	Seat Money	Sunday Offering
Murphy, Helen	4.60	5.75
Murphy, Gertrude		.25
Murphy, Julia	.70	1.65
Murphy, Archibald	12.00	17.65
Murphy, E. T.	5.60	8.30
McCabe, M.	.20	.30
McCaffrey, J.	.70	.55
McCloskey, Mrs. J.	2.15	1.10
McCloskey, Stella		.20
McCool, Dan.	4.80	7.45
McCrohan, P. J.	.90	1.10
McCullough, Alex.	5.40	7.75
McCullough, Alice		1.00
McCullough, G. W.	2.00	1.80
McCullough, Ernest	3.70	6.75
McDald, James	4.00	6.00
McDonald, Mr. & Mrs. S. F.		22.30
McDonald, James	4.90	7.75
McDonald, Joseph A.	5.30	21.20
McDonald, Ethel		5.00
McDonald, Marion		4.60
McDonald, D. J.	4.00	6.55
McDonald, A. B.	1.50	1.50
McDonald, Dr. J. E.	.60	.95
McDonald, R. S.	.20	2.70
McFadden, Mrs.	3.00	3.45
McGarry, Miss B.	.20	.20
McGarvey, J. H.	.30	2.20
McGinn, James	1.10	1.85
McGregor, R. F.	.70	1.65
McGuigan, Miss C. A.	.70	1.80
McGuerge, Mrs. E. H.	.50	2.50
McHugh, Miss M. A.		3.15
McHugh, Alex.		9.80
McIntyre, Miss B. L.	4.00	4.70
McKay, Irene	.90	1.30
McKay, Mrs. E.	3.20	12.80
McKay, J.	2.10	2.70
McKay, C.	.20	.30
McKay, M.	2.10	3.30
McKenna, Archibald	4.00	13.60
McKenna, Rose	4.20	5.55
McKenna, Ambrose	.10	.90
McKenna, F. E.	.10	.90
McKenzie, Mrs. J. A.	4.40	6.55
McKinnon, A.	4.40	6.10
McKinnon, R.	3.10	4.65
McKinnon, Geo.		.15
McLaughlin, Delia		4.25
McLaughlin, Mrs. James		3.80
McLaughlin, Elsie		2.90
McLean, J.	3.20	4.80
McLean, R. J	4.20	6.80
McLean, Mrs. C.	2.30	2.95
McLellan, J.	.10	1.90
McManus, T. A.		9.60
McMahon, Clara	3.20	1.90
McMahon, Anna	2.20	1.95
McMahon, M.	.30	.25
McMillan, Anna	.80	.80
McMillan, Mrs.		.75
McNeil, Miss K.	.60	1.10
McParland, A. J.	12.00	33.30
McPhee, D.	.60	.90
Steele, Clair	2.20	1.95
Steele, J. H.	3.10	4.10
Stock, Chas.	2.90	4.25
Stranahan, Mrs.	.25	1.00
Sullivan, J. M.	10.40	26.80
Sunstrum, Christina	3.35	3.80
Sutherland, Mrs.	3.60	3.65
Sweeney, H. J.	1.10	1.10
Thillen, P. J.	5.90	5.45
Thornycroft, Mrs.	.50	.....
Tims, H. S.	12.00	30.50
Tobin, R. T.	1.20	.....
Trainor, J. F.	11.25	12.70
Tremaine, Beatrice		1.95
Turcotte, L. P. J.	3.70	.....
Tyrell, Chas.	3.70	5.95
Young, Mr. & Mrs. M. J.	3.00	4.80
Youngberry, Miss C.	.75	.....
Wade, R. L.	2.10	.....
Walsh, Mrs. W. J.	4.90	7.35
Walsh, Leo.	7.85	4.90
Walsh, Miss M.	2.40	3.45
Walker, Etta	1.25	.....
Waters, M. W.	4.40	6.00
Weismantel, Leo.	1.00	.....
Wells, Fred	.80	1.45
Welsh, Mrs.	.75	.....
Whaley, J. A.	.10	1.90
Wheeler, Mrs.	3.70	1.50
Wilkinson, Miss E.	1.00	1.05
Willans	6.00	12.15
Windle, Margaret		.65
Woodill, Miss M.	4.90	7.60
Wormald, Wm	1.85	2.60
Worth, J. C.		6.25
Worth, Y.	1.80	.....
Wright, H. B.	1.00	.....

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ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

PEW RENT, SEAT MONEY, SUNDAY OFFERINGS

St. Mary's Cathedral

CALGARY, 1917

	Pew Rent	Sunday Offering
Aydt, H. E.	$ 6.00	$12.75
Beauvais, Mr.	18.00	....
Bevan, Mrs. R. L.	3.00	.45
Bolger, Gertrude	6.00	10.75
Boppre, L.		4.05
Burns, Commander P.	36.00	....
Brown, Mrs. and Miss	6.00	9.05
Bachand, Chas.	9.00	....
Cain, Wilfrid		10.95
Charlebois, L.	7.50	....
Costelio, J. W.	36.00	47.00
Coste, Mrs. Eugene	18.00	74.00
Collins, Peter	9.00	16.15
Costigan, Mrs. J. R.	9.00	.25
Coyle, Mr. and Mrs. W. F.	12.00	9.40
Cote, C. J.	18.00	36.10
Coughlin, Mrs.	6.00	....
Creagan, J. B.	12.00	29.40
Curry, P.	6.00	6.20
Duggan, C. J.	20.00	44.00
Downes, J. W.	12.00	8.30
F., M. W.	8.00	13.00
Faherty, M. G.	12.00	12.75
Fergus, Misses	6.00	18.20
Ganley, Patrick	6.00	15.25
Gibbons, M. J.	18.00	12.75
Gilfoy, Mr. and Mrs. W. M	18.00	4.00
Gleason, M.	12.00	12.35
Harrigan, D. P.	6.00	11.35
Harvey, Mrs. M. A.	18.00	3.75
Hickey, Mona J.	6.00	8.00
Hughes, F. L.	6.00	17.25
Hussey, Mrs. F.	6.00	1.50
Jacques, J. B.		10.25
Kavanagh, Miss	3.00	8.75
Kelly, Dr. J. I.	12.00	3.00
Kilroe, John	10.00	8.50
Kinahan, John F.	6.00	12.25
Leacy, Mr. and Mrs. P.	7.00	16.65
Labitzky, Miss A.	5.00	2.60
Lee, Miss Florence	18.00	....
Maquire, W. C.	12.00	11.70
Maloney, Thos.	18.00	7.35
Maloney, Mrs.	10.00	4.70
McCaffray, John	18.00	....
McDonald, Mr. and Mrs. J. A. F.	6.00	7.90
McDonald, Ethel	12.00	9.00
McDonald, Nellie	6.00	....
McGee, Miss M. A.	6.00	10.00
McGoldrie, B.	6.00	14.50
McGrath, D.	6.00	12.75
McHugh, Mrs. F. E.	36.00	12.00
McIntosh, D. S.	18.00	12.00
McKinnon, John	12.00	7.25
McKinnon, J. A.	3.00	....
McLaughlin, James	10.00	4.10
McLeod, Mrs. Mary	3.00	3.00
McManus, P. J.		18.75
McMillan, Miss	3.00	8.85
McNeil, Joseph	1.00	....
McTague, Miss E.	3.00	6.25
O'Brien, James	18.00	7.40
O'Keefe, Mary	6.00	6.10
O'Neil, Mr. and Mrs. Eugene	15.00	14.55
Pashak, Mrs. F.	12.00	8.95
Parker, P. J.	12.00	40.00
Pilley, E.	10.00	29.00
Prince, J. E.	9.00	....
Prince, P. A.	9.00	....
Reilly, Mrs. William	18.00	7.00
Riordan, Timothy		12.25
Roach, Thos.	18.00	27.50
Roddy, John	15.00	8.25
Rodrigue, P. A. G.	12.00	50.00
Roe, S. H.	18.00	42.25
Rouleau, Mrs. Dr.	12.00	....
Saucier, F. X.	7.50	10.80
Schnitzler, J. B.	12.00	9.35
Steele, Mr. and Mrs. James	12.00	.10.90
Sullivan, Beatrice	6.00	6.50
Somerville, Thos.		5.70
Talbot, A. C.	18.00	....
Tims, Miss M.	6.00	26.50
Waller, Mrs.	6.00	14.35
Waterhouse, Henry	12.00	12.60
West, L. C.	18.00	11.95

	Seat Money	Sunday Offering
Airlie, Miss D.	$ 0.45	$ 0 40
Aitkens, Mrs. G.	3.15	.60
Allen, Mrs. G. H.	1.80	2.10
Astell, E. G.	4.00	1.00
Atherton, J.	.30	.40
Bagley, G. W.	1.20	1.60
Baker, T. W.	1.00	2.25
Bailey, A. R.	4.60	7.40
Baird, Mrs. J. H.	1.00	.80
Belfoy, Mrs.	.70	2.05
Bennett, Mrs.	3.20	1.80
Bell, Henry	.10	.90
Beaupre, J. E.	7.80	5.10
Blaney, Mrs. A.	2.80	2.55
Bonser, Mrs.	.10	.05
Boudreault, J. C.	1.10	1.65
Boudreault, Anna		.60
Bouyea, A.	1.30	1.65
Bouyea, Mr. and Mrs. A.	6.30	9.45
Bouyea, Vivien	2.80	3.45
Bowlen, M.	.40	.65
Boyle, Patrick	.20	.40
Boyle, P. G.	.10	.15
Bradford, P. and E.	12.40	13.60
Bransfield,	.20	1.80
Brennan, Mrs.	1.00	1.40
Brennan, M.	.10	.15
Bridges, H. B.	5.60	4.95
Campbell, Mrs. M.	5.70	7.50
Campbell, Miss M.	4.20	1.60
Carroll, Chas.	.30	.40
Choquette, L. P.	1.80	2.30
Chamberlin, J. J.	8.40	11.80
Chamberlin, Vernon		.30
Churd, Mrs. John	.50	.50
Chisholm, J. A.	.30	.35
Cleary, P. J.	2.30	5.30
Coste, Gabrielle		27.00
Coste, Marie		25.75
Coste, Dillon		3.25
Costello, P. J.		8.50
Costello, W. A.		19.75
Costello, Dr. M. C.		11.25
Costello, F.		.25
Collett, F.	.20	.30
Creagan, Frances		6.60
Creagan, Elizabeth		6.10
Curran, J.	.50	.50
Cote, Della		1.00
Cote, Albany		3.35
Cote, Beatrice		.30
Dalton, F.	1.10	1.65
Daly, J. J.	2.50	25.50
Daly, Miss	1.40	2.75
Deegan, J. E.	2.90	8.40
Delaney, Miss M. E.	3.90	....
Dennehy, A. F.	1.00	....
Devine, Mrs.	4.10	6.15
Devine, James	2.90	4.35
Devine, Letitia	5.10	7.65
De Doussey de Sales, Marquis and Family	12.10	14.95
Diedrichs, A. J.	4.10	10.50
Doherty, Jennie	5.10	7.65
Doherty, Tillie	4.30	4.35
Donaldson, Mrs.	.50	.45
Dodds, Mrs.	1.10	1.65
Doyle, Miss M. P.	.40	1.60
Ducharme, Mrs.	3.20	3.70
Duffy, M.	1.00	1.75
Duffy, Mary K.		.80
Duffy, T.	1.70	2.75
Duggan, Mrs. E. J. T.	3.10	4.35
Durick, W. J.	.50	.45
Durnin, Edith	4.00	6.25
Durnin, J. F.	.30	.45
Egan, P. D.	1.80	....
England, M. J.	.10	.15
England, D.	.30	.80
Enright, J. C.	.40	.60
Fay, Mrs.	2.70	4.30
Fergus, Michael	3.20	5.30
Ferguson, Mrs. R.	3.80	5.70
Filteau, Fred.	3.10	4.65
Finn, Jennie	2.90	4.70
Fitzpatrick, Mrs. J.	.70	1.05
Fitzpatrick, E. R.		1.00
Fitzsimmons, M.	1.00	1.50
Flannigan, Anna	3.70	7.55
Flannery, E. J.	.30	.45
Fleury, J. J.	4.90	7.45
Flynn, Miss E. K.	3.10	4.65
Fortier, Mrs.	.20	....
Foy, R.	.10	.15
Fraser, Mrs. J. D.	3.20	4.80
Frize, P.	.10	.90
Fuller, Mrs.	.30	....
Fullerton, Mrs.	3.00	4.50
Gallagher, P. D.	.70	1.05
Gannon, Mrs.	1.30	.15
Gascoigne, Mrs. Thos.		4.05

	Seat Money	Sunday Offering
Gearhart, Mrs.	.70	.70
Gehm, Arthur		.80
Gehm, Mrs. A.	2.80	4.20
Gibbons, Mrs. M. J.		10.40
Gibbons, Mrs. Thos.	4.90	7.35
Gilker, Mrs. Major	1.20	3.20
Gilker, Miss A.	4.70	2.20
Gilker, Harry		.50
Gleeson, Mrs. J.	4.90	4.90
Grant, Miss A.	4.70	6.70
Greach, A.	.30	.45
Green, Mrs. M.	.60	.40
Halley, J. A.	.10	.90
Hanna, Mrs. J.	.15	....
Hannick, Helen	4.20	2.15
Harvey, J. P.		12.75
Harvey, Della		2.85
Harvey, Rose		5.20
Hatchette, J. C.	2.00	2.95
Hatchette, Mrs.	9.50	9.00
Healey, F. J.	5.10	15.05
Healey, Mrs.	3.80	2.90
Henry, J. J.	.70	1.05
Hickey, A. F.	2.30	4.40
Hickey, L.	1.00	....
Holzworth, P.	1.30	.65
Hoskin, Thos.	3.50	4.20
Howard, D. L.	1.00	....
Hunt, H. S.	.80	1.60
Hynd, Mrs. J. H.	2.80	4.20
Ireland, Mrs. D.	2.90	2.10
Irwin, Mrs.	3.15	1.60
Jack, James	1.70	3.20
Jacques, Frances		.30
Jonathan, Mrs.	.10	1.90
Jones, C. J.	.10	2.00
Julien, C. H.	.10	.90
Kavanagh, J. P.		4.60
Keays, Mrs.	.20	....
Kelly, Irene	.50	1.00
Kelly, Miss K.	.60	.90
Kelly, Agatha	1.20	2.55
Kelly, Minnie		1.05
Killoran, Margaret	1.70	1.20
King, Irene		.40
Kloepfer, W. C.	11.50	11.25
Knaggs, Q.	.50	.40
Knopp, John	1.80	6.00
Laclair, A. M.	.30	.50
LaMarche, Evelyn	.80	1.20
LaMarche, Mrs. C.	3.30	2.40
LaMarche, Thecla	2.60	3.60
LaMarche, Annie	4.50	7.05
Larendeau, Jeanne	.40	.40
Lance, Mrs. Fred	4.00	4.80
LaRue, L. P. J.	5.70	22.90
LaRue, Genevieve	.60	1.05
LaRue, Miss C. C.	5.00	1.70
LaRue, Kathleen	.40	.75
LaRue, Miss	.30	.90
LaRue, A.	6.00	15.80
Lawton, A.	.60	1.20
Leahy, P.	.30	.90
Leacy, Miss M.		1.60
Leehy, J. W.	1.35	.30
Lemieux, D. J.	1.00	.40
Lennon, E. P.	2.30	2.10
Lewis, R. S.	3.50	3.90
Lindsay, Mrs. D.	2.00	3.75
Little, Mr. & Mrs. J. P.	15.10	12.00
Little, Miss B. K.	3.00	4.50
Lockman, Mrs.	5.10	5.50
Loftus, Jno.	.20	1.80
Longpre, Ruth		1.15
Longpre, Gerald		1.05
Longpre, J. P. D.		7.75
Lurges, J. P.	1.80	1.50
Lynch, M.	2.30	5.50
Lynch, Agnes	1.40	1.35
Lynett, Gertrude		5.20
Madden, Mrs. E. J.		8.00
Maddock, Pat.	3.70	4.85
Maguire, Mrs. J.		3.30
Mahony, Mrs. F. B.	2.90	3.75
Mahony, Dorothy		.55
Maher, W. J.	.40	1.60
Malhiot, Mrs.	2.40	3.45
Malhiot, Joan	1.10	1.00
Maloney, Helen		1.45
Mansfield, Mrs	.30	6.45
Meese, T. W.	4.70	11.10
Mewburn, Mrs.	3.40	1.70
Millet, John	.15	.10
Milan, Mrs. M. J.	3.90	2.90
Moran, Annie	2.30	2.35
Morrow, P. J.	4.00	14.00
Morrison, Mary	.80	.....
Morton, Mrs.	.25	.50
Mulligan, Mrs. F.	3.10	3.60
Murphy, Gertrude		1.80
Murphy, Peter	1.20	1.20

CALGARY - St. Mary's (2)

1914 - 1923

CALGARY CATHOLIC LADIES

- Notes on same
  Voting
  Press clippings on Dansant

Playground rental
1917 seat offerings (2)
Lyceum Club

'New' rectory lights

Insurance

Fr. Newman accounts
do. rules

Bishop McNally's rules for rectory, etc.

Resolution against Parochial Hall (2)

Rev. J. B. Moriarty's appointment.

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1925 to 1934

Fr. Doucet OMI re titular

Fr. Patton OMI do. (to Bishop Kidd)
with OMI notes.

City anxious about public risk in church

Census

Bishop Monahan - cemetery extension (2)
do. closing Centre St. So. of 1 th Ave W.

CALGARY - St. Mary's (1)

Last years of Oblate Fathers and early years of Bishop McNally.

Bishop Legal to Fr. Lewis re Laurendeau & land for Filles de Jesus.
do. to Fr. Lewis re parochial council
do. Document of erection of St. Mary's as Parish.

Constitution - St. Mary's Club

Land donation, Rice.

Some accounts

Copy of Fr. Naessens OMI, letter to Bishop Legal re contribution from St. Mary's Parish to Sacred Heart Parish out of funds from sale of St. Mary's Hall. Bishop agrees.

Series of letters, chiefly on alleged debt of St. Mary's Parish to Oblate Fathers of Germany, - Bishop McNally, Bishop Legal, Frs. Grandin, Lepine and others.

Sale of Patrick Burns' residence to St. Mary's Parish (or to the OMI?); cancellation of same. Statements of Mr. Burns repayments for re-purchase, etc.

ARCHIVES PROVINCIALES
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EDMONTON, ALBERTA.

L. J. C.
M. 4

Evêché de St Albert.
St Albert 5 JAN 1911

Rd Père L. Lewis ouv.
Calgary

Mon Rev. & Bien-cher Père,

Mr S. Laurendeau m'écrit pour me demander l'autorisation de commencer une souscription dans le but d'acheter du terrain destiné au Rdes Soeurs Filles de Jesus pour un jardin de l'enfance a une maison de pension pour jeunes demoiselles. Je lui réponds que, pour ce qui me concerne, je n'ai aucune objection à cette souscription, et je lui demande de s'entendre avec vous pour cela.

Vous renouvelant mes bons souhaits je demeure, Mon Bien-cher Père.

