



REDEMPTORIST NORTH AMERICAN HISTORICAL BULLETIN

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Redemptorist Ministries with Black Catholics in the Southern United States: A Very Brief Retrospective

What follows is a broad outline of Redemptorist pastoral work among Black Catholics in America's southern tier. It is a circular letter of Father Joseph G. Daly, C.Ss.R., dated January 1975, entitled "...And the Blacks Have the Gospel Preached To Them." The letter is supplemented with some select photographs from the Baltimore Province Archives Photograph Collection, but it could also have been augmented by reference to the numerous house chronicles and vice-provincial files that are found in the provincial archives. Father Daly's letter is only a page in a much longer, complicated, and vivid history which these pages will explore in coming issues. At right, a young boy poses against a billboard stationed near Sacred Heart in Goldsboro, North Carolina, the out mission of St. Mark's Church in Newton Grove. It is announcing "The Catholic Church as Explained by 2 Catholic Priests—Everybody Welcome!"—Ed.

The first Redemptorist mission-houses in the Southeast were never far removed from the black communities in their area but the Blacks, for the most part, were not



Catholics. The missionaries learned to know black Catholics elsewhere while giving missions and retreats in the larger parishes of St. Augustine, Jacksonville, Daytona in Florida, in Charleston and Raleigh in the Carolinas, and in Savannah, Augusta and a few other cities of Georgia.



Fr. Tom O'Connor with altar servers at Sacred Heart, Goldsboro, NC.

Adjacent to the first Redemptorist mission-houses, however, there was always a small parish-church and here is where the most lasting work for Negroes was to be done. Newton Grove in North Carolina had a separate church for whites and blacks, even a separate school for whites and blacks on the same property when the Redemptorists took over St. Mark's parish from Father Irwin in December of

1927. During the following year a separate Mass for the Blacks was offered, at least once a month, in St. Benedict's Hall but often there were more whites than blacks in that congregation. When some of the missionaries were occupied away from home this Mass was cancelled, finally done away with, but all were urged to attend either of two Masses offered in St. Mark's Church, nearby. Whether this was the reasons or not, the fact is the number of black Catholics remained at 66 for the next ten years while the white Catholics increased by twenty-five percent up to 387.

Faced with this situation which was typical of the other southern houses, the new Provincial Father William T. McCarty decided that an all-out effort should be made to increase the number of black Catholic parishes. He appointed Father Thomas Gummer to work solely for the

Negroes in Newton Grove and he began this task on July 18, 1939. Four months later Father Thomas Gilhooly arrived in Orangeburg, South Carolina, for the same kind of work. Father John Connell while recuperating in New Smyrna Beach, Florida, in 1940 visited the black area of the town with Father Joseph Driscoll, pastor of Sacred Heart Church, and expressed a desire to work for these people, something he was able to carry out in the following year.



Out mission in a gas station store front, Rocky Mount, NC

With the cooperation of the bishops of the Carolinas Fathers Frank Bader and Augustine Petranek were assigned to carry on this work in Spartanburg and Charlotte respectively. The State of Virginia was being scouted at the time and on April 1, 1941, Father John Keegan became pastor of St. Augustine's in the Fulton area of Richmond. When Father Joseph Quinlan took over Our Lady of Victory in Southern Pines and Father Frank Walsh was called to Wilson, North Carolina the Redemptorists were ready for their all-out preaching of the Gospel to the Negroes of the southeastern United States. The work began not a day too soon because World War II was knocking at the door.



Fr. Frank Walsh with a pre-Cana couple at St. Joseph's, Spartanburg, SC.

Years before, in Newton Grove, black Catholic parishioners had started attending local conventions of the Colored Catholic League in Wilmington and other organized parishes. The school-bus, unoccupied on Sundays, furnished transportation. From 1933 onward, while father Francis Clair was pastor, the annual trip in May could count on his presence. When David Goldstein and Theodore Dorsey, street-preaching converts to the Catholic Faith visited Newton Grove that year St. Benedict's Hall was the place they would get their most receptive audience. So the black Catholics of North Carolina, though few in number, were ready when the Catholic Bishops organized their annual meetings in 1939 and called them the Catholic Convention of the South.



First Communion class, St. Mark's Church, Newton Grove, NC, c. 1950s.

It is interesting to note that the Redemptorist Provincial, mentioned above, himself became a bishop in January of 1943 and was assigned as Military Bishop of the Armed Forces where he would meet many of these black Catholics serving their country in foreign lands. Only the Lord would know how many of these Negroes could trace their Catholicity to the Redemptorist parishes in the South and to the zeal and courage of Bishop William Tiburtus [sic] McCarty, loyal Redemptorist until his death in Rapid City, South Dakota in 1972.

These parishes were helped greatly in their infancy by another idea of Bishop McCarty, the Chapel Motor-Trailer, which travelled from one parish to another offering open air meetings, motion pictures, question and answer periods, free literature and occasionally climaxing these events with an open air Mass.

Fathers Hahn, Renehan, and John Walsh were the first trailer-missionaries of the Redemptorists in the Southeast. They were in turn replaced by others including Norman Rockwood and Gerard O’Keefe until the Trailer came to an untimely end in the garage of Newton Grove, its winter home.

Due to integration and other factors, the Redemptorists conduct services in none of these Black parishes today. The only parish of this type is conducted at Holy Rosary, Richmond, Virginia, where three Redemptorists, headed by Father Vincent Douglass continue to serve a neighborhood that is one hundred percent Black. A most modern Day Care Center accommodates one hundred thirty pre-school children. A youthful choir contributes Black church-music to enhance the Services, and the Missionary Sisters of Verona (Italy) assist in the social program of the parish. All other parishes of the Redemptorists, it is safe to say, are composed of white and black Catholics who pray and work together as a community to build up the Kingdom of God on earth. It is still the task of Redemptorists to preach the Gospel to every creature in the southeastern United States so that “all the poor have the Gospel preached to them.” -- Box 3201, Jacksonville, Florida, January 1975, Joseph G. Daly, C.Ss.R.



Trailer Chapel outside St. Alphonsus Church, Wilson, NC



Father Joseph Daly

New Archival Resource: Brother Raphael’s Life of Our Departed Redemptorist Brothers

The Baltimore Province Archives received a newly edited version of the Vitae of the Redemptorist Brothers in February. Assembled in two volumes by Bro. Raphael Rock, C.Ss.R., volume one recounts short biographies of deceased brothers from 1847-1938. Volume two presents the brothers’ vitae from 1939-2000. An outstanding resource on the brothers’ history!

Where to put the...



On the move then and now...

The following letter of Father Provincial Joseph A. Schneider contemplates the eventual move of the Baltimore Province Archives to Mount St. Alphonse, Esopus, New York and is an important instance in the archive's development. As the song says, "every new beginning is some other beginning's end." – Ed.

