop Riordan learn the cause of the delay: the orthodoxy of Dr. Hanna's writings had been challenged. This would have been a serious charge at any time; voiced at the very moment when the anti-Modernist offensive was being launched, it was bound to receive the closest possible scrutiny.

Convinced that the accusation was completely unfounded, and backed by letters to the same effect from McQuaid, Cardinal Gibbons, Archbishop Diomedede Falconio (the Apostolic Delegate), and four other archbishops, Dr. Riordan set sail for Rome in late November to battle for his candidate. When he arrived, he learned that the nomination had been practically approved when two communications had arrived which questioned Hanna's doctrinal views. The earlier letter instanced his essay in the *New York Review*. The second, evidently from another source, objected to the article on "Absolution" in the *Catholic Encyclopedia*.

To complicate matters further, the international news agencies got wind of the case and began to give it considerable coverage in Europe and the United States. Before long the press even announced that the first complaint had originated in Rochester itself, and had been made by an unnamed fellow professor of Father Hanna.

Deeply disturbed by the public report that one of his own professors had been the delator, McQuaid asked each member of his faculty to sign a prepared statement declaring that he had not lodged the accusation. Dr. Andrew Breen refused to sign, thus identifying himself as the staff member in question. The Bishop gave the signed statement to the local press, in which it

appeared the following day. Dr. Breen forthwith presented his resignation from the Seminary. In accepting it, Bishop McQuaid told the quondam professor that he would permit him to transfer to any other diocese where he could secure a teaching position; otherwise he would give him a pastoral assignment at home. But he warned Father Breen against giving injudicious communications to the newspapers.

The warning was unheeded, or perhaps was received too late. A long statement by the impulsive Biblical scholar appeared in the *Democrat and Chronicle* of January 14, 1908. Dr. Breen spoke scornfully of his Bishop's inconsistency regarding Hanna's episcopal promotion, and derided Dr. Hanna's "kindly affability." His own action, he contended, had been dictated by conscience. Had not the Pope himself imposed the duty of reporting dubious doctrine?

The Bishop of Rochester was still more deeply wounded by Breen's public utterance. Reports on dubious doctrines, he pointed out, should be made in the first instance to the bishop, who has the primary responsibility for what is taught in his own seminary. Nevertheless, Bishop McQuaid, long acquainted with the impetuosity of Dr. Breen, continued to treat him gently, and raised no public question about the motives of his delation. Breen himself later publicly expressed regret for having pained this superior who was, as he admitted, "my best friend."

Meanwhile the debate continued among the cardinals of the Roman congregation. By now the majority agreed that the writings in question were at most slightly ambiguous. Dr. Hanna had no stronger advocate in these meetings than his former professor, Cardinal Francesco Satolli. But a couple of the cardinals held out; so on January 13, 1908, it was decided to defer action until Hanna had had an opportunity to clarify his real meaning in two new articles to be published on the

human knowledge of Christ and sacramental absolution. The Rochester professor had no difficulty in complying. His "Human Knowledge of Christ, IV," and his "Power of the Keys" appeared in the *New York Review* in the spring of 1908. These were unexceptionable, and the Roman authorities recognized them as such.

Archbishop Riordan had finally returned home in late January 1908. Pope Pius X assured him before he left that when this "slight agitation" was over and the cardinals presented him with Hanna's name, he would confirm it. But when the cardinals returned to the subject on September 8, 1908, one or two of their number still entertained doubts, and the ticket of nominees was dropped. This meant that Father Hanna was indirectly rejected. Three months later, Archbishop Riordan requested that Monsignor Denis J. O'Connell, onetime rector of the American College in Rome, and now rector of the Catholic University of America in Washington, be named, not as his coadjutor but as his auxiliary bishop. This time there was no delay. On December 16, 1908, Monsignor O'Connell was appointed auxiliary bishop of San Francisco.

