

**Of Relics and Rapsallions: The Dubious Business  
of Preserving Pieces of Human Tissue**

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## **Of Relics and Rapsallions: The Dubious Business of Preserving Pieces of Human Tissue**

### **Abstract**

This paper falls into two parts: 1) a discussion of the longstanding practice in the Roman Catholic Church of preserving and venerating the physical remains, or relics, of holy people, and, 2) an account of my project to confect a set of relics of the members of a men's club based in Doylestown, Pennsylvania, according to the method used in the Roman Catholic Church.

### **Part One: Holy Relics in the Roman Catholic Church**

Our attachment to objects belonging to venerated people is common enough and easy to understand. That someone would want to own a document written by George Washington or a desk owned by Isaac Newton hardly need be explained. These objects are "relics" of those admired people. The regard we have for honored individuals extends to the objects connected with them, even if the item itself has no intrinsic value. Thus, a perfectly dreadful *object d'art*, fit only for a thrift store, will fetch a large price at auction if it had been owned by a celebrity, such as First Lady Jacqueline Kennedy.

This is the mysterious nature of a relic. Its value lay not in itself but in its connection with a valued person.

But what of the physical remains of an admired person? If we would gladly preserve a letter written by George Washington, or his coat or walking stick, would we not also want to keep his teeth or bones or fingernails or pancreas?

The answer is, "Of course!" We, however, feel more squeamish about keeping old teeth than we do about keeping old documents. While we admire

certain dead people, we, at the same time, find their dead bodies revolting. Indeed, we even find revolting detached parts of a living person. Who, after all, keeps an amputated foot?

Why is this? Why do we easily place George Washington's walking stick in our curio cabinet, but handle his hair or teeth with genuine discomfort? Why the disgust or revulsion for the physical remains of an admired person?

There likely is an evolutionary benefit to the squeamishness we experience around dead bodies and the dismembered parts of living bodies. Just as fear and terror may serve to shield our lives from the hazards of attack or injury, disgust or revulsion may protect us from diseases that might be transmitted from dead bodies or disconnected body parts.

Because relics are the physical remains of admired people, in the handling of relics we find a peculiar combination of delight and disgust. Our admiration for the deceased is conjoined with our distaste for his unanimated body.

### **Christian Attitudes Toward the Body**

The Roman Catholic Church long has had a practice of preserving and venerating the physical remains of Saints. While, in part, this may be attributed to hero worship, the deeper root of this practice is the place of the human body in Christian theology. Classical Greek philosophy regarded the body as a worthless husk temporarily housing the valuable mind or soul. The essential or "real" part of a human is his spirit and when death separates spirit from body, the body loses its value.

Christian teaching, on the other hand, recognizes humans are, by their very nature, composites of body and spirit – the one is not to be without the other. The salvation accomplished in Jesus Christ is both spiritual and physical. The Holy Spirit regenerates the spirit of those chosen in Christ by giving them faith to see,

believe, and embrace the mysteries of gospel. In that regeneration, a spirit that is “dead in sin” becomes “alive in Christ.” But that spiritual regeneration is not the end of the story. Every person dies eventually, but the promise of the gospel is that the dead in Christ will rise in new, glorified, resurrected bodies, and the elect in Christ will live eternally, as a composite of resurrected body and regenerated spirit.

Contrary to what one reads in *The Far Side* cartoons, the final destination of the Saints is not an endless existence of floating around in some cloudy heaven as disembodied spirits. According to Christian teaching, in the end the Saints will be eternal spirits living in resurrected and eternal bodies in New Jerusalem, a physical city on a physical new Earth. For the Christian, God’s salvation is both spiritual and physical.

Absolutely central to Christian doctrine is the physical resurrection of Jesus. It was not enough that the spirit of Jesus returned to his Father. It is essential to Christianity that Jesus’s body, which was once dead, returned to life as a sign that God is concerned with and redeems not only the spiritual portion of man, but also the physical.

### **Roman Catholic Relic Practice**

Every Roman Catholic sanctuary has an altar in which are physical remains of some Saint. In a minor church, the holy relic might be small, while in a major church, the entire corpse of a Saint might be found. For example, at the National Shrine of Saint John Neumann on Fifth Street in Philadelphia one can see, in a glass case under the altar, the dressed body of the fourth bishop of Philadelphia. Nearly the entire desiccated body of John Neumann is there on view, long after his death in 1860 (fig. 1).

In an Eastern Orthodox Church, a decorative cloth with holy relics sewn in, called an “antimension” is laid on any table, making it thereby into an altar.

By custom and practice, both the Roman Catholic Church and the Eastern Orthodox Church center their worship atop an object containing the physical remains of a Saint. In some sense, the relic sanctifies the piece of furniture, turning it from mundane to holy use.



*Fig. 1: Relic of St. John Neumann in the altar of the National Shrine of St. John Neumann.*

In a similar fashion, every pope, cardinal, bishop, and abbot within the Roman Catholic Church wears a pectoral cross as a sign of his office. Encased in each cross is a fragment of the cross on which Jesus was crucified, the so-called “True Cross.” According to Socrates of Constantinople, Empress Helena, the mother of Emperor Constantine, the first Christian emperor of Rome, traveled to Palestine in 326. While there, according to Gelasius of Caesarea, Helena discovered the hiding place of the cross used to execute Jesus. Since that time, fragments of the cross discovered by Helena have been treasured by the church and distributed throughout the world.