J.M.J.A.
St. Alphonse Church
114 W. Saratoga St.
Baltimore, Md.
June 15, 1913

Adm. Rev. Father Rector,
Dear Father:

When in Rome, the question of provincial archives was brought up, and when it was ascertained that the various records, documents, etc. were kept in paste-board boxes, etc. in the provincial library, in the procurator's room etc., and that no provision had been made to guard against fire and loss, it was deemed imperative to provide for this and to build fire proof vaults for same.

This led to the question, where are these vaults to be constructed?

As the house at St. Alphonsus, Baltimore, is at present, this would entail a great expense, as there is no suitable place available. The house adjoining would have to be acquired and the changes would cost almost as much as tearing down the whole present structure and building a new house at St. Alphonsus, Baltimore.

The question then arose, whether under the present conditions it would not be advisable to locate the provincial residence at some other place, where the expense would not be so great.

This brought another question, which has been advocated for the past year, whether the provincial residence should not be located at a more central point of the province, to the front. The desirability of a more central point, which would be more easily accessible was admitted by all.

In looking over the map of the province and considering the advantages of travel and communication, it was evident, that New York was nearer to the geographical centre and possessed advantages of travel and communication, which were unequalled in any other locality.

The question then narrowed down to the selection of a house, which could be adapted, and in which the accommodations required for Provincial, Procurator, Archivist and Consultors would be found and in which the provincial archives could be erected with the least expense and at the same time give the quite necessary, as well as the accessibility required.

After due consideration, the question narrowed down to two localities: Most Holy Redeemer, New York and Our Lady of Perpetual Help, Brooklyn. In favor of the former is the fact that it is the oldest community in New York and that it is slightly more accessible than Brooklyn.

In other respects Brooklyn has all the advantages. Practically no changes are necessary in the house. Space is provided in the basement for the construction of the archives, so that they could be constructed at a minimum expense. Even considering the accessibility there seems to be very little advantage in favor of 3rd Street when the subways now under construction are completed.

As, however, the change of the provincial residence affects the whole province and as the change proposed will exert an influence indefinitely, and as there may be reasons pro and con, which may not have been considered, I thought it best to submit this matter to your consideration, with the request to let me have candid opinion on this matter as soon as convenient.

In order to have clear and decided information, will you kindly answer the following questions: Should the provincial residence remain in St. Alphonsus, Baltimore? Should the provincial residence be transferred to another house? To which house in New York should the provincial residence be removed? What reasons have you for your proposition?

In order to give you an idea of the reasons considered for the change, the following have been weighed. In favor of St. Alphonsus, Baltimore:

The fact that it has always been the provincial residence and is one of the oldest houses of the province.

Against St. Alphonsus, Baltimore:

The condition of the house;

The expense entailed in the erection of a new house and of the archives;

The fact that it is at the extreme end of the province;

The fact that the congregation of St. Alphonsus is gradually dying out;

The proximity to the Cathedral and the position in the business district bars the possibility of obtaining any increase;

Should the congregation die out, which seems probable to happen in the next decade, if not sooner, it cannot be established as a mission house without taking the work from Annapolis;

To hold the same simply as a parish or chapel of ease is out of the question;

With the probability of being forced in the future to give up St. Alphonsus, would it be advisable to spend \$75,000 to \$100,000 in building a house and archives and be obliged to abandon the same later, without any hope of recompense?

Against the establishing of the provincial residence in any house of New York except Brooklyn is the question of expense and surroundings.

Will you kindly give the above matter your careful consideration and let me know your candid opinion as soon as possible, as the appointment of the Provincial Consultor is held up, awaiting the decision of the provincial residence.

Praying God to enlighten you and guide your decision, I remain

Your devoted confrere,

/s/ Jos. A. Schneider, C.Ss.R., Sup. Prov.



Not what he envisioned: *Though Father Schneider was correct in searching out optimal locations for the provincial archives, he could not have guessed that over a century later they would be relocated to Philadelphia at St. Peter the Apostle. Look for big changes in the Baltimore Province archives this Fall.*

The Beginnings of Father Alan MacGregor's Scholarly Prowess

By M.C. Havey, Archivist of the Edmonton-Toronto Province

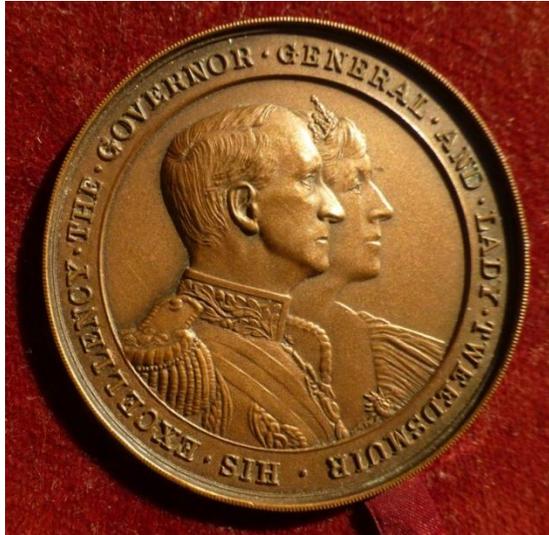
A Governor-General's medal, Canada's elite award for academic excellence, was transferred recently to the Archives of the Edmonton-Toronto Province.

The 2-inch round bronze medal was awarded to Alan MacGregor in 1939 for achieving the highest marks in the Grade 9 High School Entrance Examinations in Alberta. Every June, students in that province wrote seven examinations to test language, social studies, literature, science,

mathematics, reading comprehension and general scholastic aptitude.

Fr. MacGregor, who now is living at the Youville Home, St. Albert, north of Edmonton, said he received the medal for the highest marks in the southern Alberta school district, where he attended Foremost school.

Adorning the medal are the profiles of Governor-General Lord Tweedsmuir and his wife Lady Tweedsmuir, who served as the



representatives of the British King in Canada from 1935 until 1940. Under the Canadian constitution, the Governor General is the appointed head of state by the British monarch while the prime minister is the leader of the elected government.

As a young boy, Fr. MacGregor remembered listening to a public lecture delivered by Lord Tweedsmuir. Better known as John Buchan, author of the spy thriller *Thirty Nine Steps*, Lord Tweedsmuir died in Ottawa from complications of a stroke in 1940.

The medal sits in its original maroon silk-lined case and was struck in England by silversmiths Mappin & Webb Ltd, on Oxford Street, London. In the archives, it is housed in an acid-free box in the locked records room.

The Governor General's academic medal was established in 1873 by Lord Dufferin, the third Governor General. In 1939, Fr. MacGregor was one of an estimated 300 recipients in Canadian high schools and universities to earn the medal for achieving the total highest marks in their examinations.

For Fr. MacGregor, the award was the beginning of his dedication to excellence in education. As a teacher for 17 years, he was a professor at St. Mary's College, Brockville (1953-1960) and Holy Redeemer College, Edmonton (1960-1969). During almost two decades, he earned a series of university degrees: bachelor of arts, Assumption College, Windsor, 1951; Ontario teaching certificate, Ontario College of Education, 1952; bachelor of education, University of Alberta, 1962; and masters of arts (classics), Catholic University of America, Washington, DC, 1969.

