

THE WOMEN IN THE LIFE OF FATHER PAUL WATTSON, S.A.

Introduction

The phrase in French, *Cherchez la femme* (look for the woman) can be used derogatorily or in praise to imply that a woman is at the bottom of the matter under discussion.¹ There were many women in the life of Fr. Paul Wattson, S.A.: in his family, in the members of the Society of the Atonement, among the clients that he gave spiritual direction to and finally the female readers of his magazine, *The Lamp*. Some women gave him stature; others he lifted up. The woman whom he loved the most was Mary, the Blessed Mother. To her he gave the title, Our Lady of the Atonement.

Fr. Fred Alvarez, S.A.
February 8, 2011
Anniversary of Fr. Paul's death



LAVINIA RICHMOND
(FR. PAUL'S MATERNAL GRANDMOTHER)



MARY ELECTA GREGORY WATTSON
(FR. PAUL'S MOTHER)

THE WOMEN IN THE LIFE OF FATHER PAUL WATTSON, S.A.

1. Lavinia Richmond (Fr. Paul's maternal grandmother)

Lavinia was born in 1798 in New Milford, Ct. Her husband was Samuel Judson Gregory. Their children were Mehertabel Cornella, Richmond, and Mary Electa—all famous for good looks. When she died on Apr. 8, 1867, Lewis Thomas Wattson was only four years old, and hence, most likely, could not recall her later.²

2. Mary Electa Gregory (Fr. Paul's mother)

Born Sept. 24, 1826, on Sept. 21, 1845, Mary Electa married, at 19 years of age, John Shaeffer, a Hancock, Maryland, merchant. She then married Frederick Theodore Clabaugh, giving birth to a daughter called Nellie. Then her husband Clabaugh died. Lastly she married, when she was 24 years old, the Rev. Joseph Newton Wattson, Episcopalian clergyman.³ Children from Mary Electa and Joseph Newton Wattson were: Annie who died shortly after birth, William Grafton (b.1853), a very successful railroad manager, who was shot to death by a disgruntled railroad detective; Charles Richmond (b.1857), who married, had a family, became a Third Order member of the Society of the Atonement, spent time at Graymoor and is buried there; and Lewis Thomas (b. 1863).⁴

Lewis Thomas was named after his father's brother, Lewis Thomas Wattson, an iron manufacturer of Lewistown, Pa., and president of the Hunnington and Broadtop Railroad⁵

BABY LEWIS THOMAS NOT WANTED

Anyone who studies the colossal stature of Fr. Paul Wattson, S.A. would never suspect that he was a child not wanted by his mother.

He said in a radio broadcast,

Pardon me for interjecting a little bit of personal experience into this question of large families. I happen to be the last baby born to my mother. I came along about six years after my youngest brother and I proved an unexpected and a very unwelcome arrival, so much so that I am told my mother turned her face to the wall, and my grandmother, who happened to be present at the time, had to intercede on my behalf saying: "Mary, look at the little fellow, he is the nicest one of the lot." In after years my brothers and my sisters married and had their own family centers in none of which my widowed mother could have lived and been happy. It was the last arrival among her children who was her consolation and her comfort in her old age and ministered by her bedside at her death. Parents who restrict their off-spring to one or two or three are only laying up sorrow and desolation for themselves in their old age. Far better obey the

divine command, "Increase and multiply and replenish not only the earth but heaven, with your off-spring."⁶ [Gen. 9:7]

Mary Electa got over her initial reaction to Lewis Thomas' birth as is evident when he got lost as a boy. He relates in a sermon,

I had an experience once as a boy. My mother took me to Baltimore. I had a few pennies; I was about 5 or 6 years of age. She was buying some goods. I had a longing for prunes; I imagined it was the place where I could buy prunes. I got there. I found it was a different store. That was my first mistake in following my own judgment. I walked back, looked around, but did not see my mother. Exercising my own judgment I went out to find her. I walked into the street and kept walking and walking. I did not find my mother. Every step I took I was walking further away from my mother. My mother just happened to go upstairs. That didn't occur to me in my omnipotent little brain. I went walking in the streets until I began to get scared. I felt lonely when I saw some boys. I was penniless. As the shadows of evening began to fall, then only I began to remember that I was a boy that was taught to pray. So straightway I began to pray, to ask God to bring me back to my mother. No sooner had I done that, than God put forth His hand. Some kind people on the steps stopped me. I told them where I came from. Those people knew the great mother heart, went back, got a nice piece of bread with butter and molasses. Then the kind old lady led me down the street, put me on the car, brought me to the steamer. We arrived there just in the nick of time. My mother had all the police in Baltimore looking for me. There came my mother. I went right into her arms. She had gone to get her things and I went [into] the city by myself. Just as soon as I turned to God in the proper attitude, He led me back into my mother's arms. I was happy again.⁷

Lewis Thomas' parents signed their letters to him, "Ma" and "Pa."⁸ He called them in turn, "Ma" and "Pa," and referred to his grandparents as "Grandma" and "Grandpa."⁹ As a child in Maryland, he was cared for by a nanny. His words in later years, "The editor of *The Lamp*, who is a Marylander by birth and dearly loved the black Mariah who was his nurse as a child, heartily congratulates the talented authoress on her noble contribution to one of the vital problem of Catholicism in America today."¹⁰

He was referring to an article in *The Lamp* titled, "The Son of a Slave."

DEATH OF MA

Mary Electa, after the death of her husband, went to live with her son Lewis Thomas, now a Reverend of the Episcopal Church in Omaha, Neb. When she was very near death, Lewis wrote his half sister, Theodora, on Apr. 30, 1897, that he planned to have a funeral service first at Omaha, then leave on a Sunday night for Kingston, N.Y., where he had been pastor at St. John's Church, arriving Tuesday night or Wednesday morning, to have another service at Holy Cross Church, a mission church of St. John's. She died on

Sunday morning May 2, 1897 at 71 years of age. Lewis Thomas was back in Omaha by May 15 for his duties.¹¹

The newspaper account of Mary Electa's death said,

She had been unconscious since the afternoon of the preceding day and the end came at length so calmly that the transition from life to death was hardly apparent. A year ago last September, Mrs. Wattson removed to Omaha from Kingston, N.Y., in order that she might be with her son, the Rev. Lewis T. Wattson, the head of the Associate Mission to whom she was devotedly attached. Father Wattson accompanied the remains to Kingston, N.Y.¹²

Mary Electa's remains were interred with that of her husband, Rev. Joseph Newton Wattson, and one son, William Grafton Wattson, under an obelisk at Wiltwyck Cemetery near the New York Central railroad tracks in Kingston, N.Y.¹³

REMINISCING MA

In later years, Fr. Paul reminisced about his mother:

We know how mothers always want to bestow on their children, even to deny themselves something. I remember my own mother, her favorite part of the chicken was the neck. Reflecting afterwards, her favorite was not because she primarily liked it; father wanted the breast, the rest went to the children. The neck was her favorite by choice of self-denial.¹⁴

He reminisced further about how hard his mother worked,

I often think of my own childhood days and of my mother's life of sacrifice. I had only one sister [half sister Theodora], but my father and mother resolved that she should have a good education and they sent her away to a fashionable boarding school. Of course, being a parson's daughter, she had a reduction, but even so, my father's salary was only \$600 a year, out of which he had to take care of himself and his family, and about \$300 went towards the school, and the rest had to get along on what was left. My mother was up early in the morning working, and when we went to bed she sometimes was burning the midnight oil making the children's clothes; she made not only her children's clothes, but she made my father's clothes as well.