## **Personal Relics**

In addition to these uses of relics in church furnishings – altars and pectoral crosses – in Roman Catholic practice and piety there long has been a place for holy relics in the hands of individual Catholics. A tiny particle of a Saint may be encased in a decorative and portable object and carried on one's person or venerated in one's home.

Roman Catholic law forbids the sale or purchase of relics. Thus, holy relics change hands as gifts, often given to individuals who support the work of a church or ministry that has the remains of a Saint. For example, more than a decade ago, in exchange for a \$35 donation, I obtained a first-class relic of St. John Neumann from the gift shop at his National Shrine (fig. 2).

There are thousands, if not millions, of similar holy relics in circulation throughout the world. I believe the majority of these relics were confected and distributed in connection with the canonization processes of the individuals from whose corpses these relics were extracted. So let us turn our attention now to the process of canonization.

## **Canonization**

Canonization is the procedure by which the church declares that a dead person is a Saint and enters his or her name on a list – or canon – of Saints who may be venerated. In the earliest years of the church, this process was informal and by public acclamation. Over time, the process became carefully regulated by the Roman Catholic Church. Since 1969, the complex procedure of canonization has been overseen by the Congregation for the Causes of Saints, one of nine Vatican curial congregations. In the Vatican government – the Vatican City is a sovereign nation – a curial congregation is roughly equivalent to a cabinet-level department in the US federal government, such as the Department of Energy.

While it is an honor to be canonized, the canon of Saints is a not a Hall of Fame. When the Roman Catholic Church canonizes a person, the church certifies that the person is in the presence of God and that it is appropriate for the faithful to pray to that dead individual and ask for their intercession.

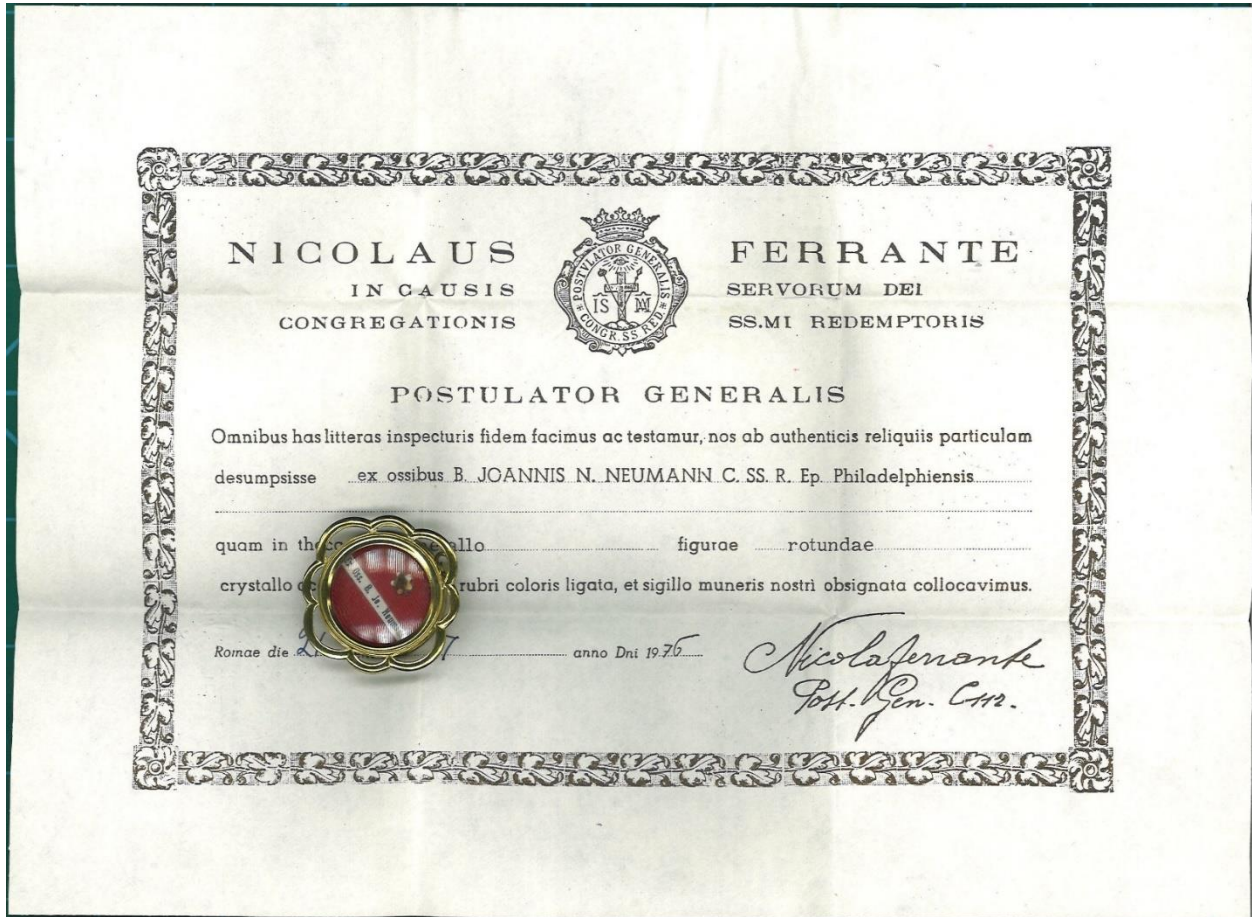


Fig. 2: Portable relic of John Neumann, confected in 1975, along with its authentic document, obtained from the National Shrine of St. John Neumann.