Spotlight on the Brothers:

Aloysius Schuh, Pioneer

The biography of Brother Aloysius caught the attention of the Baltimore Province Archives' intern, Joseph Massaquoi, who arrived in the United States in mid-February from Sierra Leone, West Africa. After reading Schuh's biography in Brother Raphael's "Life of Our Departed Redemptorist Brothers," Joseph remarked how skillful he must have been and how unafraid he was to venture to a new land. Schuh was born in Hiltmansfeld, Baden, on March 26, 1798. He learned to be a locksmith and entered the Congregation on March 25, 1825. He professed his vows on August 1, 1829, and was known in Austria as Brother Salesius. He came to America with the first group of Redemptorists on June 20, 1832, returned to Vienna between August 1840 and January 1841 on special assignment, and died on July 17, 1865. Among his pioneering assignments, he was at Greenbay and Arbrecroche, Wisconsin, and Norwalk, Ohio between 1832 and 1840. While working with the Chippewa, he taught them blacksmithing. Before sailing for Europe in 1840 he was stationed at St. Philomena's in Pittsburgh. When he returned to the United States he was stationed at Rochester (1841-1846); Baltimore (1846-1852); Philadelphia (1852-1857); and at the provincial house, St. Alphonsus, Baltimore (December 1857-July 1865). He is buried in Baltimore.

The Mission Band Goes West: A Preaching Tour of the Archdiocese of San Francisco, 1886

In October and November, 2013, Baltimore Province Archivist, Patrick Hayes, was in Rome to examine and catalog the holdings of the Redemptorist General Archives (AGHR) pertaining to the North American provinces. The research trip was undertaken as the Peter D'Agostino Travelling Fellow, a sponsored program of the Cushwa Center for the Study of American Catholicism at the University of Notre Dame. He collected about 16,000 digital images of documents, one of which is excerpted below. Entitled "Short Historical Sketch of the Missions Given in the Archdiocese of San Francisco, California, Jan. 3 – July 25, 1886," it is actually a highly detailed, 43-page report on the selection of the missionaries, their itinerary, a travelogue with maps and schedules, lithographic prints, as well as the results of their mission. The document was submitted to the Rector Major, Father Nicholas Mauron, in English, and is written in pristine penmanship. There is some Latin marginalia written by an unknown hand, though it may be that of Father Franz Xavier Reuss, C.Ss.R., who was Mauron's long-time secretary. Today this document forms part of the collection of the old St. Louis Province in the AGHR, in fond XXIII, Labores Apostolici, 1889-1901. Note well that the file is mis-labeled insofar as documents contained in this fond go back to at least 1884. The finding aid for this collection may be found at the Baltimore Province archives web site: <http://www.redemptorists.net/images/upload/Archivio%20Generale%20St.%20Louis%20Province%20finding%20aid%20for%20web.pdf>

Selection of California Missionaries

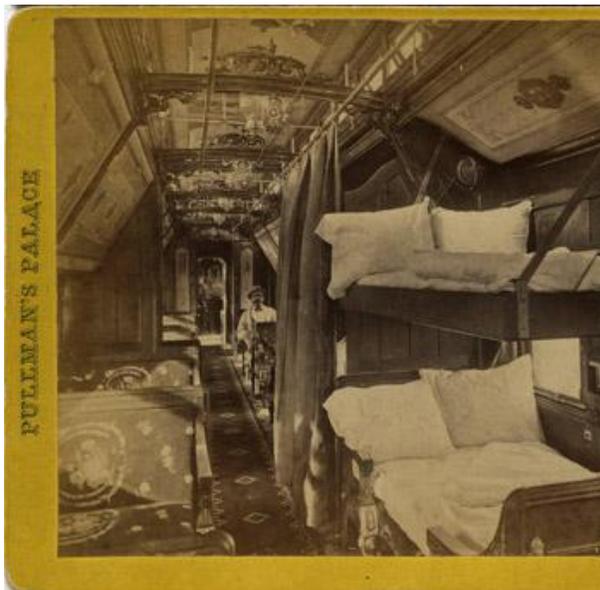
It was an open secret that the missions of San Francisco were to be given in the beginning of 1886. But who were to take part in them and how many were to go were still matters of conjecture. In the month of December 1885, however, the long-looked for information began slowly to leak out. It was not long before the fortunate six apostles were definitely announced. I do not know whether the joy of the chosen ones was greater than the disappointment of those who were left behind in the race for California. Kind charity as well as love and devotion for our common mother, the Congregation, soon made us all happy and rejoice alike.

After celebrating our Christmas joys and New Year's festivities the 3rd of Jan. 1886 arrived. This was the day fixed for departure. The four missionaries who were to leave St.

Louis were on hand. Their names were Fathers [Louis] Cook, [James] McLaughlin, [Terrence] Clarke and [William] O'Shea. On this same day Fathers [Aegidius or Giles] Smulders and [Theodore] Lamy were to start for San Francisco by the Southern route from New Orleans. ... At 8:30 P.M. we were comfortably seated in the splendid sleeping car which was to receive us with all out eatables and small baggage in St. Louis and to land us safe and sound on the golden coast of the Pacific Ocean. However, before proceeding any further, I must of necessity describe to you an old friend of the missionaries, whom we must meet in the St. Louis depot, and who is to accompany us to the beautiful land of the West. This old friend is what we call in America a "Sleeper" or "Sleeping Car."

The American Sleeping Car

The car is called Pullman Sleeping Car because its inventor was a gentleman of Chicago, Pullman by name. The car itself is a most wonderful arrangement to protect the railway traveler from heat and cold, from dust, shocking, and other inconveniences of railway travel. Moreover it surrounds you with the ease and comfort of a well-ordered house. The car is about 50 feet long and about 10 feet wide and built in the most elegant and substantial manner. The interior is fully as elaborately and magnificently furnished as any parlor need be. It is divided into compartments of about six feet in [length]. During the day, all partitions are removed so that [the] interior appears to be but one large room or salon ... [Each sleeping car] has an upper and lower berth or bed. These beds during the day cannot be seen at all. They are ingeniously removed so that the car throughout the entire day time has the appearance of a bright, open, and friendly-looking large sitting room. At night, when you wish to retire to your bed, you need simply to call on the colored porter and request him to arrange your berth, as the bed is called. The porter or servant at once places a board at the head and at the foot of your bed, so as to separate your apartment entirely from those of the other passengers. Having prepared your bed with clean linen sheets, two feather pillows



and a warm woolen covering, he hangs two very heavy curtains down the front of your bed from the top of the compartment to the floor.



You are thus as completely in your own room as if you were at home. What makes this car a necessity in long journeys is the special privilege it enjoys of not being changed at different stations. You may, for example, take a sleeping car at St. Louis and remain in it until you reach San Francisco. ... The additional price of this car is about \$3. ... Before leaving St. Louis we prepared our food for five days, placed it in baskets and carried it to the train. We had a little stove heated with alcohol, a coffee pot and some American preparation of coffee-milk and sugar all in one box. You need simply prepare the hot water and take some of this preparation and put it into the hot water. At once you have good warm coffee with milk and sugar. We take our knives, forks and spoons as well as our cups and plates with us. We have bread, meat, and fruit just like at home. In this manner we have a kitchen, refectory, common-room, sleeping room, oratory, store-room and even a wine-cellar altogether in the sleeping car, and nobody to interfere with you in the least. These

advantages in their full value can only be understood by actual trial. Hence we invite the Fathers of Rome to America that they may enjoy practically a ride from New York to San Francisco.