There was not any bit of personal sacrifice or self-denial that she was not ready to make out of that great mother's love she had for her children, and especially for this daughter, that she might have all these advantages.

Now that is characteristic of mother love. Mother love is one of the beautiful things that God has created, especially when it is a Christian mother's love sanctified by grace.¹⁵

3. Theodora Fredericka Clabaugh (Fr. Paul's half sister)

Theodora married Josiah Johnson Hall, who was born on Jan. 7, 1848. They married in November 1875 and had three children: Andrew John, Mary and Ellen. Josiah died on May 28, 1912 and left her a widow.¹⁶

Theodora was born May 20, 184[9?] and was nicknamed Nettie.¹⁷ In later life she went by the initials JJH (Mrs. Josiah Johnson Hall).

When Lewis Thomas was born in 1863, Theodora was his senior by 14 years.

On July 24, 1869 Theodora got "The Highest Mark" from St. Mary's Hall, in Burlington, N.J., "for conduct and in all her studies."¹⁸

TUTOR OF YOUNG LEWIS THOMAS

In 1917, Theodora was asked by the Franciscan Sisters of the Atonement to write some recollections of Lewis Thomas' childhood.

She wrote,

From his birth he was more or less in my care entirely, so when old enough to begin his studies, I taught him from the start and prepared him for college, Latin and all. He passed a splendid examination for St. Stephen's College, Annandale, New York, at the early age of 14, winning a scholarship.

We all, that is every one of the family, had a distinct sense that this child was different from other children, if I may so express it. He seemed, set apart. My mother dressed him in white only, up to nearly three years of age; the first time he appeared in a little colored dress there was a feeling of consternation in the household. I remember it distinctly. Again, one day mother decided for the first time to whip him, as a result the family was in tears and there was no whipping!

I cannot explain the atmosphere of the supernatural that we felt about him. It may have been partly due to our knowledge of his prayerfulness. Even at the age of six or seven, it was quite usual to hear him praying aloud in his room. He had a way of standing and praying aloud before the mantelpiece upon which he had put a cross and two candlesticks, and these things were unknown in the Episcopal Church in Maryland in those days. The prayers were always in his own words.

One day Lewis' father had harnessed the family horse for the first time to an unusual conveyance of the nature of the cart. The horse became frightened, overturned the wagon and threw himself. Father and Lewis jumped out. Father held the horse down by the usual manner of sitting on the animal's head, calling out meantime to his little son to run to a neighbor for help. The child first flew toward the house and raced up to his beloved room to make there a prayer of thanksgiving that he had not been hurt as he was in the wagon, then he was off to the neighbors. Prayer and thanksgiving was ever his first impulse or instinct in danger or necessity.

When Lewis was about eight years old or under, his mother took him on a visit to relatives in Hancock and Berlin, Maryland. Our home was in Massey, the same state. Berlin (now Brunswick) was a canal town and the boys, many of them rough lads and even a source of disturbance to the townsfolk. But soon an extraordinary change for the better in their conduct was noticed by the villagers; it was the influence of the child who loved to pray. Sometimes Lewis could be seen mounted in an improvised pulpit, preaching to the other little boys; it was all play, but who knows how much grace may have entered their souls with the boy-preacher's words?

One night after my mother and the family she was visiting had been several hours in bed, a messenger came knocking at the door and aroused the entire family, saying that one of my brother's little playmates was dying and calling continually for him. Lewis got out of bed went to the house of sorrow and spent the remainder of the night, praying with and preparing him for death. His little friend, the child, died that night. This made a remarkable impression upon the village. Again at Hancock, visited on the same trip, my brother's influence upon the boys of the town was of the same nature.

I would be sorry indeed to convey the idea that my brother was in any sense a "goody-goody" or un-childlike boy. Such would be a most untrue impression for he was a real boy, full of life and energy: only, prayer was to him an essential part of the everyday things, something to be as openly attended to, as we well say as his lessons. Therein lay his difference from all the children I have known. I have confined myself to reminiscences of early child with memories of the first eight years of his life.¹⁹

While 32-year-old Lewis Thomas was rector of St. John's Episcopal Church in Kingston, his 46-year-old sister, Theodora, was elected Secretary of the Daughters of the King there on Apr. 18, 1895. Her husband was one of the twelve trustees of St. John's.²⁰

A SPAT WITH SIS

A letter which Theodora wrote to Fr. Paul in June 1901, after he had settled down at Graymoor, warranted a two-page typed answer from him. Apparently, as his older sister

and instructor, she took him to task on several matters. He addressed her, “Dear Sister: Your letter came yesterday. It is quite a long sermon, but I assure you I have taken it good naturedly, only you must give better heed to St. Paul’s instructions, ‘Let not the women be heard in the churches.’” [1Cor. 14:34]

He then explained at length his stance on Church unity and stated, “Graymoor will yet be recognized as the stronghold of devotion to the highest interest of the Anglican Church, because Truth is mighty and will prevail.”

He switched the topic to Mother Lurana, also at Graymoor, and wrote,

If there is any part of your letter which is difficult to take good naturedly, it is that which so greatly misjudges and basely accuses the Rev. Mother. You owe her a very profound apology. She would go to the stake for the Anglican Church, which I question whether even my dear Sister would do. As for my being led by her to assert the Papal supremacy, exactly the reverse is true, for I arrived at my present conviction while in Omaha, before I had ever seen the Mother General of the S.A. I owe much, unspeakably much, to her, the saintliest, truest and finest Catholic woman it has ever been my privilege to hold converse with on this earth and as Jesus was in subjection to his mother, I am not ashamed to sit as the learner at the feet of Lurana Mary Francis of the Atonement and GOD the HOLY SPIRIT has taught me more of Divine Truth through her lips than I ever learned from any priest or Bishop of my limited acquaintance.

Join the popular clamor and call your brother whatever names you please, and I will only smile in the name of good humor, but be very careful what you believe and say about the woman nearest the Blessed Virgin it has ever been your privilege to number among your true friends, who really loves you dearly for your own sake, as well as because you are my Sister. You affectionate brother . . .²¹

The Diary of Mother Lurana states that on November 7, 1909, Fr. Paul went to Cornwall on the Hudson, N.Y. to see “his half sister, Mrs. Hall.”²² That made it one week after he was received into the Catholic Church.

Theodora died Jan. 24 or 25, 1926 at about 77 years of age. Her younger brother, Lewis Thomas, would die at the same age in 1940.²³

4. Mother Lurana Mary Francis White, S.A., Foundress of the Society of the Atonement

After his love for Mary, the Blessed Mother, Fr. Paul gave no other woman the honor and respect that he gave to the co-founder of the Society of the Atonement, Mother Lurana Mary Francis White, S.A.