Votre tout-dévoué en N. S.
+ Emile J. Legal
ouv. Ev. de St Albert.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

HISTORY OF THE BELLS OF ST. MARY'S CHURCH, CALGARY (1903)

Translated by Rev. Leo Bartley from R.P.Le Chevalier,OMI, "Origine et premiers Developpements de Calgary", written for Booklet "Paroisse Sainte-Famille".

Beginning in 1901 considerable construction work had been completed in St. Mary's Church at Calgary. In June 1901 the painters...had brought to completion the most beautiful church west of Winnipeg.

This new and imposing Church of St. Mary's, Calgary, was blessed on July 20, 1901..the sermon was preached by Rev. Father Sinnett. There was something lacking, however, to the otherwise impressive beauty of St. Mary's Church; that something was the fact that the two bell towers at either end of the front of the church were unfinished and empty.

However, this does not mean that, previous to that date, the community of Catholics in Calgary, did not have its church bell to ring out its call to the people to gather in their church to offer their homage and prayer to God. A small unpretentios building which the Catholics of Calgary had built in the very early days was dedicated under the title of the chapel of Our Lady of Peace. It is worthy of note that this first chapel had its bell. This bell was blessed at the conclusion of the Pontifical Mass, on June 5, 1881, by Bishop Vital Grandin, Bishop of St. Albert, and was dedicated to the Blessed Vigrin Mary and to St. Patrick. At this ceremony of baptism and blessing, Mr. J. J. McHugh, a man of considerable stature in the community, had the honor of acting as God-father, while the wife of Mr. William Scollen, a very fine woman and a faithful helper in the Catholic Mission, was God-mother... At this ceremony of the baptism and dedication of the first bell in a Catholic chapel at Calgary, the good and saintly Bishop Grandin was assisted by Father Doucet ,OMI and two Oblate brothers.

This first bell, already dear to the Catholic people of Calgary was perhaps not surprised to find that, during its long existence it would be subject to considerable moving about from place to place. For, in December 1883, when a new St.Patrick's Church was built on slightyl rising ground at the hamlet of Roussel, the bell, which only a short time before had been installed in the chapel of Our Lady of Peace, was moved and placed above this new St. Patrick's Church. The very next year, 1884, on July 28th, this bell...was brought back to the central mission and placed in a picturesque byt small belfry built by a Mr. Boucher of Medicine Hat, as the crowning point of the new chapel-rectory commissioned by Fr. Albert Lacombe. When, in the following year, Father Lacombe gave this chapel-rectory to the reverend Sisters, Faithful Companions of Jesus, to be the nucleus of their new convent, the little bell stayed on to the delight of the Sisters.

This bell of Calgary's early days was to know one more change of location. On June 5th, 1932 fifty one years to the day after its blessing by Bishoo Grandin, this bell which weighed seventy five pounds was called to take its place in the tower of l'Eglise Ste-Famille in Calgary, to ring out its invitation and summons to the Catholic community of that parish.. Thus, at the end of its fifty years of existence, this earliest Calgary bell was painted, re-decorated and given a new dedication, - this time to the Blessed Virgin Mary, to St. John the Baptist and to Pope Pius XI.

Following the transfer of the original rectory-chapel to the Sisters FCJ, the former St. Patrick's Church was moved to a location opposite the convent to be used as a church-rectory for the Community. For this church a larger bell, weighing 800 pounds, was ordered from Europe and arrived on the 11th of November, 1885. ~~[illegible]~~.....On November 29th this bell, robed in silk and satin, was blessed by Pere Albert Lacombe assisted by Pere Emile Legal; and named Alberta Josephine. (A temporary structure was erected to house it) - built by Mr. O'Keefe.

Mr. O'Keefe built a permanent belfry which was not ready until February 5th following. (This must have been quite the structure. I quote:"Cette structure massive aux proportions exagerees n'avait rien d'artistique; elle semblait vouloir ecraser sous sa masse la miniscule l'eglise. Sur une base formant un enorme cube, il avait construit, a la hauteur du faitage, une pyrakide tronquee. flanquee aux quatre coins de petites cheminettes coiffees en poiviere. Une lanterne couronait le tout et surmontait la cloche.") The bell and the tower served for many long years.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

St. Mary's Bells #2

In the year 1902 the new church of St. Mary's, built of sandstone, was near to completion. The priests and people of the parish were determined that bells of fine construction whould be placed in their new church. On August 4, 1902, at a general meeting of the parishioners, it was dedided that the two bell towers shoule be built before the end of that year and that they would immediately order from France a set of five bells, of a total weight of four tho sand pounds. Mr. Patrick Burns in his usual generosity, promised personally to pay for three of the bells.

The five bells arrived on June 26th, 1903 and were placed on view on the church grounds. They had been made by the well-known Georges and Francisque Paccard foundry of Annency, France, established in 1796. These bells weighed respectively 1960, 975, 559, 403 and 215 pounds, on the notes fa, re, do, la, fa. Lacking was sol to make a complete carillon.

The date arranged for the solemn blessing of the five bells was Sunday, September 20th, 1903. On that Sunday morning many of the priests of the district and people from far and near came to Calgary to be present at the function .....In the church, filled to overflowing, the baptism of the five bells took place immediately preceding the celebration of Pontifical High Mass. For the ceremony Bishop Émile Legal was assisted by Father Van Tighem as Assistant Priest, Father Levern and Fr. Le Chevalier as deacon and sub-deacon and by Father Dauphin as M.C. The bishop and his assistants, all superbly robed in varied colored silk vestments fashioned by the Carmelite Sisters of Brest, gathered around the bells, which, after their long journey from Europe, seemed to signify the joy and gladness with which they welcomed the ablutions, anointings with oil and the blessing which the saintly bishop would bestow on them. Present in the sanctuary were Rev. Father Jonquet, former chaplain of the National Basilica of the Sacred Heart Montemartre, Paris, and the following Oblate fathers; Rev. Peres Blanchet, Laganiere, Salaun, Dubois, Danis and Fitzpatrick.

During the afternoon some men of the parish helped to hoist the two smaller bells, placing them in the tower to the west side. Thus, on the evening of that same Sunday, the chimes of these two bells melodiously rang out to call the people to gather in the church for the evening Rosary and Benediction of the Blessed Sacrament. In the course of that same week the three larger bells were raised and placed in the tower to the east.

The next Sunday, before a gathering of the people which packed the church, Father John Fitzpatrick preached a sermon at the two Masses, explaining to the parishioners the meaning of the bells, - these bells by their beautiful reverberating melodies of their chimes, would summons the Catholics of St. Mary's Parish to gather in their church on Sundays to offer praise, adoration and the ardent love of their hearts to their all Holy and Merciful God.

Pages 129 - 132 of booklet "Paroisse Ste-Famille" of Calgary, 1936.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

L. J. C.
et
M. J.

Evêché de St-Albert

Rd. Father L. Lewis our
Calgary.

St-Albert, Alta., Jan. 30 1911

Rev. & Dear Father,

I am in receipt of your communication of the 25 inst. informing me of the election of the members of the Parochial Council in the persons of

M.M. Pat Burns
Ed. Ryan,
Phileas Laurendeau,
Thomas Roach,
& J. Duggan.

I very willingly approve of the said gentlemen being members of the Parochial council, and I appoint M.M. Phileas Laurendeau & J. Duggan, to be, at the same time, members of the Parochial Corporation, as I understand that these two gentlemen will have more leasure to attend to the affairs of the parish.

I have no doubt that, with the assistance of these devoted members of your flock, the parish of St. Mary will continue to develop and to prosper in every way.

Believe me,
Rev. & Dear Father,
Yours very sincerely, in Xt. & M. J.
[illegible] J. Legal
[illegible] of St Albert

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EDMONTON, ALBERTA.

St Mary - Calgary

L. J. C.
ET
M. I.

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O. M. I.
EDMONTON, ALBERTA

EMIL JOSEPH LEGAL, O. M. I.

BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE

BISHOP OF ST. ALBERT.

TO ALL WHO WILL SEE OUR PRESENT LETTERS, We make it known that; to the glory of God and for the spiritual welfare of some Catholic people of the Latin Rite in communion with the Holy Roman See, and under the supreme jurisdiction of our Holy Father the Pope of Rome, settled and living in the Inf. ~~vicinity of the~~ place known as the city of Calgary

We have decided to institute and, by these Our official Letters, we do canonically institute a Catholic Parish under the title and under the invocation of ~~the~~ the Immaculate Conception of the B.V.M. whose festival falls and will be celebrated on the eight of December every year, and which shall be known as the Catholic Parish of St Mary Calgary

CANONICAL ERECTION OF A PARISH

And We hereby appoint and assign as limits of said Parish of St. Mary Calgary

(1) On the North, Commencing where 8th Street West meets the Bow River, then following said Bow River, as far as its meeting with the Elbow River.

(2) On the East, the Elbow River as far as the small Island south of the Exhibition ground, then crossing the Elbow River, at the eastern extremity of said Island, and proceeding due south as far as the Macleod trail; then along said Macleod trail as far as the city limits south of section 16

(3) On the South, following the city limits in a westerly direction, along the southern boundary of said section 16 as far as the middle of section 9th.

(4) On the West, the middle of section 9th as far as the center of same section, on Washington street, then after a short distance to the West, following the continuation of 8th street West, which in its southern part inflects toward the West, and then the straight part of same 8th street West, to the point of beginning

Emf

And the said Parish of St Mary ~~Church~~ Calgary

We declare to be now and to fully remain in future, at least until otherwise regulated by the Holy See, under Our spiritual direction or the jurisdiction of Our successors, or of the Administrator of the Diocese for the time being; with the obligation for the Parish Priest or assistant priests or missionaries who shall be appointed by us or by Our successors or by the Administrator of the Diocese for the time being, or by their religious superiors with Our consent, the consent of Our Successors or of the Administrator of the Diocese, to entirely conform with the Regulations and ecclesiastical discipline of the Diocese of St. Albert in all that pertains to the administration of the Sacraments, according to their own Rite, the preaching of the word of God, and otherwise the ministering to the spiritual wants of the faithfuls of said Parish of St. Mary, Calgary

And we bid and command the said parishioners to faithfully pay to their Pastor and priests the support and dues, in accordance with the authorized practices, customs and tarifs which will be in force in this Diocese, for the decent and convenient sustenance of the Clergy and the maintenance of the church and other parochial buildings. And We command them also to show always respect and obedience to their Pastor and priests in all things that concern religion, their spiritual welfare and their eternal salvation

And by the sole fact of this canonical erection made by these Our official Letters of the Parish of St. Mary, Calgary

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said Parish becomes a body corporate of the same name, that is The Corporation of "The Catholic Parish of St. Mary Calgary" "

in virtue of an Act of the Legislature of the North West Territories, No. 32 of the year 1895 which is "*An Ordinance to incorporate the Catholic Parishes or Missions of the Diocese of St. Albert*". As amended by an Act of the Legislature of the Province of Alberta No. 42 of the year 1909.

And the said Corporation shall be administered in accordance with the enactments of said Ordinance, as amended by a Council composed of the Bishop of St Albert as president, of the priest appointed by him to have charge of said parish and of two parishioners, as "Church Wardens", approved of by the Bishop; and no proceedings or transactions shall be deemed legal without the consent in writing and the signature of the Bishop and the seal of the Corporation.

And these Our official Letters shall be solemnly read and published during the celebration of Holy Mass, at the first meeting of the congregation, after they shall be received.

And a copy shall be kept in the records of said Parish and another in the Episcopal Residence of St. Albert.

Done at St. Albert, under Our signature the Seal of the Diocese and the countersign of Our secretary on the 26th day of April A.D. nineteen hundred and ten

+ Emile J
O.M.I. Bp. of St Albert

By order
The Right Rev. Bishop of St. Albert.

Secretary. ad hoc

PROVINCIAL ARCHIVES
OF ALBERTA
ACC

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EDMONTON, ALBERTA.

[illegible]

CONSTITUTION.

1. This Association shall be known [illegible] "Saint Mary's Club".

2. The chief object of the Club is the promotion of the intellectual, moral and social [illegible] members.

3. The membership of the Club shall be limited to Catholic men of the age of seventeen years and [illegible]

4. Candidates for membership shall be proposed by one member and seconded by another by a proposal in writing to be inserted in a book (to be [illegible] purpose in the Club premises) at least one week before the next regular meeting of the Committee, and [illegible] by the proposer and seconded and every such [illegible] for membership may be balloted for at the [illegible] Committee Meeting [illegible] proposal.

5. On the admission of every new member the Secretary shall notify him of his election and shall furnish him with a printed Copy of the Constitution and every such new member shall at once remit to the Treasurer the

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sum of $1.00 for entrance fee and $1.50 [illegible] quarterly subscription.

6. That all subscriptions shall be payable quarterly in advance and no newly elected member shall be [illegible] enjoy the privileges of the Club until he shall have [illegible] his entrance fee and quarterly subscription, [illegible].

7. No intoxicating liquor of any description whatsoever shall be allowed in or about the Club premises.

8. Unless otherwise ordered by the Committee of Management the Club shall be [illegible] from [illegible] 7 p.m. to 11 p.m. and on Sundays from 12.30 p.m. to 11 p.m. provided however that the Club shall not be kept upon on week days or Sundays at the time during Divine Service in St. Mary's Church.

9. Political or other [illegible] shall not be permitted on the Club premises.

10. Ladies may be permitted to take part in vocal or instrumental concerts given in the Club by the members.

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11. All theatrical performances to be [illegible] of the Club shall be subject to the approval of the Spiritual Director and the Superior of St. Mary's Church whom all proposed plays must be submitted for inspection if required.

12. The members of the Club shall as far as possible receive Holy Communion in a body at Easter and Christmas in every year.

13. The government of the Club shall consist of (1) Spiritual Director, (2) Honorary President, (3) President, (4) Vice President, (5) Treasurer, (6) Secretary together with a Committee of seven members.

14. The Spiritual Director who shall be appointed by the Superior of St. Mary's Church shall be an ex-officio member of all Committees but shall not be entitled to a vote as such ex-officio member.

15. The President shall whenever possible preside at all meetings of the Club or any Committee of the Club. He shall see that the Constitution rules and regulations are carried into effect and shall in conjunction with the Secretary sign all official documents for and on behalf of the Club.

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16. The Vice-President shall in the absence of the President assume all the duties and powers usually [illegible] by the President.

17. The Treasurer shall receive and be personally responsible for all funds of the Club entrusted to him and shall pay all accounts authorized by the Committee receiving in each case a receipt for the same. He shall (if required) give such bonds as the Committee may deem advisable and shall present a financial statement at each monthly meeting of the Committee as well as an annual report at the regular annual meeting of the Club.

18. The Secretary shall keep an official record of all the business transactions by the Club. He shall receive all communications addressed to the Club, conduct all correspondence of the Club notifying all Officers Members and Committees of their election, admission, appointments and instructions, and shall in conjunction with the President sign all official documents. The Secretary shall also keep a correct role of the members of the Club with the residences and date of admission of each member in a book to be kept for that purpose. He shall pay over to the Treasurer immediately on receipt all sums of monies received by him for the Club and report monthly to the Committee as well as annually at the regular meeting to the Club.

PROVINCIAL ARCHIVES
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ACC.

[illegible] The Committee of which the President, [illegible] Treasurer and Secretary shall [illegible] have full power to make such rules and regulations [illegible] inconsistent with the Constitution) for the government of the Club from time to time as they think fit. The Committee shall meet at least once a month on a stated day to transact the business of the Club and to audit the accounts of the preceding month. Five members shall form a quorum.

20. The Officers and Committee of the Club shall (after the first election) be elected at the annual meeting of the Club which shall be held between the 1st and 10th day of January in every year. The Officers and Committee so elected shall hold office until their successors are appointed; Provided [illegible] be filled by the Committee.

21. The Committee shall have the power at all times to convene an extraordinary meeting of the Club _____ and the Committee shall convene an extraordinary meeting of the Club on the written requisition of any ten members thereof _____ on giving two weeks notice to be posted during that period in the entrance hall of the Club specifying the object of such meeting [illegible] in the form of a resolution and at such meeting no subject shall be discussed beyond that specified in the notice. A quorum of [illegible] qualified members shall be necessary to constitute any annual or extraordinary meeting of the Club.

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22. The Committee shall at the annual meeting of the Club present a report and abstract of the [illegible] and general concerns of the club for the past year together with an estimate of the income and disbursements for the current year.

23. At all meetings of the Club or any Committee the chair shall be taken at 8 o'clock in the evening and the procedure at all such meetings shall be governed by Bourinnes Procedure of Public Meetings (wherein it does not conflict with the Constitution, special rules or regulations of the Club.) If any member wilfully infringes the Constitution or any rule or regulation of the Club, or is guilty of conduct which in the opinion of the Committee (or of any two members who shall put the same in writing) is detrimental to the character or interests of the Club the Committee shall summon such member to appear before them to explain such conduct, and if he neglects to appear before the Committee or having appeared shall fail to satisfy the Committee the Committee may suspend such member from the privileges of the Club for such time as the Committee may fix or the Committee may expel such member thereafter from the Club.

24. Any member of the Club shall have the privilege of introducing as visitors friends who do not reside within 100 miles of the City of Calgary, for a period not exceeding two weeks, but the number of days for which any such visitor may be admitted free of charge to the privileges of the Club under this rule shall not aggregate any more than 30 days in each year.

Amdt

ARCHIVES PROVINCIALES
O. M. I.
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26. Any person so introduced shall however be eligible for a further period of one month on payment of $1.00 provided that the name of such person be (with a written recommendation of two members) submitted to the Committee of Management and such privilege may be extended from month to month on the conditions named. Persons introduced shall have no privilege beyond the personal use of the club either as to admission of guests or otherwise.

27. Any member who for any cause whatsoever shall cease to become a member of the Club shall forfeit ipso-facto all right or claim in or to its property or funds.

28. Members shall write and sign in a book to be [illegible] that purpose any suggestion which they desire to make for the better management of the Club and all such suggestions must be brought to the special notice [illegible] of the Committee by the Secretary at its next regular meeting.

29. No member shall remove from the Club under any pretence whatsoever any newspaper, pamphlet, book, map or any other article the property of the Club or mutilate or deface the same.

30. All games to be played on the Club premises shall be regulated by the Committee.

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31. No pamphlet, advertising, notice, circular, or [illegible] of any kind shall be put up in the Club by a member [illegible] such pamphlet etc., shall have been approved by the [illegible]

32. Any member making a change of residence shall [illegible] notify the Secretary of having done so.

33. At meetings of the Committee the following shall [illegible] the regular order of business;-

(1) Minutes of previous meeting.
(2) Communications and accounts.
(3) Reports of Officers.
(4) Reports of Committees.
(5) Election of Members.
(6) Unfinished business.
(7) New business.

34. The Committee shall have power to make all necessary arrangements with the Spiritual Director for a Celebration of High Mass of Requiem on the death of a member, as well as for Low Masses for the week and for the Celebration once a month of a Low Mass for the Spiritual benefit of all the Members of the Club.

35. All notices of meetings and otherwise shall be deemed to have been properly given if the same shall have been posted in the entrance hall of the Club during the time appointed by the Constitution.

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[illegible] not be altered amended or [illegible] a written notice of at least two weeks [illegible] detail the article or articles to be so altered amended or suspended and the proposed alteration amendment or period of suspension and by a Two-Thirds vote of the members present at a meeting of the Club regularly called.