[The Fathers leaving from St. Louis took a train on "The Middle Route" and this was described in an attached brochure laying out the map of the journey and the daily stops made between St. Louis and San Francisco, a distance of about 2,485 miles. The Middle Route went up to Kansas City, traversed the state of Kansas, and split off northwest or southwest upon entering Colorado. The Fathers' journey took them along the southwesterly line toward New Mexico toward Santa Fe and Albuquerque, then onward to Arizona with stops in Holbrook, Williams, Ash Fork, and Peach Springs. Their first experience of California was of "The Needles," a rock formation and town in the Mojave Desert. By the end of the fourth day of travel, they should have reached San Francisco, but weather intervened. The trip was delayed by a heavy snow fall and frozen tracks on the morning of the second day. The St. Louis Fathers arrived 24 hours late. The report notes that "Father Smulders and Lamy, as I remarked before, had taken the Southern Railway through San Antonio, Los Angeles, and San Francisco. As this region is never visited by snow or ice, they met with no delay or trouble."]

A Few Observations on Our Trip

All travelers in crossing the American continent are apt to make the following noteworthy observations. In the first place they are surprised at the vast extent of country upon which no human beings have as yet settled to live. ...

Secondly, no one who has made this tour can have failed to notice the surprising fertility of the soil. ... At one time you behold around

you nothing but an endless waist [sic] covered with a white sand. Not a tree, not a plant, not even a blade of grass to relieve the monotony of the view. Then, at another time, there suddenly burst upon your weary eyes the refreshing green of a rich plain, backed by the mighty green trees of the woodland in the distance. There seems no reason to doubt that all their waistland [sic, *waste land*] can be changed into the most productive soil, if it were refreshed and nourished by plenty of water. This scarcity of water is, at present, the only objection to the usefulness of this fine land. There are numerous localities in California today which twenty years ago were fully as desert-like as the arid plains we just passed, and they have been changed by irrigation into fertile fields and blossoming gardens.

A third reflection naturally forces itself upon your mind. It is the ease and comfort of making a living in this beautiful climate. The winters are short and very mild, the summers are hot at mid-day only. The nights are always most agreeable, and the healthfulness of the climate there is but one opinion: all without exception admit that this climate is unsurpassed and hardly equaled anywhere. It seems that this fact is becoming better known at present, and in consequence thereof, immigrants are streaming into these free lands by the thousands. This is [sic, *has*] naturally opened new fields to the efforts of the Church and her missionaries.

Crossing the Rocky Mountains

... We reach the summit, or highest point of this line across the Rocky Mountains at a place called Raton, in New Mexico. We are now 7,622 ft. above the level of the sea. All along this route up to this point we found a covering of snow spread over the land, but now it fast disappeared under the warm rays of the sun. We have now passed the first line of mountains, and are speeding down into the

valley below only to rise again and cross a second elevation of 7,045 ft. Continuing a distance of 400 miles, we go downhill until we



reach what is called “The Needles,” called so on account of the resemblance these mountains have to a number of needles with the points up turned. Here we enter into the territory of California, and begin our ascent of the famous Sierra chain of mountains. These must be crossed before we can catch a glimpse of the golden plains of California. The highest point here is 3,872 ft. above the sea, which we pass about midnight. It is morning and we are awakened with the welcome news that we will reach our destination in four hours. As we are hurried along the railway at the rate of 45 miles an hour, we get a passing view of the rich California plains. As far as the eye can reach, we see spread out before us a carpet of beautiful green, studded with flowers of various colors. ... As we pass the little towns along the road our anxiety seems to increase until, at length, the great Bay of San Francisco bursts upon our vision.

Our Arrival in San Francisco

On the morning of January the 9th, 1886 (Saturday) at 11 o’clock, we set foot on the

hospitable shores of San Francisco. We were received and the landing place, called the “pier,” by the Very Rev. Fr. Prendergast, V. G. of S. F. and Rector of St. Mary’s Cathedral. It was in his church that we had engaged to give the first mission.

Our First Mission of 1886 in California

...By previous arrangement with His Grace Archbishop Riordan we had selected St. Mary’s Cathedral and St. John’s Church as the places for beginning of our activity in S. F. St. Mary’s was large enough to demand all the energy of four fathers, while St. John’s would offer a good

field for the apostolic zeal of two.

Accordingly, Fathers McLaughlin and Clarke were appointed to give the mission to the people of St. John’s while Fathers Smulders, Cook, Lamy, and O’Shea were engaged for St. Mary’s Cathedral. Up to this date it had proven an impossible task to fix either the places for missions on the time when they were to be given. The reason for this uncertainty was peculiar and embarrassing. Most Rev. P. Riordan, the newly appointed incumbent of S. F. was not a favorite with many of the priests. While the younger ones placed in him their hopes for promotion, the older ones feared that he might remove them from their well-feathered nests of ease. ... Furthermore, had his Grace publically proclaimed his intention of choosing the rectors to have Catholic schools or resign their rectorships. It had been the curse of San Francisco for a quarter century that no Catholic schools were on hand to educate our children in the Faith. We had, consequently, a brood of young people hardly sufficiently instructed to deserve the name Catholic at all.

The Plenary Council of Baltimore had laid down the Law, and insisted on Catholic schools for our children, and His Grace, felt a corresponding strength in the approval given by Rome to the Council's decrees.

Mission in St. Mary's Cath. and St. John's Church

On January 10th Fathers Smulders, Cook, Lamy, and O'Shea began their arduous labors in St. Mary's. To understand properly the difficulty of this mission, we need only learn the location of the edifice itself. The Church is in the very heart of the city. That forms its misfortune as a parish church. On the east side are the heaviest business streets and houses of the city. No people dwell here, unless they be a few storekeepers [sic]. To the west of the church you have the grand edifices of the millionaires. These have their carriages and can go where they please. To the north, immediately behind the sanctuary of the church, what is called the Chinese quarter, or Chinatown, begins. In this locality you will not find 10 decent white inhabitants. To the south, you will discover the haunts of sin and shame, or the bad houses of the city.

This, certainly was a very sorry place for us to begin our missionary labors on the "Golden Coast." ...The missionaries put their minds and hearts to the work, determined to succeed with God's help, which is never wanting to those who do their duty and trust in Him.

...On Sunday night the church was crowded to its utmost capacity. The numbers kept increasing until the sanctuary, not escaping the Archbishop's throne, was besieged by the eager multitude. Even three hours before the time, people were in waiting. The joy of the Abp. and of his doubting V.G. were unbounded. The whole Catholic population was astir. The people declared that they had never seen or hear the like since the Cathedral was built [between 1853-54]. The number of communicant children was 513; of



St. Mary's Old Cathedral about 1870. It was later given to the care of the Paulists in 1897.

non-communicants 152. Confessions of adults 2200. While this work was being done in the Cathedral our companions Fathers McLaughlin and Clarke, were hard at work at St. John's. This church is small at present and only pro tempore. It is here the Abp. resides.