ON A SUPERNATURAL PLANE

While Fr. Paul (then Rev. Lewis T. Wattson) was preparing himself for religious life with the Holy Cross Order in Westminster, Md., and Mother Lurana was spending the summer in the Dimond House, as she built her convent at Graymoor, he wrote her a letter that put their relationship on a supernatural plane. Capitalizing words of the divinity as was his custom, he said,

The fact that we should be so entirely of one heart & one soul in our spiritual vision is a striking proof of itself that our inspiration & illumination comes from the same Divine Source, especially as no one fully understands either of us save GOD, & I trust our patron saints. We are being drawn into the deeper recesses of the Sacred Heart and I feel that the HOLY SPIRIT is revealing to you, perhaps more clearly than He is to me, what that means. "Are ye able to drink of the bitter cup that I drank of and to be baptized with the baptism of blood that I was baptized with?" We cannot be in the highest, divinest sense one with our LORD without being one with Him in His Passion and martyr death. Under the fervor of a sudden spiritual impulse, two or three times lately, I have cried unto GOD and said, "O FATHER in Heaven Thou didn't not spare Thy only begotten SON, spare not me!" And then when the voice of the Beloved has seemed to answer, "You know not what you have asked," I have stood aghast at the awful significance of such a prayer.²⁴

On a personal level, Fr. Paul was indebted to Mother Lurana for a number of things. For example, the money (\$2,100) to build St. Paul's Friary at the summit of the Mount of the Atonement came from the patrimony given her by her grandmother, Mary Jane Mills Wheeler.²⁵

St. Paul's Friary sat on a desolate and wooded mountain top; St. Francis House of the Sisters was at the bottom of the mountain in sparse surroundings. Fr. Paul had to reach outside of Graymoor for help to make monastery life viable. He contacted his convert friend, Sarah Wall, in Florence, Nebraska, and asked her to make an alb for Communion Service. He wrote,

The only embroidered alb I have after some ten years use is nigh unto dissolution. Would you not like to make me its successor? A continuation around the bottom of the same design as the amice, also on the sleeves would be beautiful, so the Mother [Lurana] says and I am sure she is right.²⁶

A WHITE PANSY

A rough road connected the Friary at the summit with St. Francis House in the valley. To walk down the mountain was to coast; to climb up was arduous. One day Fr. Paul brought down a "white pansy that was blooming out of doors near the Friary!" wrote Mother Lurana.²⁷

BEHIND THE CHURCH UNITY VOCATION

Speaking of the Church unity vocation of the Society of the Atonement, Fr. Paul said about Lurana,

No one recognized the vocation of the Graymoor Institute more clearly than Mother Lurana herself and through all the years until her death she wrought and prayed unceasingly for its accomplishment.²⁸

When Fr. Paul started *The Lamp* magazine to put forth his Church unity views---after most Anglican pulpits were shut to him---it was Mother Lurana's Atonement Sisters who went to New York City and the brickyards along the Hudson River to beg for funds to keep the magazine going. He titled her as "the handmaid of *The Lamp*." It was her idea to put at the top of each page of the magazine the words *Ut omnes unum sint* (That all may be one).²⁹

Moreover, in July 1907, when the book, The Prince of the Apostles, which gave Fr. Paul more notoriety in the field of Church reunion and which he coauthored with Rev. Spencer Jones, was published, it was Mother Lurana who had inspired it and written the first chapter.³⁰

His high esteem of Lurana could be seen in a letter to Msgr. Joseph Conroy of the Ogdensburg, N.Y., Diocese, before the Monsignor welcomed them into the Church.

I should have been very much disappointed had you not carried back to Ogdensburg with you a favorable impression of our Rev. Mother, in whose predestination for her great work I have such solid grounds for believing. At the same time we both have need of the exhortation, "Never let your prayers lag."³¹

MOTHER KNOWS BEST

Very capable and attentive, Mother Lurana had a sharp eye out for Fr. Paul's health and safety. One Sunday in October 1911, she noted in her diary,

Father had one of his old attacks of severe pain this morning, but he came for Benediction at 3 pm as usual, though suffering greatly, and I had the wagon take him up the mountain and made him promise to go to bed.³²

At another time when Fr. Paul got very sick, she wrote,

There is no use in trying to express what I feel. My thoughts go as always to the little company of sons on the mountain. What would become of them, if Father went? There is no one to take his place.³³

Mindful of the cold winter and Fr. Paul being prone to the grippe, she again persuaded him. She wrote,

A bitterly cold day. Father was determined to come down to give us Benediction this evening, but, after much effort, I persuaded him to postpone it until after Mass in the morning on account of the cold tonight.³⁴

Another success story of her powers of persuasion underlined his great preaching ability. She noted in her diary,

This afternoon Father took the 3:20 pm train to New York, as I begged him to do rather than to rush over tomorrow morning to the Cathedral only just in time to step into the pulpit for the great St. Patrick's Day sermon.³⁵

Although 52 years old, Fr. Paul was ready to play football with his seminarians, when she wrote,

Father has been telling me several times that he and the boys were going to have a "mild" game of football on Thanksgiving Day. I never liked that rough game and begged him to be careful.³⁶

A QUESTION OF ROLE

Earlier that same year (1915) Mother Lurana had received a shock of a lifetime, when one Friar, one postulant and four seminarians went down the Mount of the Atonement, never to be seen again. The cause for the departure was stated in two entries in Fr. Paul's diary. On Jan. 18, 1915, he wrote.

Church Unity Octave: week retreat for community conducted by very Rev. Stanislaus Grennan, C.P., ex-provincial of Passionists—also at night, mission sermon for Brothers Christopher. Towards the end of the retreat [I] learned through Fr. S. that Father Francis Paul Bethel was in a dangerous frame of mind, owing to an evil ascendancy gained over him by one Charles Michael Behr (called Paschal) a postulant. His complaint was that the Father Minister was too much influenced by the Mother Superior of St. Francis House in governing the Friars, a grievance that had no just ground, but a favorable "big stick" of Satan.

The second entry was a month later. Fr. Paul wrote,

Father Stanislaus came on a special visit to Graymoor and was present in the afternoon at the conference between the Father Minister and Father Francis Bethel, looking to a happy settlement of the difficulty that had arisen. The main question discussed was whether the Society of the Atonement as an Institute (embracing its three congregations) constituted a spiritual family and whether, as such, the Rev. Mother Lurana M. Francis was to be regarded as a joint Foundress with the Father Minister and to be, in consequence, viewed as a spiritual Mother by all "Children of the Atonement," whether belonging to the first, second or third Congregations. The Father Minister regarded this as "basic and

fundamental” as far as his own personal, private convictions were concerned but this avowed any intention of forcing his private conviction on the Friars of the Atonement. Father Francis on the [other hand] had explicitly repudiated for himself this supernatural view of the Institute. Here the conference rested. (*Fr. Paul diary Feb. 10, 1915, Atonement Friars archives*)

On March 6, 1915, Fr. Bethel, Postulant Paschal and four seminarians left Graymoor. (See “*The Outrageous Event*” by Fr. Fred Alvarez, S.A., in *Heritage Bulletin Dec.10, 1989.*)

LURANA’S ILLNESSES

A strong bond was forged between Fr. Paul and Mother Lurana because of her life of sickness.