Intercessory prayer, the practice of a Christian praying for another person, is common to all churches. The Roman Catholic Church, however, teaches that dead Christian in heaven also can pray for us and can hear our prayers. Thus, a prayer to a Saint is a request that the Saint might, in turn, offer intercessory prayers to God on our behalf. One does not ask a Saint to perform a miracle, rather one asks a Saint to ask God to perform a miracle.

Canonization is an amalgamated scientific, religious, legal, and bureaucratic



procedure designed to ensure beyond any doubt that the candidate is, indeed, in heaven, enjoying the beatific vision, and available to hear prayers. As a candidate passes through the canonization process, he receives four increasingly elevated titles: 1) Servant of God, 2) Venerable, 3) Blessed, and 4) Saint.

**Servant of God.** After a saintly person dies, usually no sooner than five years after that death, one may petition his bishop to open an investigation in the life of the deceased. Typically, an association is formed to promote the cause of the canonization of this individual, such as the Bishop John Neumann Guild which promoted the cause of the Philadelphia Saint. To begin, a thorough investigation is made into the life and writings of the deceased and a biography of the individual is written. If sufficient evidence of the saintliness of the individual is uncovered, the bishop can name the individual a “Servant of God” and present his cause to the Congregation of the Causes of Saints. The Congregation assigns a Postulator to the cause. The Postulator is the administrator who oversees the process through which the Servant of God must pass if he is to be canonized. Permission to exhume and examine the corpse of Servant of God is given and care is taken to ensure that there is no unauthorized removal the relics at this time.

Before the turn of the millennium, I spent a good deal of time and effort to promote the cause of Ana Maria Huarte de Iturbide, the first Empress of Mexico, who is buried in the graveyard of St. John the Evangelist Church in Philadelphia. All who knew her agree that she was a devout woman and a likely candidate for sainthood. One result of that bit of informal promotion by a non-Catholic was a 1999 article by Dan Rubin in *The Philadelphia Inquirer* in which the young Calvin Morrison is pictured standing on the grave of the former Empress. The priests in the center city church were well aware of Madame Iturbide, but thus far, no popular cult has emerged around her and so no formal cause has begun.

**Venerable.** The evidence collected regarding the life of the Servant of God

is examined by nine theologians and upon their recommendation the Congregation may appeal to the Pope to declare that the Servant of God has demonstrated to a heroic degree the theological virtues of faith, hope and charity, and the cardinal virtues of prudence, justice, fortitude, and temperance. With that declaration, the Servant of God rises to the rank of Venerable.

No feast day is assigned to a Venerable and no churches may be built in his honor. Further, the church makes no statement on the Venerable's probable or certain presence in heaven, but prayer cards and other materials may be printed to encourage the faithful to pray for a miracle wrought by his intercession as a sign of God's will that the person be canonized. It is at this point also that relics may be confected and distributed.

**Blessed.** A Venerable is declared Blessed – he is “beatified” in church lingo – when the Pope determines that it is “worthy of belief” that the person is in heaven. That conclusion is made after there is one confirmed miracle attributed to the intercession of the Venerable.