...Up to this time no other missions had been definitely arranged. Though his Grace desired all his priests to have missions by us, he did not wish to force them by a positive command. He hoped that we would do so well in conducting the first few missions that the priests would be anxious to have us. Events realized his best expectations. In the course of two weeks over 20 more applications [were made]. It soon became apparent that the six fathers appointed for the work would be insufficient for the task. The Superior of the Missions, therefore, requested the assistance of two more Fathers. Very Rev. Father Provincial thereupon sent Fathers [John] Schagemann and [Joseph] Distler. The missionaries had no sooner increased their numbers than the applications for more missions increased likewise. The total of applications now amounted to fifty seven missions and ten retreats, and all of these were to be given before the first of August, 1886. It thus became the duty of those in charge to increase

the missionary band. As German missions were also applied for, and as German Catholics of San Francisco seemed so much in need of a thorough shaking up, and were also most anxious for a mission, two German missionaries were asked for. These appeared on the field of battle in the persons of Father [Henry] Meurer and Father [John] Neu, arriving in the beginning of April.

These ten able-bodied and willing laborers put their hearts and heads to the great work before them: the work of renovating a whole Archdiocese. ...

Some Singular Events on the California Missions

On Feb. 21 we opened the mission of St. Patrick's. This parish counts no less than 15,000 souls. It is the largest west of Chicago and St. Louis. The pastor is old, rich, and very indifferent regarding the spiritual welfare of his people. He has no school, though he has been in that large parish, with many well-to-do people for over 20 years. The church will hold about 3000 people. The work before us was so discouraging and immense that we did not know where to begin. We gave a children's mission first to about 800 girls. Then we gathered 500 communicant boys. The following week we had charge of about 600 non-communicant boys. No description of mine can give an adequate conception of the behavior of these children. To state that they have no religious training, no respect for God or man, for priest or parents, is giving a faint picture. Little devils in human form could not have acted more rudely and wickedly in the house of God. They even stole up into the pulpit from which we preached and made faces at those in the pews below. The successful work among these unfortunate children was still truly disheartening, because we could not suppress the reasonable conviction that all our efforts would be lost upon them in a few short months. Besides these three distinct missions

to the children, we started a class of first communicants among the grown people. Over 300 men and women from 16 years to 30 and 40, attended. No sooner were these prepared than we undertook a confirmation class of over 430 men and women, no children. In these most laborious undertakings, we were not assisted, but continually annoyed by the pastor. He saw in our success a constant reproach to himself. As, however, he was an old priest, the chancellor of the Diocese, a member of the Archbishop's council, and the incumbent of the largest parish of the diocese, we could not well lose his favor, or risk his enmity. We had, therefore, to labor and suffer in silence, looking to our Divine Master for encouragement and reward.

[The men's and women's missions were well attended and very edifying. The men numbered about 3000 and the women numbered about 3500. Both groups packed the confessionals for hours and many were restored. During the mission nearly 2000 were admitted to confirmation. The missionaries left 12 converts under instruction.]

The German Mission in St. Boniface Church, San Francisco

We dare not neglect mentioning the singular success obtained during the German mission in St. Boniface Church, San Francisco. The pastor, Rev. Sebastian Wolf, had expressed the desire of having a good mission, but feared it would be a poor affair, as he could hardly ever fill his church, which seats about 400 people. After the arrival of Fathers Meurer and Neu, the day was fixed for the opening of the German Mission. On May 9th, the mission for the women was to begin. Strange to say, the Church which could not be filled with men and women together was now filled with women alone. There were hundreds of both German men and women, who, living in the neighborhood of English churches, had made

their mission in them. ... The climax of the German mission was reached when on June 6th Rev. Father Neu gave a lecture in the largest hall of the city to the Catholic Germans of San Francisco. Archbishop Riordan presided, 12 priests were present, and about 1300 German Catholics were in the auditorium. The sight was as imposing as it was encouraging to priests and people. His Grace was overjoyed ... [and] he again begged of the Fathers to accept the charge of the German Catholics at S. Francisco. Among the different peculiarities of the missions by the Redemptorist Fathers, there was one especially which seemed to make a deep and most favorable impression. The

people declared that they had been at missions before, but had never been so thoroughly instructed and so deeply touched as in the Redemptorist missions. Nor was this the case with the ignorant or lowly class, but with the better kind and even those of the professional classes, such as doctors, lawyers, business men and even judges of the courts. What impressed them in a special manner, was the simplicity of style and the thoroughness of the plain instructions and sermons given. This convinced us anew of the truth and wisdom of St. Alph's advice, that we do good only by the simple and apostolic style of speaking.



The Last, Forgotten Peritus at Vatican II: Gerard Breitenbeck, C.Ss.R.

By Patrick J. Hayes, Ph.D., Archivist, Baltimore Province of the Redemptorists

The anniversary celebrations of the Second Vatican Council have sent scholars back to the archives to help measure the impact of this ecumenical gathering on the present day Church. For some, the participants themselves remain shrouded in mystery. Who was actually there? A recent article by François Weiser, a French doctoral student at the École Pratique des Hautes Études in Paris, traced the outlines of the participation of American theological experts, noting that the United States sent 87 periti to the Council (see Weiser, "The Periti of the United States and the Second Vatican Council: Prosopography of a Group of Theologians," *U.S. Catholic Historian* 30:3 (Summer 2012): 65-91). On his list are three important Redemptorists: Francis Connell, Francis X. Murphy, and Edward Wuenschel. Surprisingly, Weiser omits Father William Coyle, a member of the old St. Louis Province. Coyle was the peritus for Bishop Thomas William Murphy, the first ordinary of the newly erected diocese of Juazeiro, Bahia, Brazil. Coyle later became ...

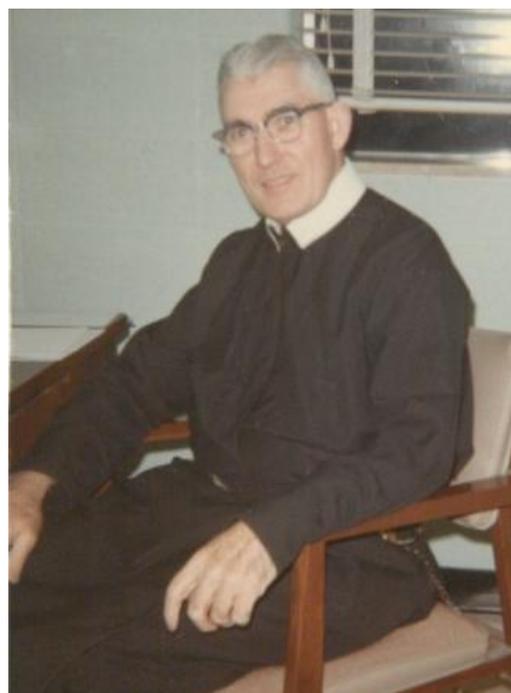


Photo courtesy of the Denver Provincial Archives.

head of the National Catholic Educational Association as well as the executive director of the National Conference of Catholic Bishops' Committee on Priestly Formation.