In her diary of Dec. 30, 1907, she states she was sick yet managed “reading and writing all day” on her couch.³⁷

On October 29, 1910, she noted “I had to go to bed today with an attack of lumbago, an old foe of mine.”³⁸

The next year it was, “In the morning a fit of coughing came and I bit a hard cough drop and in so doing wrenched and broke a tooth that gives me considerable pain.”³⁹

In 1912, talking about a forthcoming nose operation for a growth, she wrote, “God give me courage and fortitude. I have so little physical strength for extras and am such a coward in pain.”⁴⁰

Twelve days later a doctor told her she was “more than run down and [was] operating on nervous energy.”⁴¹

On New Year’s Day, 1914, she wrote in the diary, “It is a year ago this Christmas just passed that my illness began and it was with much effort that I heard Mass this morning.”⁴²

A couple of weeks later, she sent a letter to Pope Pius X through Secretary of State, Cardinal Rafael Merry del Val, asking, “our saintly Pope to pray God to make me well, if such be the divine will. I have much faith that my recovery will come about in that way; we shall see.”⁴³

A month later, Merry del Val wrote her and said Pope Pius X was praying for her.⁴⁴ That same month (March 1914) she took dinner in the refectory for the first time since Christmas Day 1912.⁴⁵

On a Foundation Day anniversary, Dec. 15, 1914, she wrote,

I went to Mass this morning and immediately after the elevation I heard interiorly the words, “What I do thou knowest not now, but thou shalt know” and immediately all that illness and weakness, also the unusual feeling of sadness which I have had the past ten days, was suddenly entirely lifted. How good God is! What after all is worth while except to suffer for God?⁴⁶

Within five days, the illness returned.⁴⁷

In October 1916, she wrote, “I awakened feeling a heavy cold had set in—my old foe for it always runs a regular course: bronchial with the more or less heavy cough after.”⁴⁸

In 1929, Fr. Paul informed Bro. Anthony Wallerstein, S.A., about her condition,

The latest report from Reverend Mother is that she is doing well in St Joseph’s Hospital at Far Rockaway. With two or three weeks at Long Beach after Easter, I hope [it] will restore her to her accustomed health.⁴⁹

The next year she was recuperating at the Atonement Sisters’ beach house at Long Beach, Long Island, N.Y. Fr. Paul took the occasion to ask her for some advice.

I am enclosing a letter received from the Warden of St. Stephen’s College. I am rather inclined to think I ought to accept this membership and it would give me an opportunity to meet my old college confreres under circumstances that would not make it particularly embarrassing. Of course, I would have to use considerable tact and discretion. Yet in the main it might do good. What think you?⁵⁰

GRUMBLING FROM SOME FRIARS

1931 saw Mother Lurana not only suffering in body, but also in spirit, because certain Friars at Graymoor and at the Holy Ghost Seminary in Washington, D.C., opposed her role in the Society of the Atonement. Fr. Paul went down to the Seminary to defend her. He told the seminarians,

The Father did not go to Graymoor alone and establish this Institute, but the counterpart in this foundation was also Mother Lurana, and it should not only be her daughters that have a great affection to their Mother, but the sons should have affection also for that Mother, which God has given to us in the Institute. . . .You should show a reverence and affection and love for that Mother in religion, somewhat corresponding with that love which a dutiful son should show and entertain for the mother that brought him into the world.

I say that because sometimes there is a grief in me that reverence has not always existed in the minds of the Friars. It is very rare for the Reverend

Mother to come up to the Mountain. There was a time when the Mother felt she could not come to the Atonement Seminary.⁵¹

In 1933, Fr. Paul indicated Mother Lurana's up and down battle with illnesses in a letter to Sr. Innocentia O'Prey, S.A., in Hereford, Tex.,

We should be most thankful to Almighty God, who saved our Mother's life. The operation came in the nick of time. She should not have survived without it. She is doing well, and every day shows progress toward complete recovery.⁵²

LURANA TO "LITTLE FATHER"

That same year (1933) from Oct. 10 to Nov. 7, Fr. Paul was on a journey to the Pacific coast to visit the houses of the Atonement Sisters and Friars. She wrote him letters which he kept in a bundle and wrote on the wrapping, "To be carefully preserved," double underlining the words. The letters reveal Mother Lurana's feelings towards him.

All the letters address him as "Dearest Father," except one which says, "Dear Father." The first letter read in part,

It is cloudy today so fear I [will] not get on the porch, but the sun parlor is lovely. I hope to-day will be the doctor's last visit. I feel a little anxious at not having a letter for two days but surely one will be in the post to-day.

Give my love to the Sisters and to Russell and his family. I must stop as the postman will be here. Send me your homeward horarium.

Keep well, little Father of us all.

Faithfully in the S.A.,
Lurana, S.A.⁵³

The next day she wrote,

It seems like a long time since you went, but we have several nice surprises to be finished before you walk in.

I hope letters come from you to-day---three days without was a long stretch, but I sensibly considered that it was a long jump across the Rockies and the book of beautiful views (thank you for it) had a fine map that convinced one of the above and kept me from being anxious.⁵⁴

On Oct. 25, she wrote him,

How we enjoyed your description of that wonderful drive! I am so glad you could take it. The letters from Vancouver too, were lovely. You have been so good in writing.

I can now go downstairs for a short stay once a day.

I feel much stronger to-day. We are looking forward now to our dear one's homecoming.⁵⁵

On Oct. 30, she wrote, "You have now turned your face toward home and the distance [is] lessening. Deo Gratias! I continue to grow stronger, thank God, and all goes well at the Friary."⁵⁶

The last letter in the bundle, dated Nov. 3, 1933, is written in pencil and begins with,

I am waiting for the summons to go to the operating room and all is for the best, whichever way. You had the telegram in time to pray for and bless me.

Curiously for me, I do not feel at all afraid. Is God good to spare me that? After all as you so often say, life is but a "little while."

Be of good courage. We are both in God's hands and those who love and are united cannot be separated.

Lovingly in the S.A. for time and for eternity,
Lurana, S.A.⁵⁷

One year and four months before she died, Fr. Paul notified *The Lamp* readers about her deteriorating condition. It is evident from his words the extent to which he himself was suffering with her.