ARCHIVES PROVINCIALES
O. M. L.
EDMONTON, ALBERTA

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

Calgary May 9th 1912

This is to certify that I ;Rev.Fatner Lepine of the City of Calgary-Canada-have received today from Mr P.Jullien -Chatel a Rochet Schneider 25 H.P.automobile,Motor No 9700 B 13 in good running order.

Mr P.Jullien Chatel guarantees the car to be a new chassis and body,and buildt according to the specifications of th 1912 Model.

The seller takes the engagement of fixing at his expens the wind shield which has been broken,and to to revarnish the fro part of the body which has been scratched .

A horn will be provided for.Also an electric battery for lighting side lights and tail lamp.

Calgary May 9th 1912

Rev. M. Lépine
O.M.I.

P. Jullien-Chatel

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Transfer of Land

I, James E. Rice of the City of Calgary

being registered owner of an estate in fee simple, subject, however, to [illegible] and interests as are notified by memorandum underwritten, in all th[illegible] certain tract[illegible] of land situate in the province of Alberta, being composed of

Lots 9. 10. 11. 12. 13. - nine, ten, eleven, twelve thirteen in Block 5. five

according to a plan of part of the City of Calgary of record in the Land Titles Office for the South Alberta Land Registration District as Plan 5589. A.D. Calgary,

do hereby in consideration of the sum of one

Dollars

paid to me by St Mary's Church of the City of Calgary

the receipt of which sum I hereby acknowledge, transfer to the said St Mary's Church ~~St Mary's Church~~

all my estate and interest in the said pieces of land.

IN WITNESS WHEREOF I have hereunto subscribed my name this fourteenth day of November A.D. 1911

Signed by the said James E. Rice

Fred Wilmot in presence of James E Rice

The Rev. Father [illegible]

City.

c/o St Mary's

5 lots [illegible]

of J E Rice

9 13 Block 5

towards

St Mary's Church

Building Fund

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

CANADA
PROVINCE OF ALBERTA
To Wit:

I, Fred Wilmot
of the City of Calgary
in the Province of Alberta

make oath and say:

1. That I was personally present and did see James E. Rice

named in the within instrument, who personally known to me to be the person named therein, duly sign and execute the same for the purposes named therein.

2. That the same was executed at the City of Calgary in the Province of Alberta, Canada, and that I am the subscribing witness thereto.

3. That I personally know the said James E. Rice and , in my belief of the full age of twenty-one years.

SWORN before me at Calgary Aug. 13/12
in the Province of Alberta, Canada, this
13 day of Aug
A.D. 1912

Fred Wilmot

J. K. Lee

A Commissioner in and for the Province of Alberta.

Dated [illegible] A.D. 1912

James E. Rice

TO

St Mary's Church

Lot 9-13 Blk 5 Plan 5589 AD

Transfer of Land

EE-5-11 - F. E. Osborne, Law and Office Stationer, Calgary, Alta.

Lt 9 to 13
Blk 5
Plan 5589 AD

CANADA:
PROVINCE OF ALBERTA

I, of
in the Province of Alberta,
make oath and say:

1. That I am and know the lands in the within transfer mentioned.

2. That the value of the lands therein mentioned and described, and thereby transferred, together with all buildings and improvements thereon, is, in my opinion, the sum of Dollars and no more

Sworn to at
in the Province of Alberta
this day of
A.D. 191 before me

A Commissioner in and for the Province of Alberta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

ARCHIVES PROVINCIALES
O.M.I.
EDMONTON, ALBERTA

SACRED HEART CHURCH

Calgary, Alta.
July 2nd, 1911.

To His Lordship E.Legal,

Bishop of St. Albert.

My Lord:-

Having taken charge of the parish of the S.Heart, I find that there is still a debt of $1,000 on the church, and as there is neither accomodation for a house-keeper nor rooms for the Priests to have their meals, it will be necessary to incur a further debt, in order to provide for this accomodation. Although, we hardly dare to incur any more debt without some promise of assistance, still, it has been decided to construct a small cottage.

Almost reluctantly have I thought of asking St. Mary's Parish to help us on this occasion, though, I understand that they have already been most generous to the S. Heart Parish, which is greatly appreciated.

Now, having heard of the sale of the St. Mary's Club, I would wish to apply to the parochial corporation for a contribution, say $2,500. Nevertheless, I would not make this suggestion without your formal approval. And, I hope, My Lord, that you will be kind enough to recommend this to the Parish Priest, and to the parochial corporation of St. Marys.

Your obedient servant,

(signed) A. Maessens, O.M.I.

Extract from His Lordship's Reply

"Replying to your recent communication I may inform you that I authorise, on principle, the construction of an small cottage for kitchen, dining-room and living room for house-keeper at a total expense of $1,200.

With regard to obtaining help from St. Mary's Parish by sharing a part of the profits from the sale of St. Mary's Club, if the Counsillors of said Parish of St. Marys deign to consent to give you this contribution, it will be a pleasure for me to approve of it."

(signed) Emile Legal,

Bishop of St. Albert.

Stand Off Alta
March 1. 1914

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Monseigneur

Le R. P. Cornellier m'a écrit l'autre jour à propos des intérêts dus à la Province d'Allemagne et aujourd'hui le P. Father le procureur du Vicariat de l'Athabaska m'écrit aussi pour les intérêts de son argent.

Comme je l'ai déjà répondu au R. P. Cornellier, il y a eu erreur de ma part dans les livres, les intérêts marqués payés jusqu'au 1 Janvier 1914, et je ne puis expliquer cette erreur que par l'idée que j'avais autrefois que l'on payait les intérêts d'avance ce que le R. Cornellier m'avait fait remarquer comme faux, d'après ses livres et les comptes de la Maison Générale qui demande les intérêts après les six mois exprimés, il n'y a donc en tout ceci qu'un lapsus calami.

Je regrette, Monseigneur, de vous avoir mis vous et les Rev. Pères dans toutes ces difficultés et j'espère que tout s'arrangera.

Je demeure, Monseigneur

Votre tout dévoué fils en S.

J. M. Lévine

[illegible]

St. Mary's, I think Bishop McNally is the one that should sign the Caveat, to-day. Of course you know the legal side of this, better than yours truly

Les RR. PP. Oblats de M. I. des P. du N. O.
par J. M. O. Comellier Pre Oms.
Procureur

Edmonton, Alta.
Nov 26th 1913

Dear Sir.

Father Lepine's address is

R. C. M. Blood Reserve
- Stand off P.O.
Alta -

I am the official agent for the Corporation of the Oblate Fathers only; and have nothing whatsoever to do with St. Mary's Parish and never had.

Since Father Lepine has been removed from

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Stand off (alta)
5 février 1914.

Bien Cher Père

Je ne sais pas comment il se fait que j'ai marqué en juin ou juillet à la fin du 1er trim semestre, les intérêts payés jusqu'au 1er janvier 1914 il y a certainement lapsus calami, puisque vous m'envoyiez le compte à payer chaque semestre et que je vous envoyai le cheque.

Je pense que cela vient peut-être aussi que j'étais sous l'impression auparavant que les intérêts étaient payés d'avance et je me rappelle que vous me fîtes la remarque que ce n'était pas le cas et peut-être de cette idée ancienne est venue cette manière de negis trer les intérêts.

Je me rappelle fort bien toute cela
et cependant dans les livres j'ai
du suivre mon ancienne idée
sans y penser.
C'est donc sur et certain et je
me le rappelle bien ces interets
n'ont été payés que jusqu'en Juillet
1913 au reçu de votre lettre
et ceux de Mgr Grouard je les
payais quand les votres m'y
sauraient penser et n'ont été
amais été réclamés d'avance.
Si vous vous rappelez cela vous pourrez
expliquer mon erreur a Mr Mc Nally.
Tous bien ici au froid rigoureux
j'espere que le temps froid vous est propice
Tremus pro invice.

Votre frere en B. et M.

M. Lélime

Nomi

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

a votre grandeur que ce cheque ne contient pas les interets de l'année 1915 a juillet 1915. Le R. P. Lepine m'a envoyé la dernière fois (juillet 1913) 138 $\frac{25}{100}$ dollars, interet de la somme due pour le semestre janvier - juillet 1913, et non pas pour le semestre juillet 1913 - Janvier 1914. - Car, jamais encore jusque ici, nous n'avons fait payer d'avance les interets pour les semestres futures. - C'est un détail important que le R.P. aura oublié de mentionner à votre Grandeur.

Je regrette ce malentendu et j'ai confiance que Votre Grandeur acceptera mes explications.

De Votre Grandeur
Monseigneur
l'humble serviteur
A. Falher.

ARCHIVES PROVINCIALES
EDMONTON ALBERTA
O. M. I.

St Joachim Church
Av. 23. 1916
Edmonton

A Sa Grandeur
Monseigneur J. McNally
Evêque de Calgary

Monseigneur.

Je viens accuser réception de votre lettre du 21 courant et du chèque de 435 $\frac{25}{100}$ dollars qu'elle contient. Merci de l'envoi et de la bonté.

Je me permettrais de faire remarquer

L. J. C. & M. I.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Edmonton Alta.
Feb. 10th 1914

Sa Grandeur Mgr. F. McNally
Evêque de Calgary, Alta.

Monseigneur,

Il va sans dire, que le Père Lepine a fait erreur involontaire, s'il a entré aux livres de la paroisse St-Marie, les intérêts à la Province d'Allemagne O.M.I. Comme étant payés jusqu'à Jan. 1914. Ces intérêts ont toujours été payés par mon intermédiaire; on ne me les a jamais demandés avant qu'ils soient dus, et de même je ne les ai jamais demandés ou reçus de Calgary, avant le temps échu. As one says in business, "I know what I am talking about, without the least doubt" in this matter.

Ci-joint une lettre du P. Lepine, qui confirme ce que je viens de dire. Et S.V.p. envoyez moi donc cheque

pour ce montant [illegible]
le reverse a notre Procureur
General qui reclame
Cri. Nous sommes déjà [illegible]
mois bientôt en retard.

S.V.P. aussi, ecrivez moi [illegible]
une lettre exigeant, que le
Procureur O.M.S. de la Province
O.M.S. d'Allemagne, traite direct-
ment avec votre Grandeur
non par ce tardif intermédiaire
du Procureur General O.M.S. à [illegible]
et par votre serviteur ici [illegible]
à partir du 1er Jan 1914.

Froid assez perseverant [illegible]
mais pas aussi rigoureux que
nous l'avons souvent experimenté.

Je Compte toujours sur le secours
de votre benediction et de vos
prières [illegible]. Ma [illegible]
trop me [illegible] ne me quittent
pas. Votre très dévoué [illegible]

Les RR. PP. Délégués de M. I. des T. du N. O.

[illegible] Cornellier [illegible] O.M.S.

Procurator

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L. J. C. & M. I

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EDMONTON, ALBERTA.

490 · 10th St.
Edmonton. Alta
March 12. 1914

His Lordship
Mgr McNally
Bishop of Calgary

My Lord,

I regret very much so much lothering about this interest to the Province O.M.I. of Germany. for the latter part of year 1913. This money is due since the 1: of Jan: beside Sr Lepine contradictory letter I tell you myself, that it could not have been paid, except to me here, and I can swear it has not been paid and it is due and overdue by St. Mary Parish. Please, send me a cheque for the amt and let that be done, at once and oblige Yours truly in Xto

J. M. O. Cornellier Pbro OMI.
Procurator.

L. J. C. M. I.

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EDMONTON, ALBERTA

Edmonton Alta
Mars le 26, 1914

Monseigneur

Cette fois ci, je vais vous écrire en français, pour ne pas m'exposer à des desagrements. Le vieux Père Leduc, est arrivé l'autre jour, en disant que ma lettre vous avait froissé. Cher Monseigneur, veuillez croire que je vous demande bien pardon, et veuillez attribuer ceci à mon ignorance de l'anglais et à ma répugnance à vous ennuyer si souvent à propos de cette bagatelle d'affaire en retard de presque trois mois. J'ai du employé en anglais, des termes dont je ne connaissais pas bien la portée, mais je n'ai pas voulu vous en imposer; la vie est bien déjà assez triste sans qu'on se la rende plus misérable encore, délibérément. Je n'ai pu aller vous voir la semaine dernière, par ce que ça va mal, mon estomac est sérieusement en carême et je ne sais maintenant que je pourrai aller vous embêter, Monseigneur, Allons cette fois comprenons-nous votre très-dévoué

Jno Cornellier Sr Ond

Copy.

Evêché de St.Albert.

Au Rév.Père Provincial des O.M.I.
de la Province d'Allemagne.

ARCHIVES PROVINCIALES
O. M.-I.
EDMONTON, ALBERTA

Peigan Indian
Reserve
Juillet 14 / 1909.

Mon Bien Réverend et Bien cher Père,

Ayant été informé que la Mission de Calgary a reçu à son crédit la somme de ($ 4728,1o) quatre mille sept cent vingthuit dollars et 1o centins, envoyé au Rév.Père H.Grandin, Vicaire des Missions de St.Albert, je reconnais par les présentes que la Mission de Calgary est redevable de cette somme à la Province d'Allemagne, et qu'elle lui en paiera les intérêts au taux stipulé jusqu'a complet remboursement du tout: capital et intérêts, et je garantis ce remboursement autant qu'il est nécessaire.

Vous remerciant cordialement de ce précieux secours, je demeure toujours: Votre bien dévoué et très affectionné frère en N.S.et M.I.

Signed: Emile Legal Ev.de St.Albert.
O.M.I.

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

St Joachim's Church
10th St.
Edmonton.
Avril 17 - 1915

A
Sa Grandeur
Monseigneur McNally
Evêque
Calgary.

Monseigneur

J'envoie ci-inclus l'état de Compte de l'Eglise St Marie de Calgary avec la Corporation Episcopale Cath. Rom. d'Athabasca — J'espère que votre Grandeur le trouvera exact. Je ne voudrais pas Monseigneur, vous demander toute la Somme due, mais je vous serais très obligé si vous pouviez m'envoyer les entrées. C'est le temps vu et tout faut payer les fournisseurs de nos Missions et j'ai grand besoin d'argent.

De Votre Grandeur
Monseigneur
le très humble serviteur
L Falher omi
proc. vic

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EDMONTON, ALBERTA
O. M. I.

L'Eglise St. Marie de Calgary

doit à

La Corporation Episcopale Cath. Rom. d'Athabaska
par C. Falher.

Prêt	$ 4640.00
Intérêt à 6% à partir de Juillet 1913	
Comme suit	
1914 – 1er Janvier	138.85
" Intérêt de 15 mois	10.40
" 1er Juillet	138.85
" Intérêt de 9 mois	6.21
1915 – 1er Janvier	138.85
Intérêt de 3 mois	2.07
	$5075.23 xx

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EDMONTON, ALBERTA

Pd. $435.23, on April 21st, 1915.
J. L. W.

ST. JOACHIM'S CHURCH

CORNER TENTH ST. AND VICTORIA AVE.

L. J. C.
ET
M. I.

EDMONTON, ALTA., Sept 28 1914

A La Grandeur
Monseigneur MacNally
Palais Episcopal
Calgary

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Monseigneur

La Corporation Episcopale d'Albanie dont je suis procureur, a prêté, il y a quelques années, à la paroisse Ste Marie de Calgary une somme d'argent qui aujourd'hui s'élève à 4640 dollars au taux de 6% payable le 1er Janvier et le 1er Juillet de chaque année. Or depuis le 1er Juillet 1913, nous n'avons eu aucun intérêt. J'ai écrit un mot à votre grandeur. peut être ma lettre ne lui est elle pas parvenue. On avait coutume de déposer la somme qu'on nous doit, à la banque d'Hochelaga. Je demanderais à La Grandeur de vouloir bien le faire, car au grand besoin pour faire les achats nécessaires à la vie de nos pauvres Missions.

J'ai l'honneur d'être
de Votre Grandeur
le tout Devoué Serviteur
L. Falher omi

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

L.J.C.
&
M.I.

St Albert, Alta, 6 Avril 1915

A Sa Grandeur, Monseigneur J.McNALLY,

Evêque de CALGARY.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Monseigneur,

J'ai le plaisir de vous remettre, dans les feuilles ci-jointes, formant Annexes Nos 1-2-3-4-5-6- , les explications demandées par Votre Grandeur, au sujet de certains comptes et transactions qui ne vous ont été donnés que d'une manière incomplète par les RR.PP.Oblats de Calgary, lors de votre prise de possession, le 27 Juillet 1913.

Voyez-vous, Monseigneur, les Oblats, alors en charge de la paroisse Ste Marie, s'étaient imaginé et étaient convaincus qu'ils resteraient pendant plusieurs semaines, plusieurs mois peut-être, à Ste Marie, après votre arrivée et qu'ils auraient tout le temps de bien régler toutes choses, de concert avec VOtre Grandeur, pour vous mettre bien au courant de la situation et obvier d'avance à tout désagrément ou malentendu subséquent. Les choses ayant été réglées autrement par Votre Grandeur et le Révérend Père Grandin, Provincial, les compte rendus n'ont pas été aussi complets et aussi clairs que désirable.

Puisse le travail que je viens de terminer et dont je vous adresse le résultat, dissiper toute impression pénible de part et d'autre et mettre fin à tout malentendu.

Agréez, Monseigneur, l'expression bien sincère de mon profond respect et de mon absolu dévoûment.

H. Leduc

V[illegible]en.

ANNEXE No 2

ETAT DES EMPRUNTS FAITS PAR LES R.R.P.P.OBLATS

POUR

LA CONSTRUCTION DE ST MARY'S HALL

1905				
Juillet	**1**	**Emprunté de Great West Life Insurance Co.de Winnipeg,à 7%**	**4500 00**	
1909				
Janvier	**1**	**Remboursé**		**1000 00**
Août	**15**	**Remboursé(avec emprunt de la Prov.d'Allemagne)**		**3500 00**
			4500 00	**4500 00**

1905				
Juillet	2	Emprunté de Mgr Grouard,à 5%	7200 00	
1909				
Février	2	Remboursé		200 00
Août	15	Remboursé(avec emprunt d'Allemagne)		2360 00
		N.B.Intér.portés par Mgr Grouard à 6%	7200 00 2560.00	2560 00
		Bce Dr sur principal à 6%	4640 00	

1909	Emprunté des R.R.P.P.Oblats de la Province d'Allemagne à 5%	5861 00
	N.B.Cette somme encore due aujourd'hui à la Province O.M.I d'Allemagne a donc servi à rembourser la balance due à Great West Life Co.ci-dessus: $ 3500 00 et à amortir le capital dû à Mgr Grouard,par 2360 00 3500 00 5860 00	

1905			
Juin	**1**	**Emprunté de Camille Husson, (France)à 6%**	
		Remboursé en 1909	

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ANNEXE No 2 No 2

COMPTE RENDU DE LA SOMME REQUISE POUR LA VENTE

DE

ST MARY'S HALL

1911 Août	[illegible]	60000	[illegible]
Septemb.	Payé à Pat.Burns,a-compte sur sa propriété	50,000	[illegible]
1912 Mars	Payé à Pat.Burns Intérêts sur $100000 00 à 6%	3,000	[illegible]
Sept.	----------do---do----	3000	[illegible]
1913 Mars	----------do---do----	3000	[illegible]
	Partie des taxes municipales	1000	[illegible]
		[illegible]	
		60,000.00	60,000.00

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ANNEXE No [illegible] 3

Compte Rendu demandé

[illegible] AU SUJET DE SOUSCRIPTION

DES

[illegible]

[illegible] COSTELLO & SAM. [illegible]

Messieurs Costello & Sam Laurendeau

1912	Souscription Costello [illegible]		5000.00
1913	Souscription Laurendeau: Un auto confié à Mr.C.B.Reilly pour être vendu par lui. Vendu.....$ 5000 00 Reçu en paiement:...$ 3250 00 Frais de commission $ 115 00 Balance remise par Mr C.Reilly..... $ 3134 85		3134 85 3134.85
	Une balance de 1750.00 reste donc encore due, doit être [illegible] collectée par Mr C.B.Reilly et remise par lui à S.G. Mgr McNally		
	Produit d'autres souscriptions ou recettes diverses pour fins de constructions		469 96 469.96
	En banque à Calgary, à l'arrivée de S.G.Mgr McNally.....		8604 81 8604.81
1913 Août 1	Chèque au R.P.Cornellier (Voir état de compte ci-joint de la paroisse Ste Marie de Calgary avec les RR.PP.Oblats		8604 81 8604.81
		8604 81 8604.81	8604 81

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[redacted] No 4

No 4

ETAT DU COMPTE DE LA PAROISSE STE MARIE

AVEC

LA CONGREGATION DES REV.PERES OBLATS.