If Coyle's absence on most lists is an oversight, one could easily be forgiven for overlooking Father Gerard Breitenbeck, another member of the St. Louis Province. He made no list and practically flew under the radar. Even if his was not an official appointment, nevertheless, Breitenbeck was an expert to one of America's bishops: his brother Joe, who was raised to the episcopate during the Council's last session. His appointment took effect on October 18, 1965. As a new auxiliary bishop for Detroit, where he had been a diocesan priest, Joe Breitenbeck was able to attend the Council and had the right to ask anyone he thought fit to join him as his peritus. On October 30, 1965, he wrote to his brother Gerard with a plan:

Here is something I wish you would give thought it [*sic*, to] and if possible obtain whatever permissions can be granted in the case. Very little has been said or done in the matter of mental retardation and the position of the Church with regard to the spiritual needs of these, God's little ones. There are many such institutions for their care in Italy, many more than we would suspect. At one I visited there were close to five hundred, ranging in age from three to eighty. I would be a wonderful opportunity if you could come over with me and speak to some of the bishops and periti on diocesan as well as parochial programs for the retarded.

The bishop had decided to return to Detroit on November 11 and then immediately fly back to Rome for the close of the Council. He hoped his brother would join him. On November 6, Gerard wrote to Father General William Gaudreau that the bishop had asked for his presence in Rome

as his theologian. He divulged to Gaudreau that both he and his brother were interested in the cause of those with mental retardation because their sister, Therese, was retarded. He noted that their family had gone through difficulties and they found that the apostolate "to these most abandoned souls has become dear to our hearts." Having obtained the permission of his local superior, Father Thomas Tobin, and the provincial, Father Raymond Schmitt, he was now petitioning Father Gaudreau to come to Rome. An affirmative reply was sent immediately on November 9, the same day that Pope Paul decreed that the close of the Council would be on December 8. Indeed, the official end was celebrated at an open air Mass in St. Peter's Square on that day.

Father Gerard arrived in Rome too late to have any substantive influence on the proceedings. The only reference to those with mental retardation came in the document on Christian education (*Gravissimum educationis*, #8) and then only in a limited way, as part of a list of "specialized schools" that required particular training of teachers. No mention is made of those people with intellectual disabilities as such. Further, the document on Christian education had been debated and then approved on October 28, so even Bishop Reitenbeck's input hardly registered.

What matters, of course, is praxis. In the aftermath of the Council the two brothers continued to speak about issues affecting the mentally retarded. The bishop—well on his way toward making a reputation for himself on progressive causes such as the ordination of women, a fair wage, and opponent of the nuclear arms race—established a diocesan-wide ministry for care of the mentally retarded. His brother, through his work at Liguori Publications, wrote several pamphlets that were widely distributed. Many of these were released during the Council. With titles like "For Parents of a

Retarded Child” (1963), “The Role and Value of the Retarded Child” (1964), and “May the Retarded Receive Communion” (1964), the Breitenbecks were among the

foremost clerical advocates for this portion of the people of God during and after the conciliar period.

A New Accession to the Baltimore Province Archives: The Sermon Book of Father Edward Walsh, C.Ss.R.

***By M.C. Havey, Archivist, Edmonton-Toronto Province Archives and
Patrick J. Hayes, Ph.D., Archivist, Baltimore Province Archives***

Part of the joy of the archivist’s job is the resurrection of documents from the dust bin of history or the rescue of items that might otherwise be consigned to oblivion. An instance of this occurred on February 21, 2014, when I drove up to the former Legionaries of Christ scholasticate at Thornwood, New York. I had gotten a tip the previous evening from a professor at Manhattan College that the Legionaries were disbursing their library and that many Redemptorist books from France were among them. Not knowing precisely what to expect, I jumped in the car the next day.

It turned out that the Legionaries had obtained a large portion of their library from the Redemptorist novitiate library of Our Lady of Perpetual Help, once housed at Sherbrooke in the Province of Quebec. Sherbrooke had been in use as the novitiate for the Province of Ste. Anne since 1914, a year after it was canonically erected, and had secured all of the important volumes useful for theological study as was typical of Redemptorist seminary libraries in the early twentieth century. There was a large selection of volumes printed by the Abbé Migne, especially his *Encyclopédie théologique*, printed at Paris between 1844-6. Additionally, works by members of the French Catholic intelligentsia of the nineteenth century, such as Lacordaire and Chateaubriand, were also available for the taking. While I left the Migne volumes

(they are all online now) I was able to secure a number of volumes in church history for the archives’ library. But my most important acquisition that day was a book with a black cover and red spine, with no identifying marks except a call number from the library at Sherbrooke. When I opened it I learned that this was a book of mission sermons given by Father Edward Walsh, C.Ss.R., when he was stationed at St. Ann’s in Montréal, P.Q., Canada.

Inexplicably, this book of sermons had been incorporated into the overall donation by the Redemptorists to the Legionaries. Instead of de-accessioning the book from the Sherbrooke library and placing it within the provincial archives, it had gone out with all the other tomes. It is now in the possession of the Baltimore Province archives, where it will join our sermon collection.

The author of these sermons is an interesting and important figure in the development of the Edmonton-Toronto province and the sermon book itself is a small but interesting piece of provincial history. Edward Walsh was born in Montréal on March 29, 1880 to Richard and Mary (née Morrow) Walsh.¹ He grew up in St. Ann’s parish in Griffintown, an enclave of Irish immigrants and their descendents, even though the parish itself was then under the control of Belgian Redemptorists. He followed a Redemptorist vocation and was professed on October 8, 1899 at St. Trond.

He was one of the last men to go to Belgium for studies, enrolling in 1895. His theological training was at Beauplateau, Belgium, where he was ordained, by Bishop T. L. Heylan of Namur, on September 29, 1905. His final year of theology was spent at Ste. Anne-de-Beaupre, Quebec, and remained there as a tutor and teacher in the minor seminary from 1906-1909. His next assignment was to his home parish of St. Ann's, Montréal, and his principal duty was the preaching of missions and giving retreats. The *General Catalog* for 1910 lists him as a consultor. It was during his tenure at St. Ann's that the parish was transferred by the Belgian Province in 1912 to the newly constructed Vice-Province of Toronto, under the Baltimore Province. Walsh was among those who left for the nascent unit. St. Ann's joined two other English-speaking foundations—St. Augustine's in Brandon, Manitoba, and St. Gerard's in Yorkton, Saskatchewan—in the transfer away from the Belgian-controlled Province of Ste Anne-de-Beaupré.