The octave of the Feast of the Immaculate Conception, Friday, December 15th, was the 35th anniversary of the coming of Mother Lurana Mary Francis into the hill country of Graymoor to lay the foundation of her Community and all that has grown out of it, as a tree unfolds from its seed. There was a jubilant note of thanksgiving about the celebration this year because the Rev. Mother General had gone down so recently into the very valley of the shadow of death and then through the hand of God been lifted out of it and her life prolonged.⁵⁸

His suffering for her must have been compounded by the fact that he was Mother Lurana's spiritual director. She noted years before on a Covenant Day anniversary,

Twelve years ago the Father and I promised our lives to the S.A. and I made him a promise of obedience as my Director, which promise I renew yearly on this day.⁵⁹

PRAISE FOR MOTHER LURANA

Throughout his life Fr. Paul had only praise for Mother Lurana. He had even likened her and her arrival at Graymoor to the Blessed Virgin Mary going into the hill country to visit her cousin Elizabeth. He wrote to the Rosarians,

A quarter of a century has rolled by since that eventful day when Mother Lurana Mary Francis, thinking, no doubt of the journey which the Blessed Virgin made into the hill country of Judea to visit her cousin Elizabeth, came for the first time into the Highlands of Graymoor to establish here that Religious Foundation, in preparation for which she had twice crossed the Atlantic, knelt at the tomb of the Apostles in Rome, and visited Assisi, the birthplace of Franciscanism. She wore on that occasion a brown habit with which she had been clothed some months previously in the Convent of the Sisters of Bethany, Lloyd Square, London. Her heart throbbed with that supernatural gladness which only the Holy Spirit of God can infuse into the soul of a consecrated Servant of God, who has echoed the words that first fell from the lips of the Immaculate Virgin: "Behold the handmaid of the Lord; be it done unto me according to Thy Word."

Very glorious and wonderful promises had already been made to this elect Daughter of Mary; promises of fecundity and blessing, and it was in the strong confidence of their fulfillment that she faced all the dangers, privations, and sufferings to which she would be inevitably exposed and took up her abode without a tremor in a ram-shackle house in a place so solitary that it resembled the desert in which St. John the Baptist dwelt alone with God, except that there was an abundance of snow, something to which the Baptist was a stranger.⁶⁰

And now Fr. Paul's role model and best friend was leaving him in this world.

DEATH OF MOTHER LURANA

Mother Lurana died on April 15, 1935. It must have been a terrible blow to Fr. Paul, although that very day he recorded it in the simplest terms.

This morning at 6:15 Mother Lurana Mary Francis, S.A. fell asleep in our Lord. Her death was very beautiful. She breathed her last as the last Commendatory Prayer was recited. I beg your remembrance of her at the altar.⁶¹

However, soon after, he started viewing her in heaven as a power intercessor. He wrote to Sr. Amelia Evan, S.A., in Vancouver,

I am happy to learn that you have been feeling better than you have for years. It may well be the prayers of Mother Lurana! I attribute my own extraordinary freedom, even from colds, to the same cause. Then, too, the Institute [Society of the Atonement] has been developed ever so much faster since her transitus than ever before. Last year, for example we clothed seventeen Clerics and a number of Lay Brothers. This year there will graduate from St. John's College, d.v., twenty-five, possibly twenty-six young men, more in a single class than the entire number of Priests we have in the Society after an existence of 37 years. ⁶²

He put entries into *The Lamp*, asking readers to invoke Mother Lurana. He titled them with, "Mother Lurana a Potent Advocate for Those Who Seek Her Intercession."⁶³

Perhaps what propelled him to take that step was something she had said, while still alive. Fr. Paul wrote to a priest friend,

Mother Lurana had left a letter to be read after her transitus and in it she said, "If our Lord permits, and I think He will, I will help you and the Institute after my death. Therefore, think of me as not far off," and I do feel her invisible presence around us, particularly here at the convent where I am dictating this letter. She has done many wonderful things for both communities since her departure.⁶⁴

MENTION OF ST. FRANCIS

Throughout his life Fr. Paul must have been aware that certain people were criticizing Mother Lurana and himself. Perhaps that was behind his bringing up the relationship between the two great Assisians, St. Francis and St. Clare. He said,

It is well known, for example, that there was a certain holy attraction between our Father Saint Francis and Saint Clare, because of their vocation of being joint founders of a great and wonderful spiritual family, but anybody who knows anything at all about the history of Saint Francis and Saint Clare knows how very chaste that relationship was, that Saint Francis himself was so strict that he would not even partake of a meal with Saint Clare and it was only at an extraordinary time and under an extraordinary request of all the Sisters and Friars that that famous meal took place at Assisi down by the Portiuncula, as recorded in the Little Flowers of Saint Francis, and even that was of such a spiritual nature that it was simply rhapsody in God.⁶⁵

5. Franciscan Sisters of the Atonement.

When Fr. Paul co-founded the Society of the Atonement with Mother Lurana, he as founder took on a relationship with the Sisters of the Atonement, that of spiritual father and daughters.

SPIRITUAL DAUGHTERS

To the Franciscan Sisters of the Atonement staffing St. Agnes Mission in Lake Placid, N.Y., Fr. Paul wrote,

Thank you most sincerely for your good wishes and prayers on the occasion of the Silver Jubilee of my ordination to the priesthood. It was my regret that all my sons and daughters in the Atonement were not able to be present at the glorious Mass celebrated at St. John's on that memorable day.⁶⁶

To Sr. Mary Michael, S.A., he wrote,

My dear daughter: I am in receipt of the beautiful spiritual bouquet sent to me by the loving daughters of the Washington Retreat House.⁶⁷

FR. PAUL THE PATRIARCH

The relationship with his Atonement sons and daughters went on an even higher plane, when he said that his "greatest joy and thanksgiving" would be to be called Patriarch of the Society of the Atonement. He said on his 70th birthday,

There is a difference between a religious family and those who came, as we say, from Adam. Sometimes large families are given to some of these descendants of our first parents and all of these children are good and true and never give any particular trouble to their parents and this ordinarily is so; but sometimes there are occasions when these children cause their parents much trouble and even break their hearts. But the joy of a religious family is that they are very beautiful children from the spiritual standpoint, they have beautiful souls and they have responded to grace, their lives are as living replicas of the elect in the kingdom of God, and we have been particularly fortunate in that respect as our Sons and Daughters of the Atonement are developing as saints under the process of sanctification and I trust they are all beautiful in the sight of God as they are in the eyes of their father.

And they are, today, the source of my rejoicing and thanks to Almighty God and not that I were a poet-laureate, a Mr. Johnston, Longfellow or Tennyson. I do not desire that any more than an ant hill against the highest mountain in the world, but to be the father of a family of glorious sons and daughters whom in the kingdom of God are not only to be clothed in white robes and attain the Beatific Vision of the saints, but to be among the elect and follow the Lamb wherever He goes.