Sur la demande du R.P.H.Leduc,O.M.I.,alors Vicaire Général de St Albert, Procureur de la Corporation des Révérends Pères Oblats de Marie Immaculée des Territoires du Nord-Ouest,et Curé de la Mission Ste Marie de Calgary, demande faite en 1887,lors du commencement de la construction de l'église, l'Administration Générale des Oblats,résidant à Paris,France,aussi bien que l'Administration Vicariale(Provinciale)de l'Alberta,consentit à prêter au fur et à mesure des besoins exigés par la construction et l'achèvement de ladite église des sommes qui se montaient,le 21 Septembre 1905,au total de $ 12768.30.

La Congrégation des Oblats consentit à ce que ce prêt ne fût point réclamé aussi longtemps que les Oblats resteraient propriétaires du terrain de l'église et demeureraient curés de la paroisse.Dès qu'il en serait autrement,le capital prêté devenait,par le fait même,immédiatement remboursable, la Congrégation renonçant pourtant librement et volontairement aux intérêts.

En 1910,le R.P.O.Cornellier,O.M.I.avait succédé au Rév.Père H.Leduc, comme Procureur des Oblats.La paroisse Ste Marie avait reçu gratis le transfert et était devenue propriétaire de l'église et du terrain.C'est alors que le R.P.O.Cornellier réclama le remboursement des $ 12768.30.ci-dessus.

A la prise de possession de S.G.Mgr McNally,le 27 Juillet 1913,une balance de $ 9720.20 restait à solder.Cette balance fut alors payée les 1er et 6 Août par Mgr McNally,qui autorisa,à cet effet,un chèque au montant de $ 8604.81 des comptes ci-joints(Annexes 3-4-5-6-)et donna lui-même un autre chèque de $ 1115.39 pour paiement complet de la dette de la paroisse Ste Marie,à la Congrégation des RR.PP.Oblats.

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ANNEXE No 5

COUT DE L'EGLISE STE MARIE, AU 14 AVRIL 1904

Dr.

Payé par le R.P.Leduc de 1887 au 1er Août 1892.....	21,200.30
Payé par le R.P.Lemarchand, de 1892, au 14 Avril 1904.....	11939 79
Intérêts et Assurances.....	540 00
	33680 09

Par compte rendu du R.P.Lemarchand à une réunion des paroissiens, le 14 Avril 1904

Cr.

Reçu par R.P.Leduc.(souscriptions, bazars, etc)	[illegible]
Reçu par R.P.Lemarchand(..do.. do...)	8314 09
Reçu de la Congrégation des Oblats, à titre de prêt, tel qu'expliqué dans Annexe No 4.....	13768 20
	33680 09

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ANNEXE No 8

ST MARY'S CHURCH

AUX RR.PP.OBLATS: (au 14 Avril 1904)

Dr.

1888 à 1892	De Caisse Générale des Oblats (Paris)	5298 30
	Salaire Rév.P.Leduc (bureau éducation)	1224
	....do.....do....(bureau des examinateurs)	416
	....do..R.P.Lacombe (pour services rendus au Gouvernement, pendant rébellion, 1895)	1000
	....do..R.P.Lacombe (assistant commissaire)	500
	Dons personnels (magnats du C.P.R. au R.P.Lacombe)	800
	..do.... do...R.P.Leduc (bienfaiteurs)	234 50
	..do.....do...R.P.André.....do	30
	..do.....do...R.P.Blais.....do	110 00
	Honoraires de 4000 messes acquittées par le Oblats du district de Calgary	1000 00
	Rente et royalty, Brickyard ($ 1.00 per M)	1919
	.. do.....do.. .,Sandpit.....	450
	Rente terrain à tir (Pigeon Hole)...	108
	..do.. .do....Athletic Club	50.97
	..do....do...à Graft (5ans à 30% per annum)...	120 00
1888-1902	..do...do..à Royal Hotel (James Reilly)..	600 00
		13768 20
		13768.20

Cr.

1910 Avril	(14) Chèque au R.P.Cornellier	2000
1912 Octobre	(22) ....do.....do.....	1000
1913 Mars	(18) ....do.....do.....	1048
1913 Août	(1) .....do.....do.....	8604 81
1913 Août	(6) .....do.....do ... (de Mgr McNally)	1115 39
		1115.39
		13768.20

9719

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namely: that 1st. I required in conscience full proof of the obligation upon the parish before I could use its funds in payment of the claim, and, 2nd. the debt, even if proven a parish obligation, could not be paid directly to the Fathers of the German Province under existing regulations governing the payment of debts in former enemy countries.

Now the proper thing for the Oblate Fathers to do is, as they suggest in their letter to Your Excellency, to place their case before the Holy See, and if, by producing the books of St. Mary's Parish, which they took with them when that parish was given by the Holy See to be the cathedral parish of the new diocese of Calgary, ~~and if~~ they can explain the various discrepancies and uncertainties connected with their claim, part of which I have shown ~~explained~~ above from documents coming from the Oblate Fathers themselves, and can establish the fact not only that the money was borrowed for the use of the parish, but that it was actually used for the parish and not for their own purposes, and that it was not, in whole or in part, paid back to the Fathers before St. Mary's parish was transferred as Cathedral parish to the new bishop of Calgary, then I most certainly will recognize the debt and pay it as soon as it can be paid.

And gladly would I pay it at once, if I were assured by evident proofs of the parish obligation, because I know it would be a very great help to the German Fathers to receive that amount of money just now, but, even if they prove their claim, and were I most anxious to pay the debt, as I in that case assuredly would be, the regulations governing the payment of debts in former enemy

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Der Provinzial
der Missionare Oblaten
der unbefleckten Jungfrau Maria

Hunfeld, den 19 mars 1923
St. Bonifatiuskloster

A Son Excellence
le Delegue Apostolique
Pietro di Maria
Ottawa Canada

Excellence,

Le soussigne provincial de la Province allemande des Oblats de Marie Immaculee, prend la respectueuse liberte de demander le conseil et l'appui de Votre Excellence dans une affaire, qui est d'un interet capital pour sa province au milieu des temps de penurie qu'elle traverse.

En 1909 Monseigneur Emile Legal, Eveque de S. Albert, obtint de mon predecesseur, par l'intermediaire du R.P.H.Grandin O.M.I., un emprunt de 4728,10 dollars au taux de 5%, dont il donna quittance en date du juillet 1909 rendant redevable la Mission de Calgary, comme en fait foi la copia I ci-jointe. - Le 9 aout 1909 mon predecesseur envoya une seconde somme de 2361,18 dollars au meme taux de 5%, comme en fait foi la copia II (lettre de la banque de Fulda du 9 aout 1909). - Cette seconde somme fut egalement attribuee par Monseigneur Legal a la Mission de Calgary. Je puis apporter a l'appui la lettre du dit Eveque de S. Albert en date du 17 avril 1909 (copia IV) et le certificat de l'econome general des Oblats de Marie Immaculee (copia II).

Selon ce certificat les interets des deux sommes, formant un total de 7089,28 dollars, furent verses regulierement a la province allemande jusqu'a la fin de 1913, moment du demembrement du diocese de S. Albert et de l'erection du noveau diocese de Calgary, dont Sa Grandeur Monseigneur McNally prit la direction en qualite d'Ordinaire. Monseigneur Legal fit avertir la province d'Allemagne que le payement des interets incomberait a l'avenir au novel Eveque de Calgary. Mon predecesseur envoya a celui-ci une premiere lettre au mois de mai 1914 qui resta sans reponse, probablement par suite des evenements de cette annee-la.

Apres la guerre et des que le commerce epistolaire put reprendre avec s/curit/, le soussigné envoya deux lettres bien explicites

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

a Monseigneur McNally, par l'intermediaire du R. P. H. Grandin, provincial des Oblats de Marie Immaculee dans le territoire de Calgary. Elles furent datees du 22 avril 1921 et du 25 septembre 1921, et contenaient tous les documents dument transcrits de l'affaire en question. Le R.P.Grandin entra en pourparlers avec Monseigneur l'Eveque de Calgary, mais les lettres resterent sans reponse.

En date du 18 octobre 1922 le soussigne dressa une troisieme lettre a Monseigneur McNally, qui lui fut envoyee inscrite peu apres de Rome. La dette y fut denoncee pour la troisieme fois, capital et interets (7089,28 capital et 3190,50 dollars d'interets au 31 decembre 1922 total de 10279,78 a la meme date). Mais cette lettre aussi n'a encore eu de reponse. Le soussigne se voit donc dans la necessite de passer a des demarches ulterieures en vue d'obtenir ce qui est du a la province qu'il dirige.

Dans cette situation et vu l'etat extremement precaire des finances de la province des Oblats de Marie Immaculee en Allemagne il nourrit la douce confiance qu'une intervention de Votre Excellence aupres de Monseigneur l'eveque de Calgary pourrait amener la solution desiree et rendre inutile un recours direct aux autorites romaines. Il se permet de diriger l'attention de Votre Excellence sur la copia V, qui contient une lettre du R.P.H.Grandin en date du 2 decembre 1922, peu de temps avant sa mort survenue depuis a Paris a la suite d'une operation. Cette lettre affirme de la maniere la plus explicite, que Monseigneur McNally se reconnait redevable de la dette en question.

Que Votre Excellence daigne acceder a la respectueuse priere du soussigne et devenir de cette maniere un bienfadteur insigne de la province allemande des Oblats de Marie Immaculee et des 21 Maisons et Residences qu'elle compte dans l'Allemagne, surtout des cinq maisons de formation (3 juvenats, 1 novitiat et 1 scolasticat), ~~les humbles~~ qu'il est bien difficile d'entretenir par ~~les~~ temps actuels.

Daignez agreer, Monseigneur, le Delegue Apostolique, les humbles remerciements anticipes, avec lesquels le soussigne a l'honneur de se de se dire

De votre Excellence le tres respectueux serviteur

(signed) P. L Leyendecker O.M.I.
provincial.

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EDMONTON, ALBERTA

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O. M. I.
EDMONTON, ALBERTA

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Bishop's House
Calgary
May 6th 1923

To His Excellency
The Most Reverend Peter Di Maria
Archbishop of Iconium.
Delegate Apostolic to Canada and Nfld.

Your Excellency In response to your communication of No. 19184, under date of April 20th last, ~~asking for~~ enclosing documents from the Very Rev. Father L. Leydendecker urging a claim of debt against the Diocese of Calgary, or the ~~[illegible]~~ St. Mary's cathedral parish, and asking me to return the same along with whatever I may have to say in regard to the merits and the payment of the said claim. I can but place before Your Excellency a double difficulty which confronts me, and makes ~~both~~ recognition of the claim difficult for me, and its present payment impossible.

In the first place, I am but the administrator of the material concerns of the diocese and parish concerned, and therefore cannot disburse ~~its~~ their moneys without clear proof of the validity of the claims against them, ~~proof to the~~

In the second place I cannot pay ~~[illegible]~~ debts, the payment of which would ~~not only be [illegible]~~

not only be of no ~~[illegible]~~ satisfaction to the claimants, but also would constitute an offence against the laws of the country.

1st As to the validity of the claim presented. The assertion ~~that~~ the loan was originally acquired for the uses of the Oblate Fathers mission in Calgary may, very well, be substantiated. There remains, however, the necessity of proof that 1st the money was expended for purposes outside of the interests of the Oblate Congregation, 2nd that it was not subsequently paid back to the said Congregation.

There is evident confusion in the explanations given in connection with this alleged loan. In the first place when I took over the St. Mary's Parish, which was assigned by the Holy See as the cathedral parish of the newly created diocese of Calgary, no books or accounts whatever were given to me beyond a small slip of paper of about six inches by eight in dimension with five lines written thereon and signed by the Oblate Father who acted as procurator at the time for this mission. One of these lines is as follows "Debt ~~to~~ St. Mary's Hall to German O.M.I. $5861.00 @ 5% (paid up to Jan. '14

Naturally I did not question it at the time, knowing nothing whatever about the economic conditions of the place whether past or present. However the fact is that the Parish Hall, upon which the debt is described as ~~also~~ an obligation had been sold by the Oblate Fathers some two years previous

ARCHIVES PROVINCIALES
O. M. I.
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and it would seem reasonable to suppose that, out of the $60'000, said to have been received by them as the purchase price, they would have compensated themselves for any obligations incident to its building expense, and, as a matter of fact, ten thousand dollars of the purchase money are unaccounted for, as far as I can ascertain. It would appear from other transactions of which I have heard ~~the~~ details, that the business of the Mission and that of the Congregation were rather intermingled and interdependent.

When, in the month of June, 1921, I received from the Fathers of the German Province my first intimation ~~that they required the~~ of this claim and their desire to have it paid, I wrote the Very Rev. Father Grandin, ~~their~~ O.M.I. the Provincial of the Local province, asking him whether and for what this ~~claim~~ debt was contracted by St. Mary's Parish. Incidentally I may here remark that the amount claimed as the original loan did not correspond with that of the signed statement of the local procurator as quoted above, the latter giving as the sum ~~[illegible]~~ owing 5'86 F^s (dollars, I suppose, though it does not indicate so) whereas the former claims the sum borrowed to have been in all 7089'28 dollars. In his reply ~~[illegible]~~ Father Grandin wrote as follows "L'emprunt avait été fait en deux fois, le premier pour permettre d'aggrandir le presbytère, le second pour payer une dette pour laquelle on payait 8% tandis que nous ne payions que 5 aux Oblats d'Allemagne. ~~[illegible]~~

of which $4728'10 received on July 14th 1909 and the second of $2361'18 on August 9th 1909, both negociated by the Very Rev. Father H. Grandin, O.M.I. Provincial

ARCHIVES PROVINCIALES
O. M. I.

We have here, your Excellency, the late Father Provincial's written assertion that the first or larger loan - of $4728.10 - was ~~[illegible]~~ secured for the purpose of enlarging the presbytery. ~~"[illegible]~~ "pour permettre d'aggrandir le presbytère."

Now the ~~[illegible]~~ said presbytery was the property of the Oblate Fathers, and for its use the parish, when I took charge of it, was paying the said Fathers the sum of one hundred dollars as monthly rent, and ~~[illegible]~~ within a year after my arrival in Calgary as bishop I secured the said presbytery from the Oblate Fathers along with the land on which it was built, by exchanging for it another parcel of land. If, then, this sum of $4728.10 was used, according to the statement of the Father Provincial who was himself as the Very Rev. Father Leydendecker states in his document, the negociator of the loan, ~~[illegible]~~ ~~[illegible]~~ to meet the expense of increasing the size of one ~~[illegible]~~ the Oblate Fathers' ~~own~~ buildings, which they rented and sold as ~~[illegible]~~ their own property, how can it be regarded as an obligation on the Diocese of Calgary or on St. Mary's parish? As to the second sum borrowed neither is it made clear to exactly ~~what~~ whose uses it was employed, or whose was the debt upon which they desired to reduce the interest.

Such being the case I leave it ~~the~~ to the just and clear-seeing discretion of Your Excellency ~~[illegible]~~ to judge whether there are sufficient grounds of

evidence before me to justify me in acknowledging this alleged obligation as really an obligation of this diocese or its cathedral parish.

...NTON, ALBE...

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

As regards the ~~[illegible]~~ [illegible] Very Rev.
Father Grandin of my acknowledgement of [illegible] he could
gather that idea only from a remark I made [illegible]
at the beginning of the war, shortly after my coming to
Calgary, and when I knew nothing of the merits of this
claim, which remark was simply that the interest
called for by the debt they had attributed to the parish
(as quoted above) could not easily be paid in Germany during the war.

While I did not answer the letters of the German
Father Provincial directly I gave my answer to the Provin-
cial [illegible] Grandin, to the same effect as I have
expressed here, namely that 1st I required in conscience
full proof of the obligation upon the parish before I
could use its funds in payment of the claim, and
2nd the ~~claim of~~ debt, even if proven, a parish obligation could not be
paid directly to the Fathers of the German Province
under existing regulations governing the payment of
debts in former enemy countries.

Now the proper thing for the Oblate Fathers to
do is, as they suggest in their letter to your Excellence
to ~~[illegible]~~ place their case before the Holy
See, and if, by producing the books of St. Mary's
Parish, which they took with them when that
parish ~~[illegible]~~ was given by the Holy See to be the cathedral
parish of the new ~~[illegible]~~ diocese of Calgary, and if
they can explain the ~~[illegible]~~ various discrepancies and
uncertainties connected with their claim, part of
which I have ~~[illegible]~~
documents ~~[illegible]~~ [illegible]

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

PROVINCIAL ARCHIVES
OF ALBERTA
ACC

establish the fact that not only the money was

and can establish [illegible] the money was borrowed for the use of the parish but that it

the use of the parish but that it

was actually used for the parish and not for their own purposes and that it was not, in whole or in part, paid back to the Fathers before St. Mary's parish was transferred as cathedral parish to the new bishop of Calgary, then I most certainly will recognize the debt and pay it as soon as it can be paid.

And gladly would I pay it at once, if I were assured by evident proofs of the parish obligation, because I know it would be a very great help to the German Fathers to receive that amount of money just now, but, even if they prove their claim, and even I most anxious to pay the debt as I in that case assuredly would be, the regulations governing the payment of debts in former enemy countries make it impossible for me to pay it now.

If I paid it to the German Fathers, I should be obliged to pay it again to the Alien Property Custodian in the department of the Secretary of State, and moreover, be exposed to severe penalties for the previous pay. Thus the parish, through my fault, would obliged to pay this large amount involved a second time, and perhaps a heavy fine besides.

Of the certainty of this I have sufficient personal experience. At the very opening of the war I received goods from Mr. August Immich, of Enkirch, Germany, for which I had no chance to pay during the war. After peace was signed I naturally desired to pay, as I am never happy when in debt to anyone and I sent forty dollars to Mr. Qunmich (?) for which I Immich(?) hold a receipt dated May 2nd 1921. Some time after

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

As regards the assurance given by the late Very Rev. Rev. Father Grandin of my acknowledgement of the debt, he could gather that idea only from a remark I made to him at the beginning of the war, shortly after my coming to Calgary, and when I know nothing of the merits of this claim, which remark was simply that the interest called for by the debt they had attributed to the parish, (as quoted above) could not easily be paid in Germany during the war.