According to the title page of Father Walsh's mission sermon book, it was composed beginning in the years he was at St. Ann's; thus, the book's beginnings reach back nearly a century. The last dated sermon is given at Woodstock, Ontario, September 1, 1938, enabling researchers to track developments in preaching style, subject matter, and rhetorical facility. The volume stretches over 264 pages and the sermons are given in a distinctive, clear hand, in penmanship that remains largely unaltered for approximately 25 years.

At this time, Walsh, now a member of the Baltimore Province, was sent for a second novitiate at St. Mary's, Annapolis, between 1912 and 1913. After five months work on the mission band at St. Patrick's, Toronto, he was next assigned to St. John's, New Brunswick, 1913 to 1915. Following the Baltimore Province's acquisition of the Brandon, Manitoba, St. Augustine

of Canterbury parish from the Belgian Redemptorists, Walsh was named as rector and pastor (1915-1921) and director of the re-opened minor seminary in 1916. There he was joined by his confreres George Mylett and Denis Coll. A strong English-Canadian nationalist, Walsh advocated for the creation of Toronto Province and wished to curtail pastoral care to Polish settlers in the area. The Redemptorists in Canada and the United States believed in assimilation of settlers. Employing English and instilling its use among the people was the principal mechanism for doing so. Only gradually did the province accede to a request for a Polish priest. The Brandon foundation closed in 1924.



Photos courtesy of the Archives of the Edmonton-Toronto Redemptorists.

Returning to St. Patrick's, Toronto, (1921-1924) as rector/pastor, he placed greater emphasis on missions than the parish. As the seat of the provincial government, a change was felt necessary. This was during the tenure of Father Provincial Arthur Coughlan, C.Ss.R., and the initial expansion of the Toronto Province into Western Canada. Walsh was transferred to St. Mary's College, Brockville, as the juvenate's minister, admonitor and prefect (1924-1927). Assigned to the preparations for the foundation of St. Joseph's parish in Moose Jaw, he arrived on August 27, 1927 in that Saskatchewan town and was welcomed by Father Thomas Forrest, "the erstwhile curate of St. Joseph's."² When the superior (Fr. Francis Hill) arrived on October 20, 1927, Walsh remained there, preaching missions in Western Canada until he took up his appointment as the first superior and pastor of the Ruthenian community of St. Mary's in Yorkton in mid-August 1928.³

Territorial claims and transfers between national or language groups often found Walsh in the mix. The Ukrainian Eastern-rite missions were transferred to the Toronto Province in 1928 by the Belgian Redemptorists. According to an entry on August 31, 1928, in the annals for St. Alphonsus, East Kildonan, Winnipeg, the chronicler notes: "Definite news of the taking over of the Ruthenian work by the Toronto province. Father Walsh is at present in charge. Father Provincial will commence the visitation at Yorkton."⁴ In fact, Walsh was preparing to leave for Yorkton as early as August 8, 1928. Two days later he departed the community at Moose Jaw.

In his time at Yorkton, Walsh attempted to introduce English services gradually in the parish while prayers in the monastery switched to English. I will say more about this policy below.

Further details of Walsh's successive assignments in Western Canada are found in an article written by Father A. McBriarty in 1946.⁵ According to McBriarty, when Walsh arrived at Moose Jaw on August 27, 1927, he was not alone. He was accompanied by Father George Daly, then director of the Sisters of Service. They were to take charge of the parish of St. Joseph until the arrival of the Redemptorists from Regina. This community was withdrawing from Regina's Holy Rosary Cathedral, but these fathers did not arrive until October 19, 1927. The last superior of the Regina community, Father Francis Hill, was the first Redemptorist superior of Moose Jaw, though Walsh remained in Moose Jaw until Hill's arrival.⁶ From November 3 to December 9, Walsh went out on the missions in Alberta—travelling in some of the most inhospitable weather conditions. Between March and June of the following year, Walsh preached missions as far west as British Columbia.

At the time, these two foundations at Yorkton and Moose Jaw formed the Ruthenian Vice-Province of the Belgian Province. As mentioned, these communities were transferred to the jurisdiction of the Toronto Province in August 1928. McBriarty wrote that "just before the transfer it was decided that some Redemptorists of the Belgian Province would remain in these two places until the English-speaking Redemptorists of the Toronto Province would learn the Ruthenian language and Rite so as to be able to take over the work themselves. This explains why the personnel of the first Redemptorist Communities of the Toronto Province comprised mostly Fathers of the Belgian Province, viz.: Fathers Delaere, Kinsinger, Bala, Coulie, Szyszkowycz, Bachtalowsky and Kopiakiwsky. Of the Toronto Province, the Superior, Very Rev. Edward Walsh, was in Yorkton from the beginning, and then

these others arrived in 1929: Rev. James Grannan at the beginning of this year; Rev. Michael MacIsaacs on September 19th; and Rev. Lucian Howard about a week later.”⁷

Father S. J. Boland, in his *Dictionary of the Redemptorists*, notes that Father Walsh was made the first superior of the Our Lady of Perpetual Help community at Calgary on May 3, 1929.⁸ However, the house annals for OLPH indicate that Walsh arrived only on February 6, 1930 and became the second superior.⁹ The first superior was, in fact, Fr. Isadore Shalla and it was Shalla who supervised the building of the first church, which opened on December 22, 1929.

Meanwhile, Father Bachtalowsky succeeded Walsh as superior at Yorkton.¹⁰ Walsh served at OLPH from February 1930 to 1933, during which time (1931) the Superior General returned the Ukrainian missions to Belgian Redemptorists. Thus, in the late 1920s, Walsh’s service was given to different provinces and vice-provinces, each of which had different language groups or liturgical rites (or both).

He could not have imagined being the inaugural pastor of this church (formerly St. Angela’s), newly dedicated to OLPH, and having new waves of immigrants radically alter its character. Today it is ethnically Chinese.

For his final pastoral appointment, he returned to St. Patrick’s, Toronto, as rector/pastor (1933-1936) and again placed the priority on preaching missions. Out of the parishes, Walsh was appointed to St. Alphonsus seminary, Woodstock, (1936-1938) as minister of the community and Novice Master to the Brothers in 1937.



Almost immediately after his arrival, the town levied a poll tax on all residents. The 73 seminary staff and students refused to pay it. With his superiors’ support, Walsh pleaded guilty to non-payment of the tax. Although jailed, he was freed after mounting public opinion on his behalf.¹¹

While visiting St. Patrick’s in Toronto in December 1938, he suffered a stroke. He died at St. Michael’s Hospital in Toronto, May 8, 1939. Several confreres were present in the hospital room at his death, including Fr. George Daly, a fellow Montrealer, St. Trond alumnus and homilist at his funeral Mass. The students at St.

Alphonsus seminary travelled to Toronto for the funeral, celebrated by Toronto Archbishop James McGuigan in St. Patrick’s church. Walsh is buried in the Redemptorist plot at Mount Hope Cemetery, Toronto, Ontario.