If our life has been a family in every other respect---going on our earthly pilgrimage, not only content with the family that is glorious here today, but realizing that they will propagate other Children of the Atonement until the Father General of the Society of the Atonement will be a

Patriarch---this will be the source of our greatest joy and thanksgiving to Almighty God.⁶⁸

The statement on his seventieth birthday about being Patriarch of the Society of the Atonement was an echo of what he said at his profession of vows on July 27, 1900, thirty-three years before on the summit of the Mount of the Atonement. After being given the name James from Anglican Bishop Leighton Coleman, Fr. Paul administered the chalice and said to the twelve Friars, Sisters and Tertiaries gathered there,

My children in the blessed Atonement, I have just been given the name James. Now James means Jacob and I am going to ask all of the members of the Society present to come and kneel before me, as the Patriarch Jacob asked his sons to do, that I may give you my blessing.⁶⁹

6. Lay Women

MORE SPIRITUAL DAUGHTERS

The “father and daughter” relationship between Fr. Paul and the Franciscan Sisters of the Atonement, would broaden itself to women he was personally counseling or giving direction to at large. For example, in the beginning of his correspondence with Caroline Standish (related to Myles Standish) Parmenter, who, at eighteen years of age, wanted to enter the Catholic Church and be a religious, he addressed her with “Dear Miss Parmenter”⁷⁰ That developed into “my dear Standish.”⁷¹ At the end of two years of correspondence, his last letter to Parmenter saluted her with, “My spiritual daughter.”⁷²

In one of his letters to Parmenter, he expressed his opinion about Southern women.

Am I right in assuming that your mother is a Southern lady? I am a Marylander by birth and know by experience how many fine women there are in the South.⁷³

To another lady, Miss Anne Brouillet of Dubuque, Iowa, he wrote,

My dear Anne: You see, I have adopted you already as one of my spiritual daughters of the Atonement. Otherwise, I would not venture to address you by your first name.⁷⁴

To those Catholic women who read *The Lamp* he also took on a role of “Spiritual Director,” concluding with that title each letter to them in the magazine. He had an abhorrence for cosmetics and condemned their use but not the user.

LIPSTICK AND PAINTED NAILS

In regard to lipstick and fingernail polish he wrote in the Rosary League page under the title “An Abominable Practice among Women,”

It is a source of sorrow to me personally to see our Catholic girls and women adopting increasingly certain practices of facial and digital ornamentation, prevailing more and more among American women. There was a time when only demi-mondes painted their faces, but now, alas, it is becoming very common, even among ladies of culture and refinement, whose own good taste ought to make them revolt in disgust from such ornamentation. I presume they do it because they believe that it makes them look more beautiful in the eyes of others, whether they be the eyes of their own sex or the eyes of men, whom they desire to please.

As far as the men are concerned, there may be some few among them of such depraved taste that they would actually admire the lips of a young lady painted vermilion until they rival in glaring red the gasoline trucks of the Texas Oil Company. But it is inconceivable to me personally that any man could be taken in or entertain an admiration for a pair of painted female lips. And as for painting the fingernails, which custom, alas, is growing more and more common, that is a piece of vulgarity one might not expect among refined women.

I am sure that if girls and women who paint their lips and their fingernails would realize how atrocious it makes them look in the eyes of the opposite sex, they would abandon the practice. Let the wives consult their husbands and ask them whether they really like to see them with vermilion on their lips and red paint on their fingernails, and I am confident they will get an emphatic "no" as the answer.

As for our Rosary League members of the gentler sex, I hope that none of you have adopted this barbaric custom of painting your face or your hands. You are daughters of Mary, Queen of Angels and Saints, and I am sure that if you put to yourself the question: "Would our Atonement Mother be pleased to see me decorated like that?" your own inner conscience will quickly answer, "She most certainly would not."

Most notorious of the wicked women of the Old Testament was Jezabel, the Sidonian wife of Achab. Her hand was steeped in the blood of the priests and prophets of Israel whom she had instigated her husband to put to death, as Herodias asked of King Herod the head of John the Baptist. Very tragic was the end of Jezabel's life, for by the command of God, Jehu was sent to Jezrahel, the royal city, to make an end of the Sidonian woman. And this is the way her death is described in the ninth chapter of the Fourth Book of Kings: [Here Fr. Paul quotes verses 30-37, which describe in detail the gory and horrible death of Jezabel.]

Surely the Rosarian Daughters of our Atonement Queen, whether they are young or whether they are middle aged, or whether they are as old as Jezabel, surely they wouldn't think for a moment of painting their face, much less their fingernails. But we ask our Rosarians of both sexes to express, as you have the opportunity, your timely protest against the practice that prevails on the part of the fair sex to paint themselves red and pray that at least our Catholic women here in America may be delivered from the domination of the fashion makers, who profit by the cosmetics which they persuade the women to use. Remember Jezabel!⁷⁵

SMOKE AND DRINK

In regard to tobacco and drink, Fr. Paul appears to have been ahead of his time, when he lashed out at its use by women. He wrote in the Rosary League page titled, “A Deplorable Practice—Girls who smoke,”

From time to time in these letters, as Spiritual Director of the Rosary League, I have expressed my sorrow at seeing so many Catholic girls and women adopting the use of the lipstick and the painting of the finger nails. Of course, we have received, as might have been expected, from our Lamp Readers comments of approval and disapproval. One of the letters of protest began as follows:

Dear Father Paul: With ninety-nine out of every hundred women making it their business to practice facial and digital ornamentation, I must say you are a brave man to dare make the statements you have.

There is another custom that is greatly on the increase among women, which is to be deplored much more than “facial and digital ornamentation,” but which, alas, is destined, I very much fear, to prevail increasingly among our American women long after the lipstick and the finger nail paint have been relegated to the ash can. I refer to the cigarette. The English girl of fashion, introduced to us by the late Monsignor Benson in his novels, almost invariably smoked cigarettes. And whereas the New York and Newport society girl of the last century followed the English lead in private, they did not parade the cigarette in public, but, since the war and every year, more and more girls of the factory, the department store, and the business college, have taken to the cigarette, and display the practice everywhere in public, on the train, in the restaurant or wherever they may be.

Sometime ago while waiting in the railroad station for the Buffalo Express, three young girls about 14 years of age, came into the waiting room and sat on the opposite bench. They were adorned with almost as little clothing as is the custom these summer days on the sea beach, and all three of them were smoking cigarettes, with the nonchalance and pose of veteran smokers. It was to me a pitiful sight. And yet what can be done to direct the current of fashion into purer and more wholesome channels? The acquisition of the smoking habit certainly does not add to women’s attractiveness and charm, and to what degree can it possibly add to her happiness?

The acquiring of the opium habit or the liquor habit does undoubtedly bring along with it a certain amount of pleasurable emotion in the act of indulgence, but that is much more than offset by certain other consequences that are entailed to the victim of these habits. So with the

nicotine habit, the smoker gets a certain amount of delectation out of the act of smoking, but through long indulgence, he becomes almost as much a victim of the nicotine habit as does the habitue of the opium joint or the alcoholic addict. A woman who cannot be divorced from the cigarette, after it has once got the mastery over her, can hardly be the better or the happier woman on that account.

It is, therefore, a sorrow to us, to see our American girls taking with such avidity to the tobacco habit in imitation of the men and I express the hope that at least the daughters of Mary, who belong to the Rosary League of Our Lady of the Atonement, will not join in the procession of cigarette smokers, nor allow themselves to be taken captive by the nicotine task-master.⁷⁶

Since the 1980s the U.S. Government warnings about the dangers of tobacco, even indirect tobacco smoke, and more recently its admonitions about teenage drinking, seem to echo what Fr. Paul held in their regard. In his lifetime he warred against his Friars using tobacco, let alone being drinkers. Aware of the evils of drink, he created a shelter for the rehabilitation of strong drinkers and called it St. Christopher's Inn.