While I did not answer the letters of the German Father Provincial directly I gave my answer to the Provincial here the Very Rev. H. Grandin, to the same effect as I have expressed here namely that 1st I required in conscience full proof of the obligation upon the parish before I could use its funds in payment of the claim, and 2nd The debt, even if proven, a parish obligation could not be paid directly to the Fathers of the German Province under existing regulations governing the payment of debts in former enemy countries.

Now the proper thing for the Oblate Fathers to do is, as they suggest in their letter to Your Excellency to place their case before the Holy See, and if, by producing the books of St. Mary's Parish, which they took with them when that parish was given by the Holy See to be the cathedral parish of the new diocese of Calgary, and if they can explain the various discrepancies and uncertainties connected with the claim, part of which I have explained above from documents coming from the Oblate Fathers themselves.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Maison des Peres Oblats
10188, 107me Rue.
Edmonton, Alberta. le 27 Juin 1921.

A Sa Grandeur Mgr. McNally.
Calgary.

ARCHIVES PROVINCIALES
O.M.I.
EDMONTON ALBERTA

Monseigneur,

Rappele ici par la mort subite de l'un de nos jeunes Peres, je recois la lettre de Votre Grandeur au sujet du pret fait a Ste Marie de Calgary par la province allemande de notre Congregation. Comme cet emprunt etait destine a des oeuvres diocesaines, je n'etais que l'intermediaire entre la paroisse de Ste Marie et les Oblats d'Allemagne. L'emprunt avait ete fait en deux fois, le premier pour permettre d'aggrandir le presbytere, le second pour payer une dette pour laquelle on payait 7% (Great West Insurance Co. Winnipeg) tandis que nous ne payions que 5 aux Oblats d'Allemagne. Une partie de cet emprunt nous permit aussi de rembourser $2000 a Mgr. Grouard quand il voulut exiger 6%. Il n'y a pas de doute pour moi, Monseigneur, que les chiffres donnes par le R. Pere Leyendecker sont exacts, comme Votre Grandeur pourra l'en convaincre elle-meme par les livres ou notes laisses par le R.P.Leduc.

Veuillez, Monseigneur, excuser ma precipitation, je dois m'absenter de nouveau, n'ayant pu finir les affaires qui m'avaient appele dans la Saskatchewan et qui ne pourraient attendre.

De Votre Grandeur,

le bien respectueux et devoue en N.S. et M.I.

(signed) H. Grandin, O.M.I.

Copia V

Maison des Peres Oblats 10188 107 rue, Edmonton, Alberta

le 2 Decembre 1922

Reverend et bien cher Pere Leyendecker,

Je regrette qu'une absence et une indisposition aient retarde si longtemps ma reponse a votre lettre du 25 octobre dernier. Ce n'est point par lettre que Mgr. l'Eveque de Calgary m'avait prie de demander a l'administration generale si elle accepterait les interets dus a la province d'Allemagne par la Cathedrale de Calgary. C'est dans une conversation que Mgr. McNally me fit cette proposition que je transmis immediatement a l'administration generale. Je puis en toute surete de conscience affirmer la verite de cette proposition et je l'affirme de nouveau par la presente, sans crainte d'etre dementi par Monseigneur, qui n'a sans doute pas non plus oublie cette conversation.

Votre tout devoue en N.S. et M.I.

(Signed) H. Grandin O.M.I.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

$50,000.00

Calgary Sep 28 1911

Received from Rev Fr. Lewis

the sum of Fifty thousand — Dollars

being 1st payment on Lots 10 to 33 inclusive and E. 5 ft of Lot 34 in Blk 88, Plan A1 Calgary

Contract price $150,000 payable $50,000 cash $50,000 in 1 year, $50,000 in 2 years. P. Burns

No Int @ 6 p. -

P. Burns Acct (re refunds for 13th Ave property)

1911 Dr.

Sept 30.	To	~~Payment~~: on acc. of Pr.:	50,000.00
	"	Cash: Sundry Amnts of Int:	9,000.00
	"	Int on 50,000 for 2 yrs:	6,000.00
	"	Taxes pd by Parish:	1,669.62
	"	Int on 50,000.00: Oct 1 - Dec 31, 1913:	750.00
			$ 67,419.62

1913 Cr.

	By Cash:	D. P. Harrigan: for new Bps House.	1,000.00
	"	: Parish:	10,700.00
	"	: Rent pd by Mr B.	3,300.00
Dec 31	"	:	2,419.62
			17,419.62
		Dec 31, 1913 Bal	50,000.00
			67,419.62

1914 Dr.

Jan 1.	To Principal	50,000.00
Jan 1.	To Int fr. Jan 1.	$1,192.10
		51,192.10

Cr.

May 2	By Cash a/c Pr.	8,000.00
" 30	By Cash a/c Pr. (Lewis chg)	3,000.00
May 27:	By Cash: Int	1,192.10
	Bal: Pr	39,000.00
		51,192.10

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

1914 Balance due Fr. the Barons on June 1 = $39,000.00

Between May 27 & June 2, 4 Notes given by Mr B

at 2, 4, 7 & 8 months respect. totalling $39,000.00

1. at 2 months - Due Aug 4	10,000.00		Pd
Int	105.20	Aug 4	10,105.20
	10,105.20		

actual chq was 9870.35
∴ 234.85 had already been paid to J.A. McK. Contractor

On Aug 4, 1914, Bal of Pr. due = $29,000.00.

Notes		Paid	$
1. at 4 months - due Oct 5/14 -	$10,000.00	Oct 5/14 -	6,207.12
Int -	207.12	Nov. 5 -	5,000.00
		Nov. 17 -	2,000.00
2. at 7 months - due Jan 4/15 -	$10,000.00	Nov. 25 -	2,000.00
Int -	rebate: 356.71 − 21.71 = 335.00	Jan 2/15 -	2,000.00
		Jan 4 " -	3,335.00
3 at 8 months - due Feb 4/15 -	$9,000.00	~~rebate of Int~~	~~21.71~~
Int.	366.90	Feb 12 - Int.	366.90
		" a/c Note due Feb 4th	2,000.00
	29,909.02		22,909.02

Feb. 12th/15 Balance due $7,000.00

p. 1

Notes Dated Feb 4th 1915	$	Paid	
1. at 3 months - due May 7. 1915 -	3,500.00	1. Cash May 31	$1552.90
(6%) Int -	52.90	Note "	2000.00
2 at 4 months - due June 7/15 -	3,500.00		
Int (6%) -	70.20		

State of affairs on May 31. 1915

1. Note Dated Feb 4 - due June 7/15 at 3 months	3,500.00	Int on Note not due June 7th	70.20
Int. (6%)	70.20		
2. Note Dated May 7 - due July 10/15 at 2 months	2,000.00	Int on Note not to June 7th	9.85
Int. (6%)	21.05		

PROVINCIAL ARCHIVES
OF ALBERTA

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Statement on June 7th 1915

			paid.
Note at 2 months. dated June 7th, due Aug 10, 1915	5,500-00	Aug 10. Cheque	1500-00
			57-85
Int (6%)	57-85	" Note	4,000-00
	5,557-85		5,557-85
Aug 10. Note at 3 months. due Nov 13/15	4,000-00	Nov 13. Cheque	1000-00
Int at 6% ~~4,000-00~~	62.45		62.45
		" Note	3000.00
	4062.45		4062.45
Nov 13. 1915 Note. due Jan 4/16	3,000-00	Jan 4, 1916. Cheque	3000-00
Int at 6%	25.65		25.65

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

CHEQUE No. 246 INVOICE No.

May 27

M Catholic Parish of St Mary
Calgary

IN ACCOUNT WITH **PATRICK BURNS**
CALGARY, ALBERTA

Apl	30	For Interest on principal amount due $50.000 on 13th Ave house	978	08		
Jun	1.	For Interest to June 1/16 on principal amount due $42.000 on 13th Ave house	214	02		
					$1192	10

Received Payment of above Account in full this

day of 191

P. BURNS,
Box 380
CALGARY, ALBERTA.

Sept. 9, 1913.

The Bishop's Secretary,
St. Mary's Rectory,
Calgary.

Dear Sir:-

re 13th Avenue House.

In confirmation of our telephone conversation of today's date, I wish to advise you that I have located the further payment of $3,000. mentioned by you in respect of the Agreement for Sale covering the above property.

This payment was deposited to Mr.Burns' credit with his bank some considerable time before I took over his work and no proper record was kept of it.

Apologizing for any trouble I may have caused you in the matter, I remain,

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Yours truly,

WC:BEI.

Alfred Corcet

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Oct. 9,1913.

Rev. A.J.Hetherington,
St.Mary's Rectory,
Calgary, Alta.

Dear Sir:-

re 13th Ave. House.

I shall be glad if you will let me know if you have yet received particulars of the amount of taxes paid on the above property for the year 1912. This, you previously stated, you would have to get from Edmonton.

I am herewith enclosing a cancellation of policy form in respect of one of the Insurance Policies covering the 13th Ave. House, which was taken out in the name of the Roman Catholic Parish of St.Mary and which, consequently, has to be signed for by the Church.

Will you kindly have the signature placed under the words, "Roman Catholic Parish of St.Mary" and return it to me. If the Bishop is away, your own signature will probably be satisfactory to the Company.

Thanking you in anticipation, I remain,

Yours truly,

Signed Correct

WC:BEI.

Calgary, 31st Dec..1913.

Rev. Father Hetherington,
The Rectory, Catholic Parish of St. Mary,
Calgary.

Dear Father Hetherington:-

I am herewith enclosing cheque for $2419.62 in payment of $750. interest on $50,000. up to December 31st. and amount of Taxes paid by you in 1912, namely, $1669.62. This now leaves a balance due in respect of principal and interest as at date of $50,000.

Trusting this explanation will be satisfactory to you, and wishing you the Compliments of the Season, I remain,

Yours very truly,

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

WC/AM

Calgary, 30th April, 1914.

Rev. A. J. Hetherington,
St. Mary's Rectory, Calgary.

Dear Father Hetherington:-

As directed by Mr. Burns I am herewith enclosing cheque for $8,000. being on account of the principal amount due on the 13th Avenue Property.

Kindly sign and return enclosed receipt, and oblige,

Yours truly,

Burns' 13th Ave House Account

1911			
Sept 30.	To Payment of Principal	50,000-00	
	Amnts of Int. rec'd by Burns	9,000-00	
	Int. on the $50,000 for 2 yrs	6,000-00	
	Taxes paid (by Parish)	1,669-62	
	Int on $50,000 Oct 1 - Dec 31	750-000	67,419-62
	Less. CR. D.P. Harrigan	1,000-00	
	CR to Parish	10,700-00	
	Rent paid by Mr Burns	3,300-00	
	Cheque Dec 31 -	2,419-62	(17,419-62)
	Total now due - - - - - - -		50,000-00
1914. May 2.	Less cheque on acct. principal amt.	8,000-00	42,000-00
" 30	" " (Tr. [illegible] endorsed - Bp) . . .	3,000-00	~~45,000~~ ... 39,000-00
May 27(?)	3 4 notes, at 2, 4 & 7 months respectv. - (4th)	30,000-00 (& int.?)	9,000-00
June 2.	1 note, at 8 months with int at 6%	9,000-00	—

Query. What of the Int on the 50,000-00 from Jan 1, 1914 to May 1, 1914?

Think that Int. of 1192-10 was paid Bp on May 27, 1914
Thus Int to Apr 30: 978-08
Jan 1: 214-02
1192-10

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

P. BURNS,
Box 380
CALGARY, ALBERTA.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Calgary, 2nd June, 1914.

Rev. A. J. Hetherington,
St. Mary's Rectory,
Calgary.

30, A.I.H.

Dear Father Hetherington:-

Some few days ago Mr. Burns handed Bishop McNally three notes, at 2, 4 and 7 months respectively, totalling $30,000.00, on account of the repurchase of the 13th Avenue property, leaving a balance due thereon of $12,000.00.

On May 30th Mr. Burns endorsed over to the Bishop a cheque for $3,000.00 of the East End Parish, which he received on account of the $12,000.00 note taken up by him some time ago. This leaves a balance due of $9,000.00, for which, at Mr. Burns' direction I am herewith enclosing note at 8 months. When these notes are paid there will be nothing further due the Catholic Parish.

Kindly acknowledge receipt, and oblige.

Yours truly,

Fred Burns

Secretary.

WC/AM

St. Mary's Rectory
Eighteenth Avenue West

Calgary, Alta. June the 3rd., 1914.

Mr. Wilfred Corlet,
P. Burns & Co.,
Calgary.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Dear Sir,

I beg to acknowledge the receipt of Mr. P. Burns's note at 8 months for the balance of $9,000.00 due ontthe 13th. Ave. property; and to tell you that I have noted the facts mentioned in your letter with respect to the 3 notes (totalling $30,000.00) and the cheque for $3,000.00, handed by Mr. Burns to Bishop McNally some few days ago.

Yours truly,

Bishop's secretary.

P. BURNS,
Box 380
CALGARY, ALBERTA.

August 4th 1914.

The Right Reverend,

The Lord Bishop of Calgary,
St. Mary's Cathedral,
Calgary,

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

My Lord Bishop,

Enclosed please find cheque for $9870.35, being amount of note due this date, less $234.85, amount paid by me to J.A. McDonald, Contractor.

Kindly sign and return enclosed receipt along with note, and oblige,

Yours very truly,

PATRICK BURNS

[illegible] Sec'y

Jan. 4th, 1915.

Catholic Parish of St. Mary,

Calgary, Alberta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

In Account with
Patrick Burns,
Box 380, Calgary, Alberta.

1914. Nov. 3,	To interest on $4,000 Oct. 3.		$21,38	
1915 Jan 4,	" Note due		10,356.71	$10,378.09
1914. Nov. 3	By Rent on A/c		1,000.00	
	Rebate of interest		11.04	
" 17,	By Rent on A/c		2,000.00	
	Rebate of interest		17.09	
" 25,	By Rent on A/c		2,000.00	
	Rebate of interest		14.24	
1915 Jan 2,	By Rent on A/c		2,000.00	
	Rebate of interest		.72	7,043.09
				$3,335.00 *

OK. AH.

* paid Jan 4. 1915 clean up note due that day
AH

P BURNS.
Box 380
CALGARY CANADA.

February 12th 1915.

The Rev. A.J. Hetherington,
St, Mary's Rectory,
Calgary, Alberta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Dear Father Hetherington,

With reference to Mr. Burns recent conversation with Bishop McNally:

I am herewith enclosing cheque for $2,366.90, made up as follows :-

To payment account note due February 4th 1915.	$2,000.00
To interest on note due 4th February 1915 to maturity date	366.90
	$2,366.90

This leaves a balance due as at 4th inst of $7,000.00, for which I am enclosing two notes for $3,500.00 each maturing on the 7th May and 7th June respectively, and bearing interest atthe rate of 6% per annum.

Kindly return note which matured on the 4th inst, for $9,366.90, and oblige,

Yours very truly,

Lafred Burns

P. BURNS.
Box 380
CALGARY, CANADA.

Calgary, June 7th, 1915.

Rev. A. J. Hetherington,
Catholic Parish of St. Mary,
St. Mary's Rectory,
Calgary, Alberta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Dear Father Hetherington:-

Re notes

Pursuant to our conversation I am herewith enclosing cheque for $80.05, made up as follows:-

To interest on $2,000 note from May 7th to June 7th at 6%	9.85
To interest on note which matures today	70.20
	$80.05

I am also enclosing note for $5500 and interest dated this day which is to be substituted for the $2,000 note and that maturing to-day. Kindly forward me the two old notes, also note that matured on the 7th of May, and oblige.

Yours truly,

Leopold Corlet

WC/MW

St. Mary's Rectory
Eighteenth Avenue West

Calgary, Alta. June the 8th. 1915.

Mr. Alfred Corlet,
The P. Burns Co.,
Calgary.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Dear Sir,

I am enclosing herewith three notes, given to the Catholic Parish of St. Mary by Mr. P. Burns, which have been in part paid and in part replaced by a new note for $5,500.00, dated June the 7th., 1915.

Yours truly,

Bishop's secretary.

P. BURNS.
Box 380
CALGARY, CANADA.

August 9th 1915.

The Rev. A.J. Hetherington,
ST. MARY'S RECTORY,
Calgary, Alta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Dear Father Hetherington,

Pursuant to our 'phone conversation of this morning, I am herewith enclosing Mr. Burns' cheque for $1,557.85, in payment of interest to the 10th inst on $5,500.00 note maturing that date, and $1,500.00 in reduction of Principal. I am also enclosing renewal note for $4,000.00 and interest, which I trust will be satisfactory.

due Nov 13/15

Kindly return old note, when acknowledging receipt, and oblige,

Yours very truly,

Lieper & Porcel.

St. Mary's Rectory
Eighteenth Avenue West

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Calgary, Alta. August 10, 1915.

Dear Mr. Corlet,

I am returning herewith a note for $5,500.00 and $57.85 Interest, which became due from Mr. P. Burns to the Catholic Parish of St. Mary Calgary to-day, and for which we have received to-day a renewal note for $4,000.00, together with a cheque for $1557.85 in payment of Interest to date and in reduction of Principal by $1,550.00.

With thanks and kind regards,

Yours very truly,

A. J. H.

Bishop's secretary.

Mr. Wilfred Corlet, c/ P. Burns Co., Calgary.

P. BURNS.
Box 380
CALGARY, CANADA.

12th November, 1915.

Reverend A. J. Hetherington,
St. Mary's Rectory,
Calgary, Alberta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Dear Father Hetherington:-

I am herewith enclosing you Cheque for $1062.45, being $62.45 Interest on the Note which matures to-morrow, and $1000.00 in reduction of the Principal.
I am also enclosing Renewal for $3000.00, maturing on January the 4th, which I trust will be satisfactory.

Yours truly,

W.C.
Encls.

Fred Corcet

P.S. This note will be paid at maturity.

St. Mary's Rectory
Eighteenth Avenue West

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Calgary, Alta. November 18, 1915.

Dear Mr. Corlet,

I am returning herewith Mr. P. Burns's Note for $4,000.00 in favour of the Catholic Parish of St. Mary, which became due on November the 13th.; and I desire to acknowledge receipt of a new Note for $3,000.00, together with cheque for $1,062.45 in payment of Interest to date and of $1,000.00 to be applied on account of Principal.

With thanks and kind regards,
Yours very truly,

Bishop's Secretary.

To Mr. Wilfred Corlet,
c/ The P. Burns Company,
P.O. Box 380,
Calgary.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

St. Mary's Rectory
Eighteenth Avenue West

Calgary, Alta. January 10, 1916.

Dear Mr. Corlet,

I am returning herewith the Note that became due on January 4, 1916. The settlement in full of this Note by cheque received on January 4 is also settlement in full of Mr. P. Burns's obligations to the Catholic Parish of S. Mary, Calgary, under the Agreement of September the 3rd., 1913.

With thanks and best wishes of the season,
Yours very truly

Bishop's secretary.