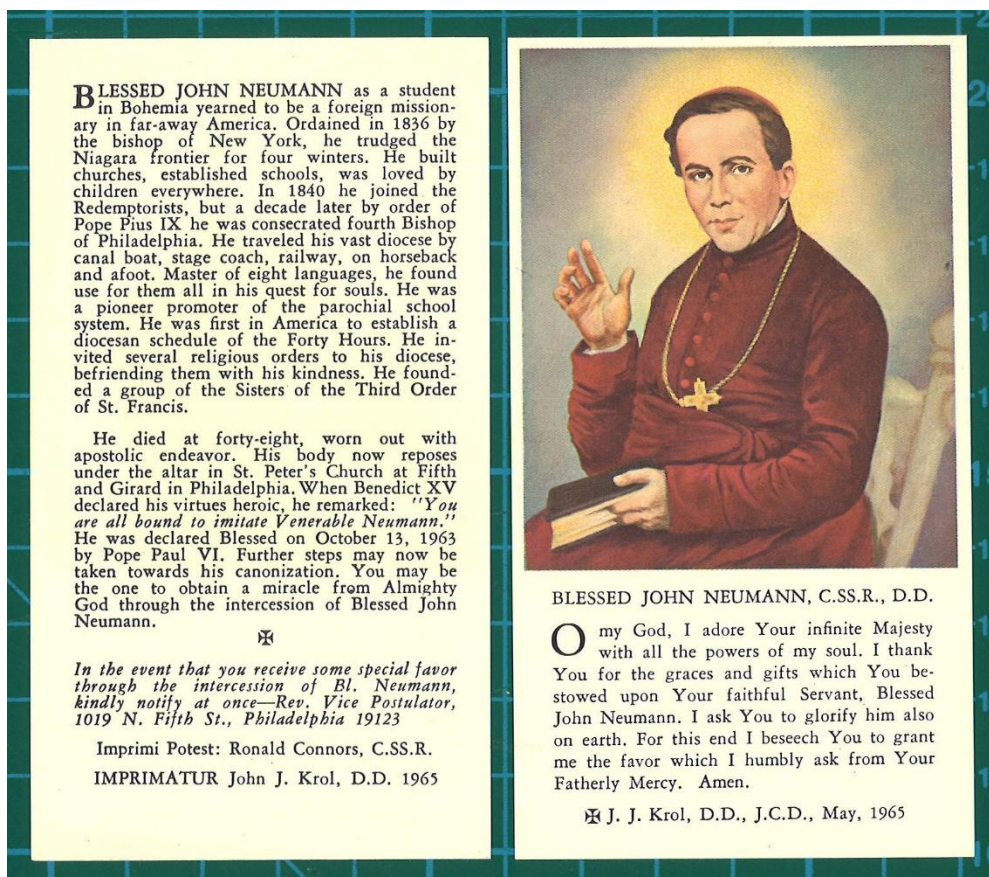


Fig. 3: Back and front of a pre-1977 Blessed John Neumann prayer card.

With the designation Blessed, a feast day is established in the individual's diocese.

A key function of the literature and relics that organizations like the Bishop John Neumann Guild distribute is to collect reports of miracles resulting from the intercession of the candidate. The language on the reverse of a John Neumann prayer card (fig. 3) is typical: "In the event that you receive some special favor through the intercession of Bl. Neumann, kindly notify at once—Rev. Vice Postulator, 1019 N. Fifth St., Philadelphia."

**Saint.** If prayers to the Blessed result in two confirmed miracles, the Pope can canonize, or declared the individual a Saint. As reports of miracles come into the Postulator, they are screened carefully by medical doctors and only the most extraordinary and irrefutable cases acknowledge. The theory behind all of this is simple enough: if prayers to the Blessed result in miracles, he must be in the presence of God. And if he is in the presence of God, then he is a Saint.

### **The Role of Relics in Promoting the Cause of a Servant of God**

The canonization process is methodical and deliberate; the Roman Catholic Church is never in a hurry. For popular, media-savvy individuals like Padre Pio and Mother Theresa, canonization can be surprisingly swift. For others, it can take centuries. But behind every successful canonization is the guild promoting the cause. The Postulator of the cause is responsible for navigating the cause through the legal and bureaucratic process. But the popular promotion of the cause by a guild is necessary as a total of three miracles are required from the candidate to become a Saint and the more people praying to a particular candidate, the greater the chances are of the requisite miracles being obtained.

But why make Saints at all? While it is crass to talk of such things, there is an economic benefit to a church or church organizations, such as an order of nuns, to have a Saint in its midst. Considerable energy is invested by orders to promote

their founders and by churches to promote a priest or lay person connected to them. It is not uncommon for an order of nuns, no matter how obscure, to promote the cause of their foundress. Part of that promotion is the distribution of literature and holy relics.

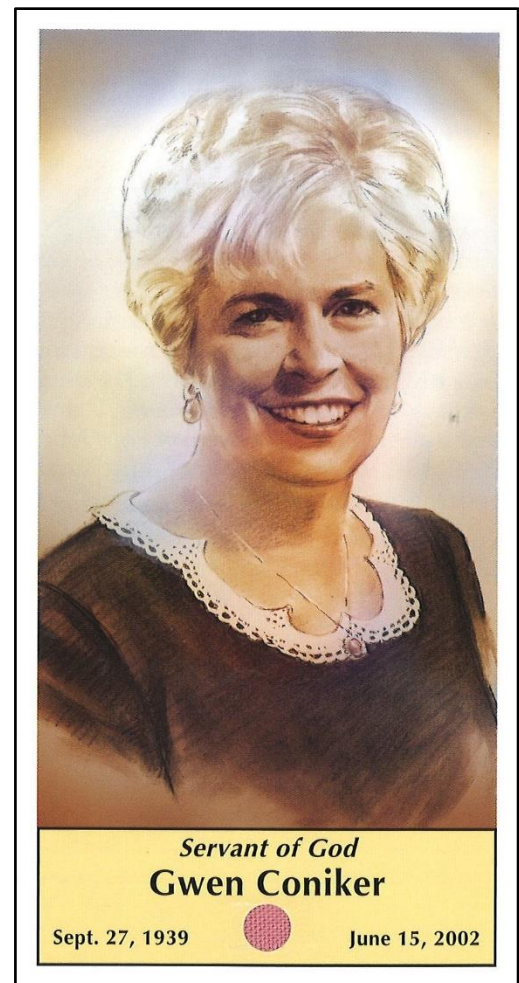
Having seen many dozen relics with their authentic documents, I believe the majority of relics confectioned in the past 100 years were created by Postulators in various causes for canonization. As a result, obtaining a relic of a Saint is much harder than that of a Venerable or Blessed. Let us now turn our attention to the classes of relics and to their confection.