DYED HAIR

Oddly, Fr. Paul was not disturbed by the use of hair dye. He wrote to a lady with children, who was looking for a husband,

Regarding keeping young looking and not having your hair get gray, I do not see that there would be any wrong in your using one of the many dyes for that purpose now advertised by druggists.⁷⁷

ATONEMENT TERTIARY CATHERINE DE HUECK DOUGHERTY (THE BARONESS)

The most prominent woman whom Fr. Paul counseled was perhaps Baroness Catherine de Hueck Dougherty. From a family persecuted by the Communists in Russia, she had migrated with her husband and child to England and then to the United States. Fr. Paul made her acquaintance some time in the late 1920s, most likely because she was an eloquent and fiery orator and defender of Russian immigrants and those of the Near East. At the time Fr. Paul was co-founding with Msgr. Richard Barry-Doyle the Catholic Near East Welfare Association, whose aim was the same. The encounter of Fr. Paul and de Hueck developed into many years of his counseling her. She even became a member of the Third Order of St. Francis in the Atonement branch. Catherine also esteemed Mother Lurana and went to her for spiritual direction.⁷⁸

Fr. Paul's crusade against lipstick and rouge took on a humorous note when Catherine stepped into the picture.

He was her spiritual director for years and remained so even nine months before he died. That she was frank in stating her opinion to him is quite evident in the lipstick issue between them.

After a visit to her at the Harlem Friendship House, located at 48 West 138 St., N.Y.C., Fr. Paul wrote her,

I was very happy to see the progress and development of your work the other day when I called.

Only one thing troubled me. Perhaps I was mistaken, but was there not a bit of rouge on your lips? I hope it was only an illusion, for my sight is not very good.⁷⁹

Catherine responded with a comparative study between herself and Dorothy Day, her close friend and fellow worker for the poor. For Catherine, the bottom line was how to attract people to the faith. She wrote,

The Communists accuse the Church of always paying attention to little things, as smoking, red nails, red lips, etc., and not paying attention enough to charity, understanding and justice. From experience I have learned that if I appear made up and dressed as everyone is, youth is not afraid to come to me. They say "Catholic Action must not be very difficult because the Baroness looks as we do," and they can be conquered by this at first and acquire the "spirit" afterwards.

On the other hand, when Dorothy Day steps on a platform in dirty, shabby clothes, with her hair uncut, not made up, they get frightened and identify Catholic Action with her appearance, finding both hard and repellent.⁸⁰

Even though Fr. Paul's desk was forever piled high with unanswered mail, and it often took him months to respond to correspondence, it only took him less than six days to answer Catherine. He wrote,

If you care to be spiritually directed by me you will abjure the lipstick in the future. Saint Paul reminds us that our bodies are the temples of the Holy Ghost and I do not think the Holy Ghost would be at all pleased to see them decorated artificially in that way. I am sure He would not be pleased to have the Blessed Virgin, were she on the earth, decorate herself in this way and I think He would like to conform you to her likeness.⁸¹

Catherine was a smoker. When she started smoking is not known, but it was welcome news to Fr. Paul when he heard she had ceased. He wrote her, "Am glad you have given up smoking, completely."⁸² Although he provided the homeless men at St. Christopher's Inn with tobacco, he referred to the cigarette as the "filthy weed."

On the last day of the world, all things will be revealed and that includes whether the lipstick came off the Baroness.

MODESTY IN DRESS In regard to modesty in dress, Fr. Paul wrote in the “Tertiary Tidings” column of *The Lamp* an appeal to recruit readers for the Third Order of St. Francis,

The designers, manufacturers, and merchants of women's clothing, for the most part, have a pagan outlook on life. They are more interested in profits than in morality. They have not hesitated to produce items of dress which no decent girl or woman would wear. Not to say anything about the absurdity of the styles they create. If you wish to see how foolish today's clothes are, look at the catalogue of two or three years ago. Those styles were up to the minute then—today's styles will be as ridiculous a couple of years from now.

Tertiaries are pledged to avoid worldliness in dress. This does not mean wearing black or sombre clothes. Nothing of the sort. It means dressing according to one's state in life, dressing sensibly, dressing modestly. A woman can dress decently without going into mourning. What is urgently needed to combat the spirit of paganism is a positive movement under the guidance of Catholic women, which will reject absurd and indecent articles of clothing; a movement which will make modesty fashionable. Catholic women need to become articulate. After all, the consumers should dictate to the manufacturers, designers, and merchants.

They can do so once they make up their minds to it. Tertiaries are pledged to dress themselves modestly. But in order to have a movement embracing many thousands of Catholic women throughout the country, leadership is necessary. Where is it? Are there no followers of St. Joan of Arc, militant yet modest? Has St. Catherine of Sienna lost her prestige? We wonder if there are Catholic women who see this matter as we see it. We wonder if they would favor such a movement. What a powerful influence for good would result in a crusade for decency in women's dress, if there were women, not to follow the leader, but to be the leaders. We should be glad to hear what the women readers of *The Lamp* think about this.⁸³

7. Blessed Virgin Mary

The woman Fr. Paul paid the greatest honor to was, of course, Mary, the mother of Jesus. He took great pride in the fact he, in view of certain apparitions of the Blessed Virgin at Graymoor, gave her the title of our Lady of the Atonement. Under that title he put her Feast Day on July 9, the day on which he had received the name for his Society (Atonement) and the Scripture tests for it.

Fr. Paul saw Mary at the foot of the Cross as intimately associated with the Atonement.

As the Blessed Virgin is inseparably associated with our divine Redeemer in the mystery of his Incarnation, so is she closely associated with him in the great act of the Atonement.⁸⁴

He elaborated on Mary's part in the Atonement.

She is necessarily "of the Atonement" since it was the will of God that she play a necessary part in the atonement or redemption. This is not to say that without her man would have remained unredeemed but that God's plan gave her a large share in the redemptive work. When we address the Blessed Mother, as "of the Atonement," we mean then, that there is some very close bond between the atonement and her, that she belongs to the atonement and the atonement to her. Mary, although her part is in no way similar in nature to that of her divine Son's, cooperated with Jesus Christ, as no other creature did, in his work of reconciling man with God.

Her claim to this high title rests most solidly on the fact that she consented to become, and became the mother of the Redeemer; that she suffered with Jesus during the passion; and that all graces merited for mankind by Christ have come to us through Mary.⁸⁵

He pinpointed the moment when Mary became the mother of all the baptized.

Hear Jesus say to her, "Woman, behold your son!" and then to St. John, "Son, behold your mother!" In these words, the Lord of heaven and earth crowned Mary with the motherhood of all the elect, who should be redeemed by his precious atoning blood, and through St. John, he addresses himself to all the children of the atonement until the end of the world, saying, "Behold your mother."⁸⁶

He stressed that Mary is a real mother.