Mr. Wilfred Corlet, ¢ P. Burns Co., Calgary.

THIS INDENTURE made (in duplicate) this Third day of September one thousand nine hundred and thirteen.

BETWEEN

THE CATHOLIC PARISH OF ST. MARY CALGARY an Eleemosynary Corporation of the City of Calgary in the Province of Alberta

of the FIRST PART:

- and -

PATRICK BURNS of the City of Calgary aforesaid Capitalist

of the SECOND PART:

WHEREAS by Indenture dated the 28th day of September 1911 the said Patrick Burns (party of the second part) did agree to sell to the Catholic Parish of St. Mary Calgary (party of the first part) all those certain tracts or parcels of land and premises together with the appurtenances thereto belonging lying and being in the City of Calgary in the Province of Alberta aforesaid and composed of Lots Ten (10) to Thirty-three (33) inclusive and the easterly five (5) feet of Lot Thirty-four (34) all in Block Eighty-eight (88) according to a plan of part of the said City of Calgary of record in the Land Titles Office for the South Alberta Land Registration District as Plan "A-1" Calgary for the consideration therein mentioned

AND WHEREAS the party of the first part has paid on account of the purchase price of the said property to the party of the second part the sum of Fifty thousand ($50,000.00) dollars

AND WHEREAS it has been agreed between the parties hereto that the said Agreement of Sale shall be cancelled and that the party of the second part shall reimburse the party of the first part the sum of money so paid by them as aforesaid together with the sum of ~~Six~~ Nine thousand ($9,000.) dollars interest paid in respect of the unpaid balance of the purchase moneys on the hereinbefore described property and also the taxes for the year 1912 (which taxes were paid by the said party of the first part) and interest on the sum of Fifty thousand ($50,000.00) dollars from the said 28th day of September 1911 to the date hereof at the rate of six per centum (6%) per annum such sums to be paid by the party of

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O. M. I.
EDMONTON, ALBERTA.

the second part to the party of the first part at the times the party of the second part shall decide provided that there shall be nothing unpaid thereof after the 30 day of December ~~1913~~, 1914.

PROVIDED HOWEVER that the said party of the second part may deduct from the sums so payable by him as aforesaid the sum of Thirty-three hundred ($3300.00) dollars being rental paid by him to the party of the first part for the dwelling-house erected on the hereinbefore described property from the date of the agreement for sale until the 30th day of July 1913;

KNOW ALL MEN THEREFORE BY THESE PRESENTS that for and in consideration of the premises and the sum of One ($1.00) dollar to them in hand now paid by the party of the second part (the receipt whereof is hereby acknowledged) the party of the first part AGREES to and with the party of the second part to assure to him their equity in the hereinbefore described property absolutely in as full and ample manner to all intents and purposes as if the said Indenture of the 28th September 1911 had never been made; and by these presents DOTH TRANSFER AND SET OVER unto the party of the second part ALL their equity in the hereinbefore described property;

AND DOTH FURTHER AGREE to surrender to the said party of the second part the copy of such Indenture held by them to be cancelled;

AND DOTH COVENANT to execute such further assurances conveyances or relinquishments as may be necessary for the absolute re-vesting of the said property in the said party of the second part as may be necessary or as the said party of the second part may desire;

AND the party of the second part DOTH COVENANT with the party of the first part to release them from all liability in respect of the said Agreement for Sale as fully and amply as though such agreement had never existed and on his part to execute such deeds relinquishments or releases as may at any time be necessary for the cancellation of the said agreement and for the indemnification of the party of the first part from all

claims and demands in respect thereof.

THIS AGREEMENT shall be binding upon and enure to the benefit of the heirs executors administrators successors and assigns of the parties hereto.

IN WITNESS WHEREOF the party of the first part hath caused these presents to be signed sealed and executed by its proper officers authorized in that behalf and the party of the second part hath hereunto subscribed his name and affixed his seal the day and year aforesaid.

SIGNED SEALED AND DELIVERED in the presence of:

Arthur J. Hetherington

THE CATHOLIC PARISH OF ST. MARY CALGARY

BY: J. T. McNally
Bishop of Calgary

A. Bernard Macdonald
acting Rector.

SIGNED SEALED AND DELIVERED in the presence of:

Leopold Corcet

Beatrice E. Irwin

P. Burns

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C A N A D A
PROVINCE OF ALBERTA
TO WIT:

I Arthur Joseph Hetherington of the City of Calgary in the Province of Alberta Catholic Priest make oath and say:

1. That I was personally present and did see the Catholic Parish of St. Mary Calgary by its proper officers authorized in that behalf named in the within instrument who are personally known to me to be the eleemosynary corporation named therein duly sign and execute the same for the purposes named therein.

2. That the same was executed at the City of Calgary in the Province of Alberta Canada and that I am the subscribing witness thereto.

SWORN before me at Calgary in the Province of Alberta Canada this day of 1913.

Arthur J. Hetherington

A Commissioner in and for the Province of Alberta.

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O. M. I.
EDMONTON, ALBERTA.

C A N A D A
PROVINCE OF ALBERTA
TO WIT

I BEATRICE ELEANOR IRWIN of the City of Calgary in the Province of Alberta Stenographer make oath and say:

1. That I was personally present and did see Patrick Burns named in the within instrument who is personally known to me to be the person named therein duly sign and execute the same for the purposes named therein.

2. That the same was executed at the City of Calgary in the Province of Alberta Canada and that I am the subscribing witness thereto.

3. That I personally know the said Patrick Burns and he is in my belief of the full age of twenty-one years.

SWORN before me at Calgary in the Province of Alberta Canada this 3rd day of September 1913.

F. M. Black

A Commissioner in and for the Province of Alberta.

Beatrice E. Irwin

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

[illegible]
[illegible]

Dear Father Hetherington

I write to enclose you some mixed marriage forms that I have just [illegible] among my papers. With them I send a letter I had yesterday [illegible] over: you may need this if the matter go any further.

You will have heard perhaps that I have been all this time [illegible] the mischief began on the steamer and I was not good even to say Mass when [I] reached Liverpool. So I was not able to keep my promise and call [illegible] Walker with news of you. After more than three months wasted at the [illegible] in Montreal and five weeks here they propose sending me down to the Southern [illegible] to see what dry heat will do for me. It is just a patch of neuritis in the [illegible] thigh — and eight doctors!

I trust you continue to find Calgary congenial. Plenty of sun here [illegible] the wind, no matter how faint, bites all the time. In this way [illegible] off. Montreal was most wretched all the while I was there — and not [illegible] cally only.

Yours [illegible]
Richard M. O'[illegible]

ARCHIVES PROVINCIALES
O.M.I.
[illegible]

CLARKE, McCARTHY, CARSON & MACLEOD
CLARKE, SMITH, ALBRIGHT & SHOULDICE
CLARKE, ROBERTSON & WINTER

BARRISTERS & SOLICITORS

A. H. CLARKE, K. C. M. S. McCARTHY K. C.
J. E. A. MACLEOD J. M. CARSON
W. C. ROBERTSON A. L. SMITH
F. L. SHOULDICE F. S. ALBRIGHT
A. de B. WINTER

CABLE ADDRESS CLAROD
CODE: WESTERN UNION

CALGARY, 2nd April, 1914.
CANADA.

IN YOUR REPLY
PLEASE REFER TO
CAC

Rev. Richard M. D'Alton,
Hotel Dieu,
Montreal, Que.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Dear Sir:

Re Lavell

It seems that Mr. Lavell met with an accident about a year ago now by slipping and falling upon the sidewalk near St. Mary's Church grounds, Calgary, owing to the street having been flooded from a rink which was on the church property at the time. Mr. Lavell has come to us recently and requested that we take some definite action against the proper parties for the damage caused by the injury he sustained, as he is permanently injured and has been put to great expense by way of doctors' bills and hospital bills.

We have taken the matter up with Bishop McNally, and he has advised us to write to you to ascertain the exact standing of this matter. Mr. Lavell advised us that promises were made to him of settlement, but that he received no cash at all. We have also heard from other sources that you had made all arrangements and settled this matter with Mr. Lavell.

It seems to us, too, that possibly the Mission Club, Club, who had control of the rink on the Church property, may be

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

in some way liable. Will you kindly write us by return mail giving us all the facts of the case that you can remember, and advising us also of any conversations you may have had with Mr. Lavell by way of arranging settlement. Hoping to hear from you soon, we are,

Yours truly,

CLARKE MCCARTHY CARSON & MACLEOD

PER: 606

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Copy.

St. Joseph's Edmonton.
Ap. 11. 1914

Messrs Clarke & Co
Calgary.

Gentlemen.

I have your letter addressed to me here for Montreal, concerning the case of our client Mr. Lavell.

More than twelve months ago, officials of the City Hall, Calgary, came to me concerning a complaint that had been laid there by a man who had met with an accident near the grounds of St Mary's Church. I dealt with them alone and we ascertained immediately that the frozen ground on which he had fallen was not near the skating rink and further that the water frozen there had overflowed not from the rink but from the road which there formed a large pool, in time of thaw, over twenty feet wide and probably forty or fifty feet long. This is the only conversation I had with anyone in the matter. I never saw Mr. Lavell - don't even recognize the name: certainly there was no question of "settlement" with anyone.

I am under the impression that the holow in the street was filled up at once by, I presume, the City Hall authorities.

Richard D'Alton

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Cathedral

Cluny, Alta.

Oct. 13 - 1925

Rev. N. R. Anderson

Secretary, Bishop House

Calgary Rev and dear Father

You ask me some information about the Cathedral in Calgary:

I am not quite certain about the titular: I have always heard it called: N. D. de la Paix Our Lady of Peace: That is all I can say about it: - The Corner Stone was laid by Mgr Grandin, Bishop of St. Albert the 8 or 9 June 1889 - (more likely the 9) It has been blessed - the same year 1889 - on the feast of the Immaculate Conception by Rev. Father Leduc o.m.i.

About its early history I know little, as I have been most of the time among the Indians = If I know or learn some thing more certain on the subject, I will let you know with pleasure. -

I hope Your are well - I remain

Your sincerely in Xto.

L. Doucet
o.m.i.

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

LAYING OF THE CORNER-STONE OF ST.MARY'S CHURCH,

CALGARY.

...extract from Codex Historicus, pp.215, 216,-

9. Juin, 1889.

" 9. Dimanche.- Fête de la Pentecote.- Les offices sont parfaitement suivis et notre église se remplit trois fois aujourd'hui. Les communions sont nombreuses. Mgr assiste pontificalement à la grand'messe et prêche sur le mystère du jour. A 7 h. du soir, la population catholique et protestante arrive nombreuse pour la bénédiction et la pose de la Pierre Angulaire de l'église. La bande de musique de la Police-Montée nous prête son concours. Mgr Grandin, assisté par les RR. Pères Leduc et André, vient processionellement de l'église et vient commencer les prières liturgiques à la place où doit s'élever l'autel. La musique militaire joue un de ses plus beaux airs religieux et la cérémonie se continue. Mgr vient au prie-dieu qui lui est préparé et entonne les litanies des Saints; il bénit ensuite la pierre angulaire, les fondations de l'église qu'il dédie à l'Immaculée Conception. La pierre est posée sur sa base et les fidèles viennent frapper sur cette pierre et déposer leur obole. L'offrande d'aujourd'hui se monte à $ 102.50. Après la pose de la dite pierre, Mgr retourne processionellement à l'église où il donne la bénédiction solennelle du SS. Sacrement. Le R.P. Leduc des rafraichissements aux membres de la police-montée qui sont venus avec leur musique militaire rehausser l'éclat de la cérémonie.

$$$$$$$$$$**********$$$$$$$$$$

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Calgary Nov. 2nd. 1925

Rev. William Patton O.M.I.

Scholasticate of Mary Immaculate. Edmonton. Alberta.

Dear Father Patton,

I wish to thank you and most sincerely for the trouble you have taken in aiding me to solve the mystery of the titular of the Calgary Cathedral. It would appear almost certain from the extract of the diary kept no doubt by Father Leduc that the Immaculate Conception is correct. Father Leduc could not very well make a mistake when acting as assistant deacon.

Wishing you every blessing in your good work. I am

Yours faithfully in Christ

Bishop of Calgary.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

L.J.C. et M.I.

SCHOLASTICATE OF MARY IMMACULATE
9948, 110th. STREET,
EDMONTON : ALBERTA

October 24th 1925.

The Right Reverend
John T. Kidd D.D.
Bishop of Calgary
Calgary. Alta

My Lord,

Enclosed you will find an extract from the diary kept by the oblate Fathers in the early days at Calgary. It is not an official document, but it may throw light on the problem you have to solve.

At the request of the Immaculate and Brothers I am mailing you the addresses they presented to your Lordship in the occasion of your first visit to us.

I beg, My Lord, to remain
Yours devotedly in Ch.
Jos. Patton, M.I.

J. M. J. St. Mary's Parish.

Total number of Persons	758
Total Number of Families	161
Roomers, Domestics &c.	71
Married Outside the Church	23
Not Baptized	14
Persons over seven and who have not made first Communion	48
" " ten " " " " been Confirmed	44
" ~~who~~ have not made their Easter duty	178
" " do not attend mass	156
Number of Children in Public Schools	45
" " " " Separate "	96
" " Families taking Catholic Paper	41

Fr Dumbar's Census
of St Mary's Parish
Oct 1927

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

	Fr Killen	McKinnon	Totals
Total no. of families –	223 +	140 =	363
" " " children –	448 +	294 =	742
1. Over 16 –			
2 Under 16 –			
Families (both Catholic) –	201 +	117 =	318.
" (mixed marriages) –	17 +	23 =	40
" (married coram ministro) –	3 +	7 =	10
No Easter Duty –	28 +	25 =	53.
Children in school			
Separate	163 +	139 =	302
Public	15 +	8 =	23
Roomers, maids etc –	97 +	63 =	160

No of individuals in Fr. McKinnons census books = 534.

Census Report taken in St. Mary's Calgary by Frs Killen & McKinnon

Fr J. Dunbar has rest

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON ALBERTA

July 12th. 1934.

His Worship, Andrew Davison,
Mayor of Calgary. Alberta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Dear Mr. Mayor:

St. Mary's Cemetery is at present filled to capacity. I am instructed that all vacant land adjoining our cemetery is owned by the City. It seems to me that the only solution to our shortage of cemetery space is to request the City authorities to set aside for R.C. Cemetery purpose all city-owned lots in Blocks 2, 5 and 6, all of which are immediately south of our present cemetery and West of 1st. Street East, as per plan 960 a.m. of S.1/2 of Sec. 10. To carry out this plan properly it would be necessary to close the street and lane east West of 1st St. East.

This arrangement which I respectfully would request Your Worship to place before the Council at the very earliest date possible, will be suitable to our people, since it furnishes cemetery grounds for years to come in close proximity to our present cemetery and moreover keeps the cemeteries of the City in the same section of the City. This last aspect is important since the New Cemetery would come under the Park Board or Public Work Dept. of the City.

I would be very grateful if this request were given attention as soon as possible. Thanking you, Sir, in anticipation,

I remain,
Yours very truly,

Bishop of Calgary.

Chancery Office
Diocese of Calgary
910 7a Street, N. W.
Calgary, Alberta

Oct. 13rd. 1934.

Mr. J. H. Miller,
City Clerk,
Calgary.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Re. Clause 18, City Lands Committee Report.

Dear Sir :

I wish to acknowledge receipt of your of the 18th. of Sept. together with copy of the clause which set aside blocks 2 and 5/960 aside for the exclusive use of a Roman Catholic Cemetery.

My absence from the City, will explain delay in answering same. I am grateful to learn that this Cemetery question has been brought to this very happy issue. We are in such dire need of cemetery space that we will be glad to avail ourselves of the use of this land as soon as the plan is made.

Will you please express my deep gratitude to the Members of the City Council for the kind spirit of cooperation shown is this matter.

Yours truly,

Bishop of Calgary.

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

1.--House rules state that it is no part of any priest's duty to answer the telephone or attend to the door unless requested to do so. These calls are attended to by the proper parties and the priest who is asked for is so notified.

~~I [illegible] priests in this house in the office [illegible] salutes to people coming into this house [illegible]~~

2.--There is entirely too much talking both before and after Mass in the Vestry. The rule of the Vestry is silence. If you have callers, kindly ask them to call to the house otherwise I shall be obliged to do so myself. Outside the Vestry door or along the side of the church is no place to talk to boys or to others.

3.--The priest appointed to hear confessions will kindly remain in the church during that hour.

4.--When a priest is appointed to any special duty I expect that he will attend to that duty. He is the one that I hold responsible for the proper fulfilment of that duty.

5.--House rules state that a priest should not be out later than 10.30 unless he has been called to attend a sick person.

6.--There are regular times for confession in the church and no priest will take it upon himself to hear ~~[illegible]~~ confessions after evening prayers when confessions have not been announced. Last night I returned at 9.30 and found the church open, lights all on and not a soul in church. No confessions were announced for last night: if there had been I would not have been absent.

I have a very definite understanding with whatever sexton may be here with regard to his duties on confession nights. When I spoke to him about finding the church open and lit up at 9.30 last night and asked him why he had not attended to his duty, he gave the perfectly valid excuse that a priest walked into the confessional after night prayers to hear confessions and that in accordance with his understanding with me he went home immediately.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

House Rules

1. No priest should be out of the rectory later than 11 pm unless on a sick call.

2. A priest should not bring any lay person who is not a relative to his private room or above the first floor of the rectory.

3. Visitors should leave the rectory at a seasonable hour.

4. Strict economy should be the conscientious concern of every resident of the rectory, regarding all church interests equal in importance with his personal obligations: Hence
   (a) Every person whether a resident or visitor, who uses a long distance telephone call must at once inquire of the tell operator the amount owing therefor, and leave that amount with the Acting Pastor. Any infraction of this rule will come to light at the end of the month and will call for reparation from the person responsible.
   (b) During any absence, no matter how brief, no electric light should be left burning either in private rooms or in reception rooms. In this connection no electric heaters are allowed to be used in private rooms without special permission of the Parish Priest.
   (c) No person not authorized to do so may order any purchase whatsoever in the name of the church, school or rectory. Whoever does so must accept responsibility for the payment of goods so ordered. All requirements of this nature must be first submitted to the Acting Pastor and his approval secured for their purchase, placing upon him the sole responsibility for them all. Whatever is needed in church, house or grounds should in charity and for religious decorum be brought to his notice.
   (d) No moneys may be received in connection with diocesan, parochial or cemetery business except by the Acting Pastor or the person authorized by him for this purpose, and all moneys so received, as well as all stole fees, must be turned over to the Acting Pastor with the least possible delay.

5. The Acting Pastor directs all the spiritual interests of the parish and his instructions must be followed by every priest resident in the house. He alone has authority to officiate at marriages and no other may do so without his delegation in each case. All arrangements for marriages, baptisms and funerals must be submitted to his deciding authority.