### **Classes of Relics**

There are three classes of relics. A first-class relic is a piece of the Saint's body. That could be bone, skin, hair, tooth, or even blood. Major relics include a heart or arm bone of the Saint. But the common relics that have been confectioned in the cause of a Venerable or Blessed are typically small flakes of bone. A single vertebra from the corpse can be reduced to many hundreds of relics.

Because Jesus ascended bodily into heaven, there are no first-class relics of him. If someone had saved his beard clippings or primary teeth, there would be first-class relics of Jesus, but none are reported.

A second-class relic is any object that belonged to the Saint and was used by the Saint.



*Fig. 4: Prayer card with an embedded second-class relic (a piece of clothing) for Servant of God Gwen Coniker.*

The most common second-class relics are small patches of fabric cut from a garment worn by the Saint (fig. 4). But a book or a bed owned by a Saint also would qualify as a second-class relic. The 1975 Ford Escort GL once owned by John Paul II was sold at auction in 2006 for \$690,000. It is a second-class relic.

A third-class relic is an object which has been touched to a first-class relic. Thus, a swatch of cloth might be applied to a Saint's bones after his death and become a third-class relic. Third-class relics are common and easy to obtain.

The typical first-class relic confected for the purpose of private veneration is presented in a sealed metal case called a "theca." A valid relic is accompanied by a document called an "authentic document" issued typically by the Postulator for the cause and giving details about the relic.

## **Part Two: The Rascal Relic Project**

The Rascals, Rogues, and Rascalions (RR&R) is a cigar-friendly men's club organized in Pittsburgh in 1995. According to its founding document, "this society of intellectually curious men seeks to challenge its members to discover the extraordinary in the ordinary, the heroic in the mundane, and the historic in the forgotten." Central to RR&R life is the "Challenge," an arcane intellectual quest that comes in three varieties: Rascal, Mass, and Rogue. The Rogue Challenge is the right-of-passage to the highest rank in the organization, namely, Rascalion.

In 2019, I received the following Rogue Challenge: "Prepare first-class relics of all current RR&R members, confecting them in accord with customary procedures, using standard thecae." That Rogue Challenge was repeated in 2021 and this publication is part of my response to my Rogue Challenge.

I am a Presbyterian pastor, the son of a Protestant missionary. I grew up in and am a member of a branch of the Christian church that does not pray to Saints and does not preserve holy relics. As a historically-minded man, however, I value physical connections with the past. I also think we should honor and remember those who have gone before us, those who have exemplified the good, the true, and the beautiful.

A schoolmate of mine from Missouri, who is now a Baptist pastor, is a great admirer of the theologians who had taught at Princeton Theological Seminary in the nineteenth century. When he visited me recently, he wanted to see the sites in Princeton where his heroes – Charles Hodge, Archibald Alexander, and Samuel Miller – lived, taught, preached, and were buried. We made a kind of Protestant pilgrimage to these Protestant holy sites. I am sure if I had had a relic of the Rev. Dr. Charles Hodge, my friend would have been thrilled to have gone home with it! He would not, however, have prayed to the deceased Saint.

On September 21, 2020, I began in earnest to meet my Rogue Challenge. At

that time, there were a total of 11 active members of the club and so I began by contacting members of the club to ask for donations of pieces of their body: blood, hair, fingernails, etc.

Over the courses of weeks, envelopes containing snippets of hair, eyebrows, and fingernails arrived in my mail slot (fig.5). One problem that emerged was that the list of Rascals changed during my project. One Rascal died and three Rascals were added. Fortunately, each new Rascal sent me relics to add to my collection.

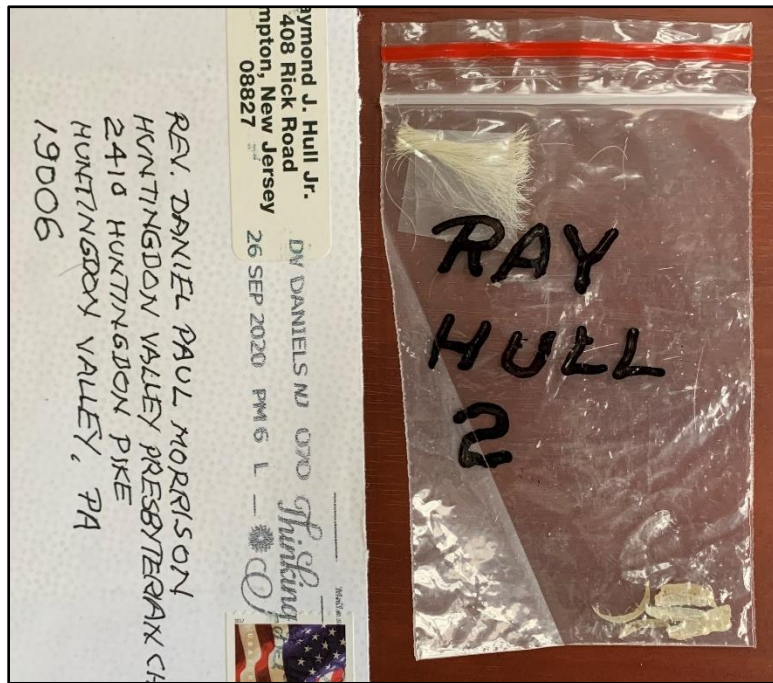


Fig. 5: Ray Hull II submitted the first relic samples in this project: a snip of his beard and nail clippings.