This second rejection, accompanied as it was by far greater notoriety, must have been a most painful experience to Edward Hanna. But once again he took the setback well and without complaint. Towards Dr. Breen he was magnanimous; the next time they happened to be in public together, he made a point of seeking his company. The trial had meanwhile won him wide sympathy among his fellow professors, his students, his many friends and acquaintances. They knew instinctively that Hanna was almost incapable of being a heretic. His fault was simply that he had had the bad luck to use an approach and a turn of phrase which popular—and as yet uncondemned—Modernist writers had lately made rather stylish.

The Vindication

When Edward Hanna observed the silver jubilee of his priesthood in 1910, Rochester's *Union and Advertiser* called him "one of the best known Catholic clergymen in this section of the country." It was not the publicity of the theological issue so much as his welfare activities which had brought him this repute. In 1904 or 1905 he was elected Second Vice President of the Rochester Society for the Prevention of Cruelty to Children. In 1908 he was promoted to a similar post in the Public Health Association of Rochester, and from 1909 until 1912 he was chairman of its very active Children's Dispensary Committee. Furthermore, during the formative period of the United Charities of Rochester (1908-1912), he was one of the representatives of the Catholic charities.

His concern for the underprivileged in general and for Italians in particular led to increased involvement in labor issues. Hanna served as a member of the board of the North American Civic League for the Protection of Immigrants, and was chairman of a Factory Investigating Committee set up by the Rochester Chamber of Commerce. In the summer of 1910 there was a serious strike of Italian laborers against local contractors. For a full week, Dr. Hanna worked hard to persuade the contesting groups to meet in conference. The conference came off, on August 7, and brought about an agreement. When Mayor Hiram Edgerton announced the settlement, he paid special tribute to the Rochester priest for his helpful intervention.

Bishop McQuaid died on January 18, 1909. He never surrendered his belief that Father Hanna would eventually become a bishop. To a nun, an old friend, who visited him during his last illness, the aged prelate said, "My boy will go to San Francisco, Mother, and he will later be made Archbishop, so all is well. The gilded edge of every cross is resignation to the divine

will." On his deathbed McQuaid set aside one of his episcopal rings, instructing Bishop Hickey to give it to Hanna if he should be raised to the episcopate.

On January 19, 1912, just three years after the death of Bernard McQuaid, Denis J. O'Connell, Auxiliary Bishop of San Francisco, was named Bishop of Richmond. Archbishop Riordan had to begin again his search for an episcopal aide. He finally decided to sound out the Roman authorities once more on Edward Hanna. By now tension at Rome had apparently relaxed, for this time—to Dr. Riordan's great pleasure—his request for the Rochester priest was granted. Rochester, too, was pleasantly surprised when on October 21, Bishop Hickey announced that Pope Pius X had named Edward J. Hanna Auxiliary Bishop of San Francisco. Hanna's numerous friends rejoiced over the news. It meant that the cloud had passed over and that the seminary professor had been splendidly vindicated.

Officially named Titular Bishop of Titopolis on October 22, Father Hanna was consecrated bishop in St. Patrick's Cathedral, Rochester, on December 4, 1912. The splendid rite almost attained the dimensions of a civic festival. Many local officials and Protestant clergymen sat among the invited guests, who included a score of Catholic bishops and over 200 Catholic priests. Among the priests from out-of-town was Father Edward Pace, Hanna's companion-in-arms in the Roman debates of their youth, and now a prominent professor at the Catholic University of America and an editor of the *Catholic Encyclopedia*. Archbishop Giovanni Bonzano, the papal delegate to the United States, was the consecrating prelate. He was assisted by Archbishop James E. Quigley of Chicago, another former Rochesterian, and Bishop Denis O'Connell, Hanna's rector in Rome and predecessor in San Francisco. At the dinner following the Mass, Bishop Hickey presented to the new bishop the amethyst ring Bernard McQuaid had left for "his boy."