6. When entering acts in the various parish registers, which must always be promptly done, priests will see that all necessary details are filled in. For the registration of marriages, the government form must be used, in addition to the parochial register, and must be signed by the contracting parties. As soon as possible after the ceremony, the parochial register, the government form and the Notitia Matrimonii, all duly filled in, must be given to the Acting Pastor: the first to be countersigned by him, the second to be filed with the Registrar of Vital Statistics, and the third to be forwarded to the place of Baptism of the Catholic party. The stipends assigned-

For Requiem Masses of Funerals.		For Marriages.	
Low Mass	$1.00	with Low Mass	1.00
High Mass	$2.00	with High Mass	2.00
Libera Service	1.00		
Going to cemetery	1.00		
Deacon & Subdeacon (each)	1.00		

7. All sick calls are expected to be attended by the priest appointed to that duty for the current week + each case is to be followed up by the priest who takes it first. Sick call with all necessary information bearing upon them must be entered in the sick call register.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

8. all priests must be scrupulously punctual in the hearing of confessions at the hour appointed

9. All church services must commence promptly on time

10. Each priest should read the announcements on the bulletin board every night.

These rules must be read by the Acting Pastor in the presence of all the priests immediately after dinner on the first Sunday of every month.

By order of His Lordship, the Bishop.

Secretary.

Calgary, Alta.,
Sept. 22nd, 1923.

7.--Kindly say Mass at the institutions connected with the Cathedral sharp on time.

Mass at the Hospital on week days is at 6:15

Mass at the Convent on week days is at 6:30

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Pioneer's Monument, Cathedral To Celebrate Its Golden Jubilee

Famous Names of West Connected With St. Mary's

SERVICES DEC. 8

FIFTY years ago on December 8, 1889, St. Mary's Church, fourth Catholic church of Calgary, was officially opened and blessed with solemn ceremonies. On Friday, December 8, the Feast of the Immaculate Conception of the Blessed Virgin Mary, Catholics of the Diocese of Calgary will celebrate the golden jubilee of the building of their cathedral church. His Excellency the Most Rev. P. P. Carroll, D.D., Bishop of Calgary, will officiate at Pontifical High Mass next Friday morning at 10 a.m. The Most Rev. John H. McDonald, D.D., Archbishop of Edmonton, will preach at the Mass. The parishioners of St. Mary's will mark the occasion with a banquet to be held in the Palliser hotel Monday evening December 11, at 7:00 o'clock.

MONUMENT OF COURAGE

St. Mary's Church, from its position of prominence at the head of First St. W., has stood on watch over the growth of Calgary for the past 50 years. It has seen Calgary grow from a small prairie town of the early ranching days to an industrial city it is today. One of the very few places in Calgary that has not changed with the passing years, it links the Calgary of today with the changed past. Solid monument of stone, it stands witness to the dauntless spirit that has built the West.

In celebrating the golden jubilee of this historic building, more than the venerable age of the church will be commemorated—it is the foresight and the splendid confidence in the West shown by the pioneers that will be recalled. Built far in excess of the size actually required to accommodate the congregation of the '90's, at a time when there were no definite indications of the great increase in population which was to swell Calgary from a cowtown to a city, Saint Mary's Church expressed the inspiration which has meant progress for this great new land of the West.

EARLY BEGINNINGS

The progress of the Catholic Church in Calgary has been plaited into the very historical fibres of the city. The Oblate Fathers had early appeared on the prairies to devote themselves to the spiritual and temporal welfare of the wandering Indians. The missionaries worked southward from Saint Albert without any definite headquarters in the southern part of the province. The territory was known as the Blackfeet Mission of Our Lady of the Prairies, a name given to it in 1865.

In 1883 the district was organized into a permanent mission and the name changed to Our Lady of Peace. It was the famous Father Emile Legal, Oblate missionary who was later to became Archbishop of Edmonton, entered the historical picture of Southern Alberta in 1881. In 1882 Father Lacombe became Superior of the Mission of Our Lady of Peace. In 1886 he was replaced by Father Leduc as Superior, but continued to serve in Calgary as parish priest of St. Mary's Church. It was these men who set their energies to the construction of the new building whose need was every day becoming more evident.

The first steps were taken January 2, 1887, when Father Lacombe called two of the leading parishioners, M. O'Keefe and A. Ferland, into conference. A parish meeting was held a week later and the decision of the priests was ratified. The plans called for a stone building 120 feet long and 50 feet wide, to be surmounted by a superb cupola. Two domes would ornament the front, and between them would be placed a large statute of the Blessed Virgin Mary, in recognition of the fact that the Church would be consecrated to Mary, the Mother of God.

George Prince, Sir George Stephens (Lord Mountstephen) and Mr. Angus, of the C.P.R. With these generous gifts and various sums raised through the efforts of the parishioners, the end of the first years of construction saw the budget balanced with receipts and expenditures of $5,420.

SUCCESSFUL CONCLUSION

About this time Father Leduc became active in the drive to finish the church. Soliciting funds and organizing money-raising projects, he gave new impetus to the building which had lagged during the year 1888. Consequently by the spring of 1889 the contract for the completion of the church was let for a sum in the neighborhood of $12,000 and the completion of the church was planned for December of the same year. Brother Bowes, of the Oblate Missionaries, who had supervised the building of different churches for the missionaries, came to Calgary to take charge of the work.

Two years and a half after the original idea was mooted the corner stone was put in [illegible] and blessed by Bishop Grandin on the Feast of Pentecost, June [illegible] 1889. Sunday [illegible] the Mounted Police added to the solemnity. The church was dedicated to the Blessed Virgin Mary under the title of the Immaculate Conception, which by the people venerated the great privilege of the Blessed Virgin Mary, Mother of God, who was created free from Original Sin.

The completion of the church was set for the Feast of the Immaculate Conception, which comes on the 8th of December. [illegible] was necessary to bring the building to a conclusion for this date, but [illegible] by good weather the date was reached. The history of the Oblate Fathers' records that two days before the opening, the electric lights were installed. Fathers Van Tighem and Lacombe [illegible] the church.

but the Church of the Immaculate Conception, built by Calgary's first settlers still stands, and still serves its purpose, so well did the pioneers plan and build. In the fact that the church is still able to accommodate the greatly increased number of parishioners who have settled in St. Mary's Parish, i.e., evidence of the far-seeing vision which has made of the West a great country.

A list of the parish priests of the new St. Mary's recalls such familiar names in the history of Calgary as Fathers Lestanc, Fouquet, Jan, Lemarchand, Fitzpatrick, Lewis and Dalton. Under Father Lemarchand the finishing touches were put to the church, including the towers which now mark the church so clearly.

In 1912, Southern Alberta was made into the diocese of Calgary, and Bishop McNally appointed as first bishop. The work of the Oblate Missionaries was finished. They had fulfilled their task ably and well. Overcoming poverty and hardships of every kind, they had persevered through the years, lending their influence and their training to the development of the prosperous prairie city of Calgary. St. Mary's church remains a grand [illegible] of their heroic self-de[illegible] [illegible] early settlers.

Under the new organization, [illegible] A. B. Macdonald came from Prince Edward Island to take over the leadership of St. Mary's which now became the cathedral of the diocese. In 1914 he was succeeded by Father A. Newman. The late Father J. [illegible] Moriarity was in charge from the time of Father Newman's retirement in 1923 until 1933, when the present rector, the Rt. Rev. John Smith was appointed. Bishop McNally was succeeded in 1935 by Bishop John T. Kidd. In 1938 he was transferred to London, Ont., and Bishop P. J. Monahan replaced him until 1935 when Bishop Francis P. Carroll, the present bishop, was appointed.

LINKED WITH CITY'S HISTORY

By Mg Smith & F. C. Lyons

St. Mary's Cathedral which for 50 years has stood on watch over the growth of Calgary. It was the fourth Roman Catholic Church to be built at Calgary taking the place of previous missions, and was opened and blessed on December 8, 1889. While the church has been remodelled the original building stands practically unchanged.

CALGARY'S FIRST CHURCH

A sketch of Calgary's first church, a Roman Catholic mission established in 1875 by Fathers Scolland and Doucet, who came to the settlement from their original home 25 miles from the junction of the Bow and Elbow rivers to settle near the R. C. M. Police North West Mounted Police barracks. Both buildings were used as churches [illegible]

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O. M. I.
EDMONTON, ALBERTA

A sketch of Calgary's first church, a Roman Catholic mission established in 1875 by Fathers Scollend and Doucet, who came to the settlement from their original home 23 miles from the junction of the Bow and Elbow rivers to settle near the Royal North West Mounted Police barracks. Both buildings were used as churches although it is believed the one on the left was built first in 1875 and later used as a residence while the building on the right was built a year or so later.

Albert Lacombe who was first placed in charge of the southern missions. Following Father Lacombe, came Father Constantin Scollen, an Irishman who was ordained by Bishop Grandin of Saint Albert in April, 1873. Father Scollen met his Indian congregation 23 miles up the Elbow River where the first church in Southern Alberta was built by Alexis Cardinal. He spent the next two years visiting the Indians of the district and instructing them in religion. He was joined by Father Leon Doucet in the spring of 1875, just previous to the arrival of the Mounted Police, who found the missionary established at the junction of the Bow and Elbow with a group of Indians.

PLANNED IN 1887

The first church built up the Elbow River near the Jumping Pound [illegible] to be [illegible]

[illegible] the missionaries concentrating in Calgary. Here in 1875 a small church was built on a site just south of the present Holy Cross hospital. A second building was put up in East Calgary in 1881. In 1884 the original chapel of what is now the Sacret Heart Convent was built and used until 1885 when the East Calgary Church was moved to St. Joseph's St. The district in which bordered the present St. Mary's grounds. The mission was known as Rouleauville, named after Judge Rouleau.

This church served the congregation until 1887. By this time the C.P.R. had been built and settlers were flocking in, bringing with them the spirit of progress. The number of Catholics in the mission increased rapidly, outgrowing the tiny church which had served them as a place of worship. Faced with the necessity of building to accommodate the enlarged congregation, the Oblate Fathers determined to erect a large stone church on the site of the mission. This historic decision was made in January, 1887. Calgary at that time was still a [illegible] collection of settlements [illegible] could boast no important im[illegible]ures. The plan of the [illegible] fathers was therefore a [illegible] one, for they ex[illegible] intention of building a [illegible] which would be able to seat [illegible] This at a time when the whole population of Calgary was only 700 or 800.

DEVELOPMENT OF PROJECT

The early history of the venture brings back to memory, names fam[illegible]

The financing of such a project in those days was a considerable difficulty, but with a sound spirit of optimism, the committee entrusted with the task felt that with the progress of the work the money would be forthcoming. The first meeting brought out such famous old-timers of Calgary as His Honor Judge C. B. Rouleau, J. J. McHugh, J. W. Costello, J. R. Costigan, O'Keefe, Ferland and others.

The decision having been made, the work was begun before the month ended. Joe Butlin was given the contract for the supplying of the stone. By March the stone had been hauled to the site of the church, but the project seemed to be almost too much for the small congregation, despite the constant inspiration of Father Lacombe. Work continued however, the [illegible] subscription list. Heading it comes the donation of the Oblate Fathers, who contributed $1,000. Sir Donald Smith, who later became Lord Strathcona is next with $300. Other large donations were made by [illegible]

[illegible] privilege of [illegible] Mary, Mother of [illegible] crested [illegible]

The completed [illegible] set for the Feast of [illegible] Conception which comes on the [illegible] of December. Fervent activity was necessary to bring the building to a conclusion for that date, but favored by good weather, the deadline was reached. The history of the Oblate Fathers' records that "two days before the opening, the electric lights were installed, Fathers Van Tighem and Legal decorated the church and all is in readiness for the solemn opening and blessing."

BLESSED 50 YEARS AGO

The day of the blessing was a beautiful mild winter day. Great joy was given to the people on the occasion of this successful conclusion to their venturesome project, for the Feast of the Immaculate Conception marked the silver jubilee of their faithful parish priest, Father Leduc. Father Leduc himself sang Solemn High Mass, assisted by Father Leclerc as deacon and Father Doucet as subdeacon. Father Andre preached and Father Blais was master of ceremonies. Described as "a superb monument which is the admiration of the northwest", the large church stood completed, visible testimony of the heroic persistence of the Oblate Missionaries to provide a fitting structure for their congregation.

The subsequent history of the church saw the dream of its builders materialized; for in a few short years it proved to be none too large. [illegible] grew their [illegible] required five masses each Sunday morning to accommodate the large crowds. The city has grown up and around it. Other buildings of its period have had to be replaced.

PRECEDED CATHEDRAL

Above is a picture of the Church of Our Lady of Peace and residence constructed in 1885 on the same block on which St. Mary's Cathedral stands today. While the church was demolished the residence still stands adjacent to the cathedral and is now used as a welfare headquarters by the women of the parish. The large bell which can be seen in the church belfry was named Alberta Josephine and weighed [illegible] pounds according to the records. It was the largest bell in the Northwest Territories.

[illegible] the cathedral of the [illegible] has succeeded [illegible] late [illegible] in [illegible] Father [illegible] Newman's [illegible] 3 until [illegible] the [illegible] Bishop [illegible] nted. [illegible] in [illegible] In 1891 he was [illegible] London, Ont., and Bishop [illegible] han replaced him until [illegible] hop Francis [illegible] Cary [illegible] ish-

[illegible] historic events should [illegible] celebrated and so the [illegible] of St. Mary's together [illegible] citizens of Calgary are [illegible] to do honor to the memory of the men whose zeal contributed [illegible] to the progress of Calgary [illegible] occasion will recall the [illegible] of the early days, the [illegible] made a thriving city [illegible] inhabitants out of the [illegible] medley that came from [illegible] of Canada and Europe.

Main events in the [illegible] will be a Solemn [illegible] Mass on Friday, [illegible] Mary's Cathedral [illegible] sung by His Excellency [illegible] Rev. F. P. Carroll, D.D., [illegible] two native sons of Calgary, [illegible] Albert Rouleau as deacon and Rev. C. J. Lyons as subdeacon. The Most Rev. John [illegible], D.D., Archbishop of Edmonton, will preach the sermon. St. Mary's Cathedral chanoeis choir will render [illegible]

[illegible] is preparing [illegible] for the evening of Monday, December 11. Commencing at 7 p.m. a banquet will be held in the Palliser hotel, followed by a program of entertainment.

WHEAT PACTS HELD URGENT

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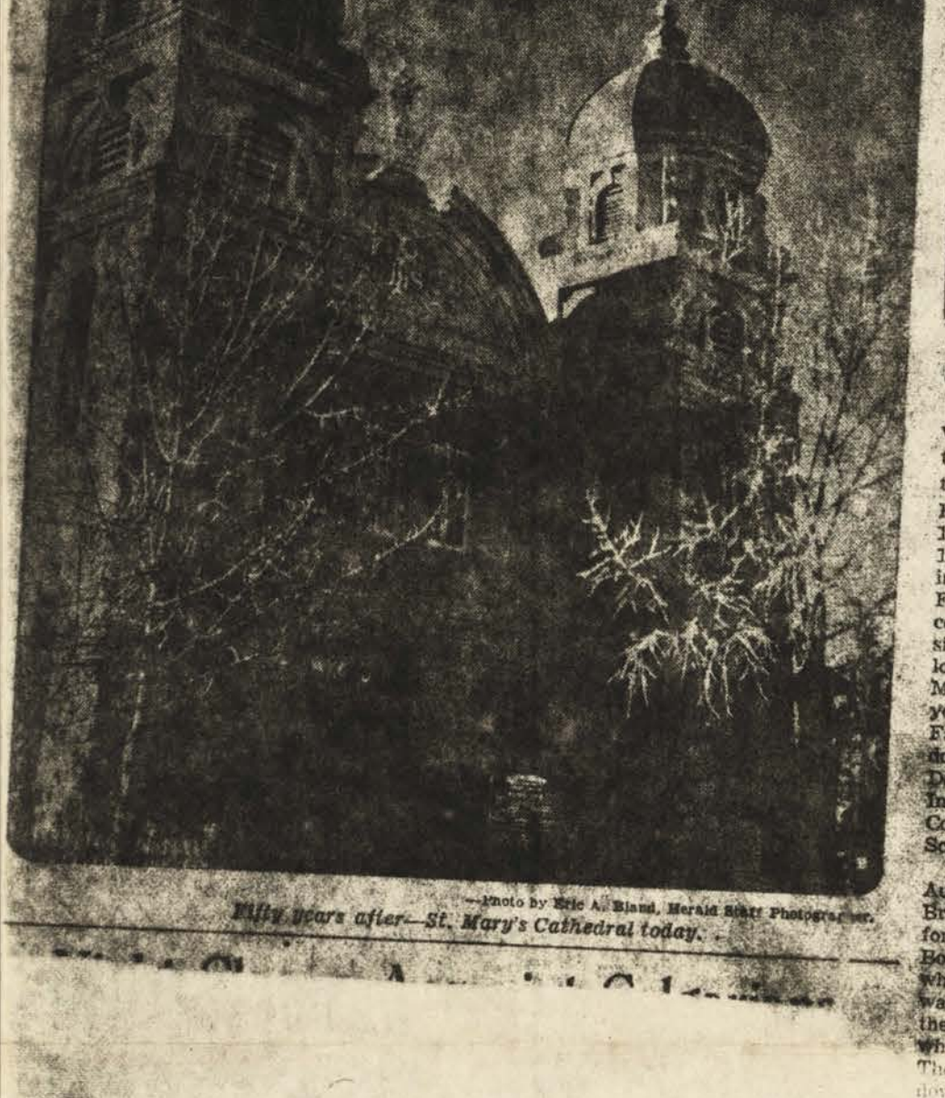
Magazine Section

THE CALGAR

THE CALGARY HERALD, SAT

First Roman Catholic Church Wa On Elbow Banks Before Mount



—Photo by Eric A. Bland, Herald Staff Photographer.

Fifty years after—St. Mary's Cathedral today.

Calgary Catholics Building of C Third Ch

On December 8, clergy and parishioners of St. Mary's Roman Catholic Cathedral will celebrate the 50th anniversary of the building of the Cathedral church. Appropriate services will be conducted to mark the anniversary. On December 11, a banquet and reception will be held in the Palliser Hotel, to which all Calgary Catholics are invited.

The following interesting history of the birth and growth of the Roman Catholic religion in Calgary and Southern Alberta was contributed by Rev. A. B. McDonald, D.D., of St. Mary's Rectory.

IN the summer of 1873 a man in semi-episcopal dress might have been seen, about 25 miles up the Elbow. He was Brother Alexis, who had been for years Father Lacombe's travelling companion, and was now building the first Catholic church south of the Red Deer River. Father Lacombe had gone east in 1872 and Alberta knew him no more until 1882. He had passed through this country in 1869 while on his way to St. Louis via Fort Benton. In all probability, he was accompanied by Brother Alexis and selected the site of the first church. This trail was followed by the Piegans on their visits to Rocky Mountain House where they disposed of the year's furs. In the late autumn of 1873, Father Scollen and Father Fourmond settled down in the house of Alexis and on Christmas Day, 1873, Father Fourmond baptised an Indian child, to whom he gave the name Vital Constantin, after Father Grandin and Father Scollen.

The Mounted Police came to Calgary in August, 1875, under the command of Captain Brisbois. They were ordered to erect a fort at the junction of the Elbow and the Bow. On arrival in Calgary they saw a tent which was occupied by Father Doucet. He was forced to move and he selected a site on the block just south of the Holy Cross Hospital, where Calgary's first church was soon erected. The little building up the Elbow was torn down, the logs were floated down the river and put up on the new site. In erecting the buildings Father Scollen had the help of two Mounties, Mr. Whelan and Mr. Kinnear, and thus was the first church in Calgary built.