The greatest hurdle was to acquire the thecae for the relics. These jewel-like cases are made in Italy and distributed through ecclesial channels. Not being Roman Catholic, those channels were obscure to me. It is an easy enough for a Roman Catholic priest to acquire a few thecae, but how about an ordinary Presbyterian?

The entry point for me was the fraying edges of the Roman Catholic Church. There are churches who call themselves Catholic but have a tenuous relationship with the Vatican. Many of these churches are conservative in their theology and are unhappy with changes in the church since the Second Vatican Council of the 1960s. Some of these churches go so far as to say that Pope Francis is not truly the pope.

I found one of these renegade congregations, Saint Patrick Catholic Church, in Cranston, Rhode Island, and contacted their pastor, Fr. Roger H. Durand, who

was quite happy to sell me thecae, and so my biggest hurdle was surmounted. To begin, I ordered eleven thecae, as that was the number of members of the club at the time. Later, I would go back to Fr. Durand and ask for many dozens more of the little golden cases, and each time he was happy to fill my order.

While the Rogue Challenge specified that I was to confect relics “of all current RR&R members,” I invited all living Rascals to send me a tissue sample. Further, one current member died during the time I was working on this Challenge, and another Rascal was able to provide me with a second-class relic of his brother-in-law, a deceased Rascal.

In the end, my collection contains relics of eighteen Rascals: thirteen current members (as specified by the Challenge), plus three living former members and two deceased members.

### **Learning the Ropes and Selling my Mother**

While I was steadily acquiring tissue samples from Rascals near and far, and while I had acquired the thecae needed to house these precious samples, I still had never actually confected a relic and needed some practice. I decided to begin with my mother, born Betty Lou Kohl, who died in August 2020 in Sitka, Alaska, in the height of the COVID-19 pandemic quarantine.

My mother wanted to be buried with her mother and grandmother at Ivy Hill Cemetery in Philadelphia, so we had her cremated and her ashes FedExed to me. It was not at all unusual that I, a Presbyterian pastor, would officiate at the COVID-cramped graveside funeral. But before I committed her remains to a concrete vault in Philadelphia soil, I opened the box of ashes and extracted about a cup of my mother’s mortal remains. These I would use as raw material for my relics.

As when one begins anything new, there are lots of lessons to be learned. I confected many relics that were flawed in one way or another. But with time and



practice I figured out the method of confecting a relic in a truly Roman Catholic style. Realizing, however, that what looked good to me, as a Protestant, might not look good to the Roman Catholic faithful, I decided to put the relics of my mother into circulation as a test. Since the vast majority of relics confected in the past century and currently in circulation were made for the canonization causes of saintly individuals, I decided to create a Betty Lou Kohl Guild and promote the cause of my mother's sainthood.