We must understand by virtue of our new birth into the Kingdom of God that the Blessed Virgin is our real mother and not merely a mother that has just adopted us. By baptism we are incorporated into the Mystical Body of Christ and by that process of incorporation we are also brought into relationship with the Blessed Virgin, which is intrinsically similar to the relationship which Christ has to the Blessed Virgin as his mother. The Blessed Virgin is not our stepmother. She is our real mother as far as are the sons and daughters of the atonement and members of the Mystical Body of Christ.⁸⁷

END NOTES

1. See Webster's New International Dictionary, Second Edition 1959 p.461
2. Gregory family genealogy p.336
3. Gregory family genealogy pp. 336-337
4. "Graymoor Log" Oct. 1965: "Father Paul of Graymoor" by Fr. Michael Sugrue, S.A. Atonement Friars archives
5. Fr. Paul radio address, July 29, 1935
6. Fr. Paul radio address, Jan. 7, 1936
7. Fr. Paul sermon June 1922. Fr. Paul repeated the incident about getting lost in Baltimore in a radio address on Feb. 25, 1936. In the talk he identifies the store where his mother was shopping as a dry goods store and the steamer from Baltimore as the Urbana.
8. Mary Electa Wattson to Lewis T. Wattson, Feb. 27, 1879
9. Wattson to Caroline Standish Parmenter, Feb. 24, 1937
10. *The Lamp* July 1917 p.353
11. Wattson to Hall, May 17, 1897
12. undated and untitled newspaper clipping
13. Viewed by Fr. Fred Alvarez, S.A., Dec. 14, 1993
14. Fr. Paul retreat conference, Aug. 1937
15. Fr. Paul retreat conference Aug. 4, 1925
16. Untitled newspaper clipping of May 30, 1912 and a script of birth and death dates of Hall family
17. "Graymoor Log" Oct. 1965: "Father Paul of Graymoor" by Fr. Michael Sugrue and Hall family scrapbook
18. Certificate of the same

19. Testimony signed by Mrs. J.J. Hall, Maira ,A. Ward and Alice M. Slater, Apr. 25, 1917 at Cornwall on the Hudson
20. Pulpit of the Cross May 1895 p.107, published in Kingston, N.Y., Atonement Friars archives
21. Wattson to Hall June 12, 1901
22. Mother Lurana diary (hereafter MLD)Nov. 7, 1909, Atonement Sisters Archives, Graymoor
23. MLD Jan. 25, 1926
24. Wattson to White July 9, 1899
25. *The Lamp* Sept. 1914 p.401
26. Watttson to Wall, Oct. 27, 1903
27. MLD Jan. 12, 1908
28. *The Lamp* Mar. 1938 p.65
29. *The Lamp* May 1938 p.129
30. The Church Unity Mission of Fr. Paul Wattson, S.A., and Mother Lurana White, S.A., by Fr. Fred Alvarez, S.A., July 2000, Graymoor, p.151
31. Wattson to Conroy June 28, 1908
32. MLD Oct. 8, 1911
33. MLD Mar. 13, 1917
34. MLD Jan. 5, 1912
35. MLD Mar. 16, 1914
36. MLD Nov. 24, 1915
37. MLD Dec. 30, 1907
38. MLD Sat. Oct. 29, 1910
39. MLD Fri. Dec. 1, 1911

40. MLD Dec. 16, 1912
41. MLD Dec. 28, 1912
42. MLD Thurs. Jan. 1, 1914
43. MLD Sat. Jan. 17, 1914
44. MLD Mar. 16, 1914
45. MLD Mar. 22, 1914
46. MLD Dec. 15, 1914
47. MLD Dec. 20, 1914
48. MLD Oct. 13, 1916
49. Wattson to Wallerstein Mar. 29, 1929
50. Wattson to White May 22, 1930
51. Fr. Paul conference May 3, 1931 at Atonement Seminary Wash., D.C.
52. Wattson to O'Prey, Nov. 11, 1933
53. White to Watson Oct. 20, 1933, Atonement Sisters Archives, Graymoor
54. White to Wattson Oct. 21, 1933
55. White to Wattson Oct. 25, 1933
56. White to Wattson Oct. 30, 1933
57. White to Wattson Nov. 3, 1933
58. *The Lamp* Jan. 1934 p.14
59. MLD Oct. 7, 1910. See also *The Lamp* Mar. 1938 p.65, where Fr. Paul calls himself her spiritual director.
60. Rosary League page in *The Lamp* Jan. 1924 p. 26
61. Wattson, S.A., to Rev. M.K. Merns at St. Patrick's Rectory, Troy, N.Y. Apr. 15, 1935 Atonement Friars archives

62. Wattson to Evans, Jan. 28, 1937
63. *The Lamp* Feb. 1937 p.37
64. Wattson to Rev. George Eisler, t.S.A., at St. Joseph's Hospital, Elmira, N.Y., Dec. 22, 1935 Atonement Friars archives
65. Fr. Paul conference Aug. 7, 1925
66. Wattson the Atonement Sisters, June 18, 1935
67. Wattson to Sr. Mary Michael, Oct. 7, 1933
68. Fr. Paul sermon, Jan. 16, 1933
69. *The Lamp* June 1934 p. 166
70. Wattson to Parmenter Dec. 19, 1936
71. Wattson to Parmenter, Oct. 1938
72. Wattson to Parmenter, Aug. 16, 1939, Atonement Friars archives, Graymoor, Garrison, N.Y.
73. Wattson to Parmenter at Summerville, South Carolina, Mar. 3, 1939
74. Wattson to Brouillet, May 29, 1939
75. *The Lamp* Aug. 1935 pp.245-247; Fr. Paul wrote a similar but shorter letter to Rosarians, condemning what he called the "rouge pot" and painted fingernails, citing once again the example of Jezebel and saying, "I confess that I have beheld nothing in the feminine attire and bodily adornment more grotesque, more barbaric or more ugly than the finger nails of a women of refinement rivaling the brazen red of a Texaco oil truck." (*The Lamp* July 1937 p.221)
76. *The Lamp* Sept. 1938 p.283
77. Fr. Paul to Mrs. A., Lorraine, Ohio, Jan. 20, 1930
78. See the paper "Father Paul Wattson, S.A., and Mother Lurana White S.A., and Baroness Catherine de Hueck Dougherty" by Fr. Fred Alvarez, S.A. 2010, Atonement Friars archives.
79. Wattson to de Hueck, May 20, 1939, Atonement Friars Archives
80. de Hueck to Wattson, May 27, 1939

81. Wattson to de Hueck, June 2, 1939
82. Wattson to de Hueck, Jan. 23, 1936
83. "Tertiary Tidings in *The Lamp*, Jan. 1939 p.20
84. *The Lamp* Aug. 1919 p.503
85. Undated talk in the Words of Father Paul, I 51, edited by Rev. Titus Cranny, S.A.
86. *The Lamp* Mar. 1915 p.139
87. Fr. Paul radio address on Miraculous Medal Hour May 10, 1939