There were however much earlier Catholic influences than this. In 1815 a Scotch-Canadian named [illegible] Monroe, came to Mountain House. [illegible] the Piegans came north on [illegible] Monroe was sent to see how far north the American traders were coming. He was then a boy of 17 years of age. He never came back, and lived on till 1892, when he died as a chief of the Piegans. In 1847 [illegible] from Caughnawaugh came to Montana and settled among the Flathead Indians north of what is now Missoula. From 1851 to 1853 they sent four delegations to St. Louis, requesting missionaries. In 1839 they met Father De Smet, S.J., at Council Bluff and be promised to come to them next year. In the early summer of 1840 Father De Smet reached [illegible]

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EDMONTON, ALBERTA.

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t a race of warriors to whom the cross meant peace and charity—they were, evidently, the people among whom Father Point labored at Fort Benton on the Missouri in 1846 and '47.

One small matter should be cleared away before it becomes fossilized. All our books on Western Canada describe the American traders as a group of crooks and criminals. They are openly called "whiskey traders" bent on cheating the Indians. An article in the Calgary Herald of November 18, 1939, gives a picture of trading at Mountain House, and on page 61 of Miss Hughes' "Life of Father Lacombe" you will find an account of trading at Fort Edmonton in 1852. Had liquor been plentiful in the south the Blackfoot would not have carried their peltries to Mountain House and Fort Edmonton. One does not know whether the propaganda was the work of our government attempting to justify the existence of the Mounted Police or an effort on the part of British firms to regain territory which was then the field of the American trader. It is difficult to understand why trading in strong liquor was a crime in the land south of Lethbridge and was not a crime north of the Red Deer, or why the British could do with impunity what the American traders were blamed for doing.

* * *

IN 1882 the advance guard of the C.P.R. had come as far as the junction of the Elbow and the Bow. By the middle of 1883 there was need of a church in what is now East Calgary.

A small frame building 18' x 40' was erected just south of the C.P.R. track on land donated by Mr. Ramsell. I have never been able to identify the site, but it was close to Eighth street and, as was called to my attention recently, there was a cemetery near the church. In 1884 the officials of the railroad selected the site for the present station and the new founding town of East Calgary crossed the river and became Calgary.

In the summer of 1884 Father Lacombe went east and secured two homesteads which since then have been known as the Mission. The northern boundary was the present Seventeenth avenue. The eastern line was Second street east, and on the west its boundary was Fourth street, and it extended one mile south from Seventeenth avenue. On this was built Calgary's third church. The ground floor was a log structure, the second story was frame. The Oblate Fathers occupied the main floor and the second floor was the church, which was entered from a stairway at the east end. Just here entered the rebellion of 1885.

The Faithful Companions of Jesus came to Brandon, Manitoba, in 1883, at the request of Rev. John McDonald, S.J., whose sister was a member of that Order. They were sent to open schools at Prince Albert and St. Laurent; but the rebellion shattered the whole plan of their work. Father Lacombe invited them to Calgary and gave them Calgary's new church, which stood till 1924, when it was replaced by the new wing of the present Sacred Heart Convent. The Fathers then crossed the avenue and erected a house about the west end of the present St. Mary's Rectory. The little church from East Calgary was carried across the river and down in the northern

Growth of a Cathedral

A pen and ink reproduction of an old photograph of the first Roman Catholic church erected in what is now the city of Calgary. It was constructed on a site south of the present Holy Cross hospital in 1875, and was in charge of the late Rev. Father Scollen and Rev. Father Doucet, who is still alive. The priests' house is on the left of the log church building.

The second Roman Catholic church was erected in East Calgary in 1883, somewhere near the junction of the Bow and Elbow rivers. It was later moved to another site.

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Father De Smet worked first with the Flatheads, Kalispells and Kootenay. On his second visit in 1841 he spoke to the Blackfoot on the banks of the Missouri. The squaws and children were in the front row, the more important were in the rear, and after his address one of the chiefs came down and said to him: "You preached a very good sermon, but had a poor interpreter." Father De Smet asked: "Where did you learn English?" "In Ireland, sir." He was an Irishman who had drifted up from Missouri, had joined the Blackfoot, had distinguished himself in battle and was made a chief. In the winter of 1846 and '47 Father Point, S.J., spent the winter among the Blackfeet at Fort Louis, a short distance east of Fort Benton. During his brief stay at Fort Louis he baptized 667 Blackfoot, children and adults. He could have received many more, but was doubtful was need of a church in what is now East Calgary.

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The second Roman Catholic church was erected in East Calgary in 1883, somewhere near the junction of the Bow and Elbow rivers. It was later moved to another site.

The original St. Mary's rectory and church with the Sacred Heart convent close by, as it appeared in 1886. On December 8, 1889, a new cathedral was finished, dedicated to Mary the Immaculate and now known as St. Mary's Cathedral. The sketches are the property of Rev. Father R. J. McGuinness of Banff.

sashes at a cost of $671, and $87 worth of sand was bought. On April 15, 1889, the Codex announces: "The arrival of the good Brother Bowes, dean of our lay brothers in the diocese, who comes to help us in the construction of our lovely stone church, on which work is soon to be resumed."

On the 25th of May, so states the Codex, the contract was signed for the construction of the church. "The contract for the masonry work was given to Edward Hunt, and that for the carpentry to Mr. Comb; the whole for the sum of $6,900, but the Mission must furnish all the material which will amount to four or five thousand dollars. The work is [illegible] to be [illegible] December." On November 28 came a chinook which settled the unpleasant trouble of frost and work was pushed feverishly."

One cannot do better than quote from the Codex: "We complete and decorate the church. Father Legal and Van Tighen, who came for the feast, are the principal decorators. Father Foisy also arrived to give his help. On Friday, December 6, electric lights were installed. On the evening of Saturday the church presented an admirable spectacle. Fathers Doucet and Claude arrived in the last hours, and all the missionaries of the south, with the much regretted exception of Father Lacombe, will be at the feast."

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It seems to be quite evident that the Blackfoot had a considerable knowledge of Christianity before 1860, and that knowledge came from Montana by reason of the north and south migration of the Indians and by the well-known moccasin telegraph. The earliest Catholics in the district of Alberta came from the south as prospectors and traders; many of them were in the employ of the I. G. Baker Company, or of T. C. Powers; both firms having their headquarters in Fort Benton. The coming of the Mounted Police to Macleod in 1874 introduced a settled life and was the beginning of trade. They introduced the demand for food for man and beast. Such common things as eggs, milk and butter were in demand by and around a police centre. Nick Shera, who located coal at Lethbridge, was a prospector, but his sister, Mrs. McFarlane, started a dairy farm near Macleod to supply milk and butter to the police. These two were Catholics; John Glenn, who ranched at Midnapore, was a Catholic from Montana; Jerry Potts, the police interpreter, Patrick, the Healys, one of whom founded Silver City, and Sam Livingston. These are but a few of the Catholics to whom Father Scollen ministered in his missionary excursions to the south in 1874 and '75.

When one reads about the battle at Hobbema where Father Lacombe came forth with crucifix to face the Blackfoot, one is looking

his hands pressed against the ceiling. The old house now stands on Eighteenth avenue in a brick covering. Just west of it is the original Holy Cross Hospital, and bridging the abyss of time is a connecting link which was the dining room of the old rectory. The little church, first East Calgary was given room on Eighteenth avenue and garbed in brick. At one time it was the home of the Daughters of Jesus, who cared for the fathers. It was afterwards the studio of Giovanni Order who decorated the church. The building was torn down some years ago—it disappeared with the dog kennel and we may now say is "Gone With the Wind."

* * *

IN 1886 came talk of a new church. The men directing the destinies of Calgary were endowed with the vision and the faculty divine. "The church will measure 120 feet in length and 50 feet in width, with a transept of 70 feet, surmounted by a superb dome. The front will be ornamented with two domes and a magnificent statue of the Blessed Virgin, 18 to 20 feet high, placed over the entrance. The foundations of a triple nave were laid last fall." (Memoirs of the Oblates, 1888.)

On January 6, 1887, a meeting was held, when: "We examined briefly the sketch of a church made by McCoskrie." Another meeting was held on January 23, to open tenders for the supply of stone: "The contract was given to Joe Butlin and Louis Roussel at a price of $6 per cord. In order to take advantage of the ice on the river the contractors will go to work immediately."

Under date of Sunday, January 30, 1887, we find the following: "This week the contractors, Butlin and Roussel, commenced hauling the stone for the church with five or six teams." The work continued and progress was noted every Sunday. With this entry for Sunday, March 13: "The stone (200 cords) is almost all in place today." The expenditures were modest. Butlin and Roussell received $1,212 for 202 cords of stone. The architects, McCroskie and Kemp, $100—there obviously is not any evidence of profiteering in Calgary in 1887.

Work on the foundation of the church was begun on September 18, 1887, and completed on October 29, at a cost of $733.50, and here ends the story for that year. The following season was quiet. Stone cutters dressed the stone and for their labors received $1,011, while Mr. O'Keefe and Mr. Michel made the doors and door frames, the window frames and

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ted on the first of December next."

A few words here should be set down
the actors already mentioned. Of McCroskie and Kemp, the architects, no information available. Mr. O'Keefe went afterwards to Seattle where he labored successfully in the building trade. Of Joe Butlin I never heard a word till last spring; even three families, well-known to me, claimed the honor of having hauled the stone for the church. Butlin was born in Ireland, had been a Mountie, was in business in Calgary and afterwards moved to Lacombe where he took up land and where, so I am informed, his descendants live today. Brother Bowes, mentioned above, was the uncle of the late Mrs. J. McHugh, and had helped beautify nearly all the early churches in Alberta. The present altar rail in St. Mary's may, perhaps, be his best bit of work; its design and execution are especially noteworthy.

On Monday, June 3, laborers began their work. "Today," states the Codex, "contractors, masons, stone cutters arrived in numbers at seven o'clock and began working in earnest." On Sunday, June 9, the Feast of Pentecost, Bishop Grandin celebrated Pontifical High Mass in the little church, at 7 p.m. the: "Catholic and Protestant population arrived in large numbers for the blessing and laying of the corner stone of the new church. The brass band of the Mounted Police lent its co-operation."

* * *

WORK now began in earnest and during the summer months the building was taking its present shape. Prospects of completing the structure in the specified time were bright; but the latter part of November brought a cold spell when labor on the exterior had to cease. On November 27, Father André wrote in the Codex: "It is very doubtful that the church will be blessed on the 8th of

One cannot do better than quote from the Codex: "We complete and decorate the church. Father Legal and Van Tighen, who came for the feast, are the principal decorators. Father Foisy also arrived to give his help. On Friday, December 6, electric lights were installed. On the evening of Saturday the church presented an admirable spectacle. Fathers Doucet and Claude arrived in the last hours, and all the missionaries of the south, with the much regretted exception of Father Lacombe, will be at the feast."

At the opening of the church Father Leduc sang the High Mass, assisted by Father Leclarc (a priest from Montreal passing through Calgary) as deacon, and Father Doucet as sub-deacon, and Father Blais as master of ceremonies. Rev. Father André gave a sermon on the priesthood. "The singing was superb; the soloists magnificently rendered their parts." A few words must needs be added. "After Mass the family dinner was served by our good religious, the Faithful Companions of Jesus. At 7:30 in the evening solemn vespers were chanted, another sermon by Father Blais, the blessing of the Ostensorium and solemn Benediction of the Most Blessed Sacrament." So closed December 8, 1889, which ushered in a new day in the Catholic life of Calgary.

It has never been my good fortune to see a picture of the St. Mary's of 1889. The towers had not been finished and were not for some years. The present domes were added and the facade completed, so I believe, in 1901, by J. C. McNeill.

My first view of St. Mary's was rather disappointing. The present communion rail was then the end of the church. The sanctuary usurped the place of several pews; hence we had a much smaller church. His Lordship, Bishop McNally, had the altar moved to its present location, thus giving to the church a sanctuary almost worthy of a cathedral.

Most of my readers can remember the rest of our history. It has had its unpleasant spots but has gone forward, at least at the average pace. There are people who want a new cathedral on the same old site which is the best in Calgary. The Canadian National may at any time close Eighteenth avenue west and we must wait to see what they intend doing. This is how matters stand at the end of 1939—fifty years after the opening of St. Mary's Cathedral.

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ARCHIVES PROVINCIALES
O.M.I.
EDMONTON, ALBERTA

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History of the

MONASTERY OF THE PRECIOUS BLOOD

The building at 922 - 21st Ave. S.E., Calgary, was erected by a Community of Priests known as the Priests of St. Mary of Tinchebray, between 1913 and 1915.

When St. Ann's Church (the old church) was erected in 1909 living quarters for the priest were built in the rear of the Church. From its erection to late in 1911 the Church was served by Oblate Fathers of St. Mary's (now the Cathedral) and the rectory part of the Church was not occupied.

On December 11th, 1911, Bishop Legal formally confided St. Ann's parish, which he had erected a year earlier as a canonical parish and civil corporation, to the above-named community. The Holy See approved their acceptance of the parish in January 1912. Whether the Fathers had arrived and were in residence by this date or came after it is not in our chancery records.

The Community was founded in France to promote devotion to Our Lady of Sorrows and to propagate the Association of a Good Death. It had come to Alberta in 1904 and had served areas in St. Albert diocese at Red Deer, Trochu and Carstairs. It still exists in France and in a few parishes in Saskatchewan and Montreal, (total membership 45 in 1959), but has long since withdrawn from Alberta. One of the two first priests of this Community to come to Calgary was Msgr. L. Forget, later a secular priest and now of St. Patrick's Vancouver.

Apparently on its arrival, the Community resided in the rectory part of the Church. How soon afterwards construction of the Community House, i.e., 922 - 21st Ave. S.E., was begun is not recorded. It would seem that it was begun shortly before the arrival of Bishop McNally (June 1913). In his parish report for 1915, Father E. Ciron, the superior, indicates that it was sufficiently completed and the Fathers were in residence. Parts, however, such as the top floor, remained unfinished.

The building was erected on funds borrowed in the name of the parish. The venture which should have been a community one, was far beyond the parish capabilities at the time. As early as January 15, 1914, the Bishop was lending Father Ciron money to meet his creditors. Evidently priests from France, unfamiliar with the language and with Canadian financial ways, found parish administration too difficult. The financial condition grew worse in 1916. On its own initiative in July 1916 the Community asked the Holy See to be released from the parish and that the debts contracted by the Community be paid by the parish. Bishop McNally agreed to the release. The Community left St. Ann's on November 30th, 1916.

Rev. W.E. Cameron, became the first secular priest pastor in December 1916. He resided in the Community House until he became principal of the newly established St. Mary's College (now St. Mary's Boys' High School) 1918 - 1919.

When the diocese of Calgary was established, the Calgary Separate Schools had only one community of religious teachers, the Sisters Faithful Companions, who were supplying as many teachers as they could. To remedy the situation, Bishop McNally invited various communities. He did not succeed until 1919 when the Sisters of St. Joseph of Peterborough, Ontario, accepted his invitation.

It was decided to house them in the Tinchebray Fathers Residence at 922-21st Ave. S.E. Another $2,500 was spent on renovating the place. Msgr. J.S. Smith(present Cathedral rector) was appointed as pastor in 1919 succeeding Father Cameron. Msgr. Smith resided in the rectory-part of the Church. Eight sisters of St. Joseph arrived in September 1919, and the Residence was named St. Ann's Convent. The Sisters taught in Sacred Heart and St. Ann's Schools. In 1920-1921 difficulties arose between the Sisters of St. Joseph and the Separate School Board. The Sisters withdrew in June 1921.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Earlier Bishop McNally had been negotiating to bring another community of teaching Sisters as the demands of the schools were increasing. By 1919, there were half a dozen Catholic Schools in Calgary. In February 1921 he attempted to purchase what was known as the Bishop Pinkham (Anglican) School apparently for a new Community in Calgary West end, but without success. About the same time, he tried to procure the Ursuline Sisters of Chatham, Ontario, at the time a community under diocesan law. These Sisters were unable to answer his request, but Mother M. Clare of the Chatham community interested herself in the matter by appealing to an Ursuline Community in Pittsburg, Pa. The latter community could not accept the foundation, but offered some sisters for it.

Thus the decision was reached that a new community of Ursulines under diocesan law would be established in Calgary. Mother Clare acted as a sort of God-mother for the community and gathered the foundresses in the Chatham convent. When the Sisters of St. Joseph decided to leave, the plan was pushed during the summer of 1921. [illegible] was to found a [illegible] in Calgary with a handful of professed Sisters, who would constitute an autonomous community under diocesan law, known as "The Ursuline Sisters of Calgary". The Bishop appealed for postulants in "The Canadian Register" and "The Catholic Record" and received some applications from various parts of Canada. How many actually came is not in the Chancery records. The Pittsburg Community provided the founding superior, Mother M. Angela Sidley., and at least one other Sister. Chatham gave a novice and a postulant. What Ursuline communities gave the other professed is not in the Chancery records. As no building in West Calgary had been obtained, it was decided to use St. Ann's Convent for temporary quarters. The foundresses arrived in Calgary early in September 1921. St. Ann's Convent was re-named "The Ursuline Novitiate".

"The Ursuline Sisters of Calgary" remained at 922 - 21st Ave. S.E. until about December 1923 when they moved to 717 Royal Ave., which the Community purchased and which brought them nearer their teaching positions in Sacred Heart and Holy Angels Schools. The Community was always generously fostered by the Ursulines of Chatham who often provided superiors and sisters. Through Bishop Kidd's (1925-1931) intervention the Chatham Ursulines assumed the charge of forming the novices of the Calgary Community and the Calgary Novitiate was closed. In 1933 under Bishop Monahan, the Calgary community amalgamated with the Chatham Community which had become the Chatham Union of the Ursulines under Pontifical law.

Msgr. Smith continued to live in the rear of St. Ann's Church as the Bishop evidently intended to place another community in St. Ann's convent. He was transferred to the Cathedral in the spring of 1924; Bishop McNally became Bishop of Hamilton in August of the same year. Rev. A.E. Rouleau succeeded as pastor of St. Ann's; and seems to have moved into 922 - 21st Ave. S.E. as the parish rectory, which remained as such until the advent of the Sisters of the Precious Blood.

Another effort to place Sisters in St. Ann's Convent took place under Bishop Monahan. The Sisters of St. Martha accepted his invitation. The community was to supply teachers for St. Ann's School and a professional social worker for the Catholic Charities of the city. Sister Beatrice, now principal of the St. Michael's Hospital School of Nursing, Lethbridge, was prepared for the Social Work at Toronto University. Difficulties with the School Board regarding the teaching positions moved the Bishop in 1935 to abandon the project.

ARCHIVES PROVINCIALES
O.M.I.
EDMONTON, ALBERTA

922 - 21st Avenue, S.E., Calgary.

1914 - 1916 - Community House of the Fathers of St. Mary of Tinchebray.

1916 - 1919 - Rectory of St. Ann's parish.

1919 (Sept.) - 1921 (July) St. Ann's Convent of the Sisters of St. Joseph of Peterborough.

1921 (Sept.) - 1923 (Dec.) - Convent of the Ursuline Sisters of Calgary.

1924 - 1951 - St. Ann's Rectory.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

Carstairs

Memorial Fund.