Rochester at large had a chance to greet Bishop Hanna at a public reception held the next evening in the banquet hall of the Powers Hotel. Six thousand well-wishers turned out to pay their respects. Of the other tributes paid to him before his departure, few can have touched Hanna as much as that of the Fortnightly Club. When the Club assembled to honor him on December 10, every member was on hand. Dispensing with the usual paper, they presented the Bishop with a purse of one hundred dollars in gold. They likewise elected him an honorary member—the first, as the secretary noted, in the history of the thirty-year-old society.

Third Archbishop of San Francisco

Dr. Hanna left Rochester a few days later and reached San Francisco on December 21. Archbishop Riordan was happy to greet his associate. He lodged him in his own residence, named him to his official council, and a few months later appointed him vicar general, with authority in the Archdiocese second only to his own. When, two years later, Patrick Riordan died, Bishop Hanna was chosen, almost as a matter of course, to administer the Archdiocese until a new archbishop was selected. On June 1, 1915, Pope Benedict designated the former Rochesterian third Archbishop of San Francisco. With his induction into office on July 28, the prophecy of Bishop McQuaid came true.

The definitive history of Archbishop Hanna's episcopate has yet to be written. A summary of it is all that is necessary for our present purpose. The San Francisco area experienced considerable growth between 1915 and 1935. To meet the expanding needs of his flock, Dr. Hanna set up or expanded the facilities of 120 parishes. He took a special interest in charitable projects, and founded the Little Children's Aid and the Associated Catholic Charities. A friend to Catholic secondary and college expansion, he likewise had the foresight to build an adequate

preparatory seminary long before his advisers appreciated its necessity.

During World War I, Archbishop Hanna was a member of the National Catholic War Council, founded in 1917 to integrate Catholic wartime efforts. This type of organization proved so effective that the American bishops decided in 1919 to continue it on a permanent basis as the National Catholic Welfare Council (or, after 1922, the National Catholic Welfare Conference). President of this advisory body is an American archbishop, elected by his fellow bishops. From 1919 until 1935, Edward J. Hanna was re-elected each year to this position. As Chairman of the Administrative Board of the N.C.W.C., he was the chief spokesman of the American Catholic hierarchy on matters of public concern.

While stationed in San Francisco, Archbishop Hanna showed an active interest in community affairs. As early as September 16, 1913, he was appointed a member of the California State Immigration and Housing Commission, and from 1920 on he chaired this commission. During the depression of the 1930's he held the chairmanship of the State Committee on Unemployment (1931) and the State Emergency Committee (1933); he was also a member of the National Citizens' Committee of Welfare and Relief Mobilization (1932).

Ever a conciliator after the manner of St. Francis of Assisi, the Archbishop of San Francisco won wide repute as a labor mediator. In August 1916, he accepted an appointment by Mayor James Rolph, Jr., to a proposed Board of Labor Disputes. Friction prevented that board from materializing, but in January 1921 his services were enlisted to arbitrate a strike in the building trades. He was successful, with the result that, when San Francisco's first impartial wage board was established in the fall of 1921, he was designated its chairman. In 1933, Rolph, by now governor of the state, sought Hanna's good offices in a

dispute between agricultural factions in the San Joaquin area. And finally, in 1934, President Franklin D. Roosevelt named the Catholic prelate, now a septuagenarian, to the chairmanship of the National Longshoremen's Arbitration Board. The board, sitting from July to November, finally broke the labor deadlock.

Honors were not wanting to this man who had achieved such note in church and nation. In 1931, the University of California, citing him as a "friend of mankind," created him an honorary doctor of laws. He also received, that year, the American Hebrew Medal for promoting good will between Christians and Jews. The King of Italy, as early as 1922, had made him a Commander of the Order of the Crown of Italy because of his long-standing solicitude for Italian immigrants.