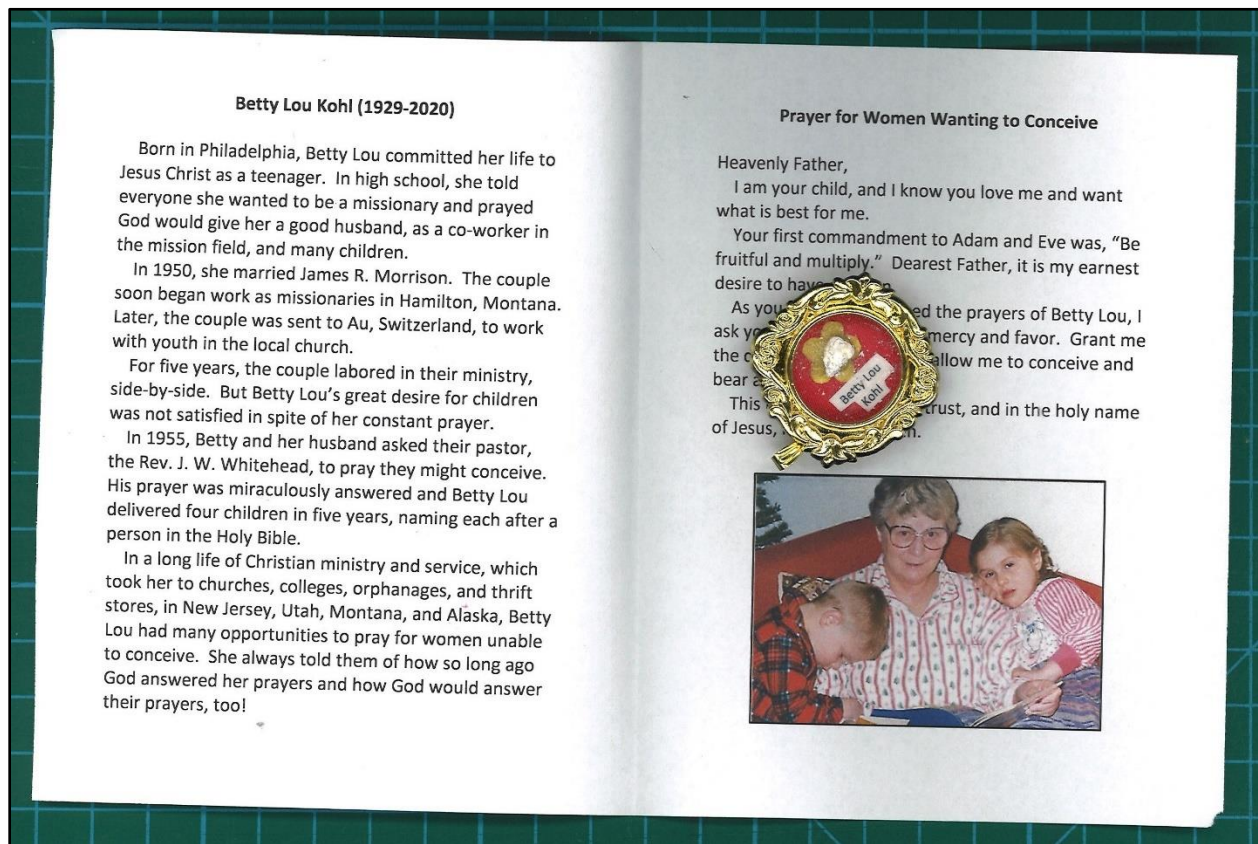


Fig. 6: Relic and prayer card for Betty Lou Kohl. Several sets of these were sold on eBay.

Taking care to say nothing untrue, I created a biographical prayer card to accompany the relic, recounting the story of how my mother had been barren for many years after her marriage, but was miraculously cured of her infertility when Pastor Whitehead at the Bethel Temple on Allegheny Avenue in Philadelphia prayed over her. She always believed this change in her body was a miracle – she

soon produced four children in the next five years. And she often shared this story as a word of hope and a testimony to the power of prayer with others suffering from infertility. To this brief biography, I added a “Prayer for Women Wanting to Conceive” and a request that anyone receiving an answer to their prayers to contact the Betty Lou Kohl Guild, PO Box 211, Bryn Athyn, Pa. (fig. 6).

With an appropriate backstory – all of it 100 percent true – I put the relics of my mother into circulation in the most efficient method possible: I sold them on eBay. Every relic I offered for sale was quickly snatched up. The first one went to Theresa McGinley in Londonderry, Northern Ireland. Thus far I have received no reports of fertility miracles.

I did receive hate mail from well-meaning Roman Catholics who were upset that I was selling a relic, but I assured them that I was merely selling the theca and prayer card – the relic itself was my gift.

In my mind, of course, there is no doubt that my mother is a Saint and that when she died, her spirit was immediately translated into the presence of God. If the Roman Catholic teaching that those in heaven hear and act on our prayers is true, then I am sure a prayer to Betty Lou Kohl is as consequential as a prayer to Mother Theresa.

### **Confecting the Relics**

The key to confecting a first-class relic according to customary procedures, the key to making something that looks like a standard, legitimate Roman Catholic holy relic, is the theca. Our English word – the same word has entered many languages – comes directly from the Greek and simply means “case,” the noun for an object that encases something.

While any physical residue of a Saint is a relic, the customary presentation of a relic is in a theca. Having seen and handled many relics, I can say that there

are a limited number of theca models in circulation. Saints from many countries are presented in a few common theca models. The ones I got from Fr. Durand are identical to those containing the remains of many other Saints.

The theca proper has four parts: 1) metal faceplate, 2) plastic, glass, or mica crystal, 3) paper and cloth composite cradle, and 4) metal pot (fig. 7).

When confecting the relic, four parts are added: 5) relic, 6) name tag, 7) cotton or silk thread, and 8) sealing wax. Various decorations may be added to the cradle. Accompanying the relic is a piece of paper known as an “authentic document.” This document, often but not always written in Latin, gives details about the relic: shape



*Fig. 7: Disassembled theca showing its parts. Clockwise from upper left: faceplate, crystal, cradle, and pot.*

of the theca, person from whom the relic was extracted, and the kind of relic it is, viz., bone, blood, clothing, etc. It is signed by the confecting official.

### **Step-by-Step Process**

After assembling the relic material, thecae, and needed tools, it is important to have a clean, well-lit surface on which to work. Handy tools include scissors, tweezers, razor knife, upholsterer’s needle, and a cutting mat.

**Step 1:** I began by gluing a plum blossom to the upper half of the concave surface of the cradle. The blossom is a decoration and serves to draw the eye to the otherwise negligible relic. I used Elmer’s CraftBond Fabric and Paper Glue. It

looks and applies like the familiar Elmer's school glue but has the added advantage of being waterproof.



*Fig. 8: Using tweezers to apply the relic (blood-soaked cloth) to a decorative plum blossom in the cradle.*

in the glue (fig. 8). Tweezers were helpful for this delicate operation. Fingernail parings were easy to manage, but strands of hair proved unruly. Particularly pubic hair. One relic in this set is blood on a piece of cloth, and that proved rather easy to put into place.



*Fig. 9: Sewing the cradle and crystal to the faceplate.*

faceplate. In a faceplate with a radial orientation, this is not a concern.

**Step 5:** Once the cradle, crystal, and faceplate are properly aligned, then the

**Step 2:** I then glued the name tag below the plum blossom. I used 6-point Calibri font printed on 100 percent cotton paper.

**Step 3:** Once the glue for the blossom and label were dry, I place a drop of the glue in the center of the blossom and embed the relic

**Step 4:** After all the glue dried, I then fit the crystal into the faceplate and snugged the cradle into the faceplate behind the crystal. If the faceplate has a vertical orientation, it is important to align the cradle so that the blossom is at the top of the

task is to seal these three parts together in a way that prevents the opening of the theca and tampering with the relic. On each side of the faceplate are two holes. Through these holes will pass threads that will secure the cradle to the crystal and faceplate (fig.9). I used a curved upholstery needle, crisscrossing red embroidery thread through the four holes. I used DMC Stranded Cotton Number 666, which is heavier than the thread I have seen in other relics. Having tried lighter threads, I prefer this heavier thread as it resists breaking and firmly tightens the cradle to the faceplate. Having threaded the four holes, I then clipped the ends of the thread and folded them over the back of the cradle.

**Step 6:** The next step was to melt red sealing wax onto the thread-covered back of the cradle. The wax penetrates the threads and should be applied liberally. Once the wax cooled a bit – but before it fully hardened – I impressed the wax with a seal. In Roman Catholic relics, the seal will bear the coat of arms or devise of a bishop or postulator. I used the cloisonné pin of the RR&R flag created by Ray Hull III. It was perfectly sized and impressed upon the wax a clear image of the compass rose from the RR&R flag (fig. 10).

**Step 7:** After removing the cloisonné pin from the wax, I press the pot onto the back of the faceplate, being sure to align the hanging loop at the top. The wax and threads provide a nice snug seal holding the pot to the rest of the theca. It is



*Fig. 10: Wax seal impressed with RR&R flag.*

possible to remove the pot from the faceplate and view the wax-sealed threads, to ensure the relic has not been tampered with.

**Step 8:** The final step was to fill out the authentic document. To ensure long life, I printed the form of my authentic document on 100 percent cotton paper. The document has four open spaces for the following information: 1) kind of relic, e.g., hair or blood, 2) name of Rascal from whom the relic was obtained, 3) date and place the document was signed, and 4) my signature, as the Prior of the Order of Rapsallions.

I confected two relics of each of the eighteen Rascals represented. One complete set is deposited in a Rascal reliquary made of a cigar box from the Canary Islands obtained by Michael Moscherosh. The other set will be distributed among the Rascals who witness my Rogue Challenge presentation at the Second Rogues' Dinner at the Doylestown Maennerchor Society on January 8, 2022.

## **Conclusions**

Relics in thecae are a portable, tangible reminder of people we admire and the practice of confecting relics in a non-religious context – such as a men's club – has much to recommend it.

Hair from the head and beard (not to mention pubic hair) is quite difficult to manage. I found eyebrows, which are thicker, easier to handle. Nail clippings are very tractable, but are, quite frankly, ugly and disgusting. A drop of blood blotted on paper or cloth is a nice option. A tooth seems like it would present very well, but most teeth will be too large to fit in the space between the cradle and the crystal in the theca. A baby tooth might work.

I dedicate this work to my favorite son, Rogue John Calvin Morrison.

Daniel Paul Morrison  
Willow Grove, Pennsylvania  
January 5, 2022

## List of Rascal Relics Confected

In the Canary Island Rascal Reliquary, I placed the following relics. A duplicate set of these relics will be distributed at the Second Rogues' Dinner.

<b>Name</b>	<b>Material</b>	<b>Status</b>
Jim Barr [57]	Hair / first class	Active member
Dan Bramer [70]	Eyebrows / first class	Active member
Eric Erb [67]	Hair / first class	Former member
Timons Esaias [42]	Hair / first class	Active member
Jordan Goretti [73]	Hair / first class	Active member
Ray Hull II [49]	Hair / first class	Deceased member
Ray Hull III [65]	Hair / first class	Active member
Roger Hull [66]	Hair / first class	Active member
Hayes Lewis [72]	Nail clippings / first class	Active member
Peter Marino [52]	Hair / first class	Former member
Mark McDowell [74]	Hair / first class	Active member
Sean McVan [71]	Hair / first class	Active member
Calvin Morrison [68]	Hair / first class	Active member
Daniel Morrison [01]	Blood / first class	Active member
Leon Moscherosch [69]	Nail clippings / first class	Active member
Michael Moscherosch [53]	Hair / first class	Active member
Dan Mundy [61]	Hair / first class	Former member
Allen Surdyke [56]	Cloth / second class	Deceased member