In his obsequies, Father Walsh is described as a man of robust constitution. “The many positions that Father Walsh held in the Order shows not only the great

confidence his higher superiors had in his prudence and judgement but also his unusual executive ability and his capacity to handle men. Although he was a Celt, he was nevertheless very even-tempered, jovial and kindly toward all. He was a faithful Redemptorist, observant of the Rule, very correct in his speech and conduct and a shining example to confreres and people alike.”¹²

* * *

What is so significant about Walsh’s sermon book is that it shows this priest’s principal concerns. Much of it is boiler

plate, but some subjects were well-defined and focused on particular problems or groups. For instance, on June 25, 1913, Walsh gave an impassioned mission in Throoptown, Augusta Township, in the province of Ontario, a tiny border community along the St. Lawrence River about ninety miles from Montréal. It was an admonishment against drunkenness and the urging of confession—both of which were peculiarly fitting and culturally-specific examples of how an English-speaking mission would flow. It had become a commonplace since the nineteenth century for Protestant and Catholic preachers to consign drunkards to perdition. Walsh was interested in preserving his listeners from the flames of hell, but he also had other motives in mind, not least of which was the mainstreaming of a Catholic perspective on temperance in an Anglicized population. Thus, his words were one part spiritual encouragement, and one part dedicated to fomenting political will. Ontario went for Prohibition in 1916.

Walsh jolted his audience with vivid anecdotes and almost poetic eloquence. Drawing their attention to the fate of an American, Paul Morrison, who murdered his own mother, Father Walsh calmly explained that while Morrison was being led to the gallows—“his hands red with his mother’s blood”—he declared that “he never would have done the deed, were he not under the influence of drink.” So, he concluded,

Go on, drunkard, take the maddening cup: the drops floating on the rim of the glass will remind you of the tears of your broken-hearted wife; drink on: the foam on the glass will remind you of the grey hairs of your father and mother, whom, perhaps, you have sent already to the grave with broken hearts; drink on: the glass may look red to you now, it will remind you of the blood of your starving children, you have drained

their heart’s blood! Take the glass now, you cannot resist, ’tis the cup of necessity, ’tis the cup of malediction, ’tis the poison of serpents, and the gall of dragons, and the wine of the wrath of God! Drink it, ’tis the curse of the widow and the orphan; soak your body with drink, and be sure it will burn all the more fiercely in hell! ... And you, who sell liquor to the drunkard, and fatten on the accursed crime, stand up, if you dare, in the presence of God, and say, ‘His blood be upon us and our children!’ ... Listen to the cries of the drunkard in hell tonight, and remember, you will repeat those cries yourself if you die as a drunkard!

At the time Walsh preached the sermon at Throoptown, the temperance movement in Canada was at its peak. Many of the provinces had already outlawed alcohol consumption, beginning in 1900 with Prince Edward Island. The temperance movement in Quebec was gaining ground, too, though it was the last of the provinces to embrace Prohibition. Still, it had a tepid reception. By the onset of World War I, Quebecers had banned distilleries from selling alcohol, though this lasted only a brief time.¹³

Walsh’s gift of language and awareness of the politics of his age can be found in other aspects of his career as a Redemptorist, though with complications. In his book *Redemption and Renewal*, Paul Laverdure, notes that in the aftermath of his ministry at Brockville, Walsh was not up to learning Ukrainian so late in life. Moreover, he was more enthusiastic about bringing the Ukrainians into the Latin-rite and anglicizing the population. He began preaching missions in English in the villages and towns around Yorkton and tried to stir these communities into assimilating in English-speaking Canada. Already their children were learning English; Walsh saw that the future lay in the people having their rite quietly but assuredly supplanted. And yet,

when other members of the Toronto province were assigned to Yorkton, they were instructed by the provincial to learn the Eastern rite and language of the people, in complete contradiction to Walsh's orders. According to Laverdure, Walsh's superiors "were aghast" at his impolitic pastoral care, and his Belgian confreres were equally vexed. However, when he met with the Roman visitor, Baltimore Provincial James Barron, Walsh explained his own position

on the "Ukranian question." Apparently this made an impression on Barron, who sent Walsh's recommendations to Rome in an official report. But the damage had been done. English-speaking Redemptorists from the Toronto province were removed by 1930, leaving only Ukrainian-speaking Redemptorists to care for the people.¹⁴ Walsh went back to St. Patrick's in Toronto as rector, never having to worry over preaching in Ukrainian again.

¹ For the following biographical details, see Archives of Edmonton-Toronto Redemptorists, Toronto Series 6-05, File 2, Box 26. Many of the elements of Walsh's biography were supplied by the archivist for Edmonton-Toronto, M.C. Havey. Much of what follows is drawn from her investigations.

² Edmonton-Toronto Archives, Annals, St. Joseph's, Moose Jaw, Toronto Series 7-19, Oversized Box 40.

³ Ibid.

⁴ Edmonton-Toronto Archives, Annals, St. Alphonsus, Toronto Series 7-19, Oversized Box 20, file 1.

⁵ See A. McBriarty, C.Ss.R., "The History of the Redemptorists in Western Canada," *Canadian Catholic Historical Association Report* 14 (1946): 73-94.

⁶ Ibid., 85. This is a parish swap within the Archdiocese of Regina. When the pastor in Moose Jaw died, Archbishop Mathieu offered the Toronto Province the parish in Moose Jaw. The Toronto Province considered their 12-year pastoral presence at Holy Rosary Cathedral in Regina as temporary. But the archbishop wanted the Redemptorists to remain in the archdiocese. Thus, Fr. Hill left the cathedral parish in Regina and became the first superior in Moose Jaw. Edmonton-Toronto Archives, Annals, St. Joseph's, Moose Jaw, Toronto Series 7-19, Oversized Box 40.

⁷ See McBriarty, "The History of the Redemptorists in Western Canada," 86.

⁸ See S. J. Boland, C.Ss.R., *A Dictionary of the Redemptorists* (Rome: Collegium S. Alfonsi de Urbe, 1987), 62.

⁹ Founded in 1925 under the name of St. Angela's, the parish was transferred to the Redemptorists in April 1929 and was renamed as Our Lady of Perpetual Help. Annals, Our Lady of Perpetual Help, Calgary, Toronto Series 7-05, Oversized Box 4.

¹⁰ See S. J. Boland, C.Ss.R., *A Dictionary of the Redemptorists* (Rome: Collegium S. Alfonsi de Urbe, 1987), 62.

¹¹ AETR, Toronto Series 6-05, File 2, Box 26.

¹² Ibid.

¹³ See "Temperance Movement," in the online Canadian Encyclopedia, available at <http://www.thecanadianencyclopedia.com/en/article/temperance-movement/> and Miriam Catherine Smith, *A Civil Society? Collective Actors in Canadian Political Life* (Toronto: University of Toronto Press, 2005).

¹⁴ See Paul Laverdure, *Redemption and Renewal: The Redemptorists of Western Canada, 1834-1994* (Toronto and Oxford: Dundurn Press, 1994), 150-152.

In the Fall issue:

- ***Redemptorist Chaplains in World War II***
- ***The Post-Vatican II experience of the Vice-Province of San Juan***
- ***The Paraguayan Missionary Journals of Father Charles "Jakey" Herget, C.Ss.R.***
- ***Spotlight on the Brothers and more!***