Transfer to California, therefore, far from changing Edward Hanna, simply gave him a wider field in which to expend his talents. Nevertheless, in the midst of new tasks, he kept in touch with his Rochester relatives and friends, and came back to the city when business brought him east. Visits to Rochester usually meant contacting the members of the Fortnightly Club. On three occasions—April 16, 1918; April 17, 1923; and April 17, 1926—the Club had "Hanna evenings" at which he was guest of honor. In 1933, one of his fellow clubmen, Dr. Rhees, president of the University of Rochester, wrote to the Archbishop that the University board had voted to confer an honorary LL.D. upon him at the June 12th commencement. Unfortunately, Dr. Hanna had a previous commitment for that date; so the university, which had a policy of not conferring such degrees *in absentia*, was prevented from carrying out its plan.

The Last Years

After he turned seventy, Archbishop Hanna began to feel the burden of age. He was happy to receive the assistance, in January 1932, of a coadjutor archbishop, Most Reverend John J.

Mitty. It was not so much Hanna's physical strength that was declining, as his memory, which had thus far served him so well. In 1935 he decided that his continuance in office was more a disadvantage than an advantage to the Church. Consequently, on March 2, 1935, he resigned both his archbishopric and his chairmanship of the National Catholic Welfare Conference. In accepting his resignation from San Francisco, Pope Pius XI named Dr. Hanna Titular Archbishop of Gortyna.

The Archbishop of Gortyna sailed to Rome shortly afterward, in order to fulfill an old dream of his, to celebrate his golden jubilee of priesthood in the Eternal City. He observed that anniversary on May 30, in the lovely chapel of his former Roman home, the North American College. But once in Rome he carried out another plan—to remain there in residence.

Dr. Hanna found a good and simple home in—appropriately—the Villa San Francesco, at Via dei Monti Parioli, 40, in the outskirts of the city. This villa housed the central offices of the Franciscan Tertiaries of Waldbreitbach, a community of religious brothers, and the brothers took good care of their distinguished guest. During the next few years Archbishop Hanna attended Roman church solemnities now and again, and was always happy to receive calls from traveling San Franciscans and Rochesterians. He was quite often a guest at the American College. Each year he made his spiritual retreat with the seminarians at the college's summer home. The young American collegians were no more able than others had been to resist the charm of this fatherly priest. "How we love him!" wrote one of them in his diary.

Then came World War II. The North American College closed in May 1940, and its seminarians, along with most of the Americans then residing in Rome, set out for the United States. There was no thought of repatriating the Archbishop, who was too old to undertake the trip. Life was difficult in the belea-

guered city during the heat of the Italian campaign. But Dr. Hanna suffered no harm, and was probably unable to appreciate the full import of the situation. After 1942 weakness prevented him from leaving the villa grounds.

Rome fell before the Allies on June 4, 1944. Archbishop Hanna lived to see that day, but on July 10, 1944, he breathed his last. Burial in the mausoleum of the North American College in Rome's immense cemetery, the Campo Verano, was a temporary arrangement. The Archbishop's remains were carried home to San Francisco three years later for final burial at Holy Cross Cemetery.

The passing of Edward Hanna called forth many statements in praise of his life and accomplishments. In San Francisco, for example, the Reverend Dr. Edward A. Lowther, of Temple Methodist Church, declared: "Nothing was alien to the Archbishop's interest. He made San Francisco a better place in which to live, by his spiritual and civic leadership. He was a truly great man. He had a genius for friendship and comfort among all kinds of people, rich and poor, educated and uneducated." And back in Rochester, the *Democrat and Chronicle* spoke in a like vein. "He was a distinguished son of the Church, a citizen whom Rochester and the Pacific Coast admired and respected; a man who won and held the affection and loyalty of many men in many walks of life. His life was an inspiration: he was one of Rochester's truly great." But there is no need to anticipate history's final verdict. It is already sufficiently certain that this worthy, brilliant, and benevolent peacemaker was a credit to his Church, his country, his adopted state, and, by no means least of all, to the city of his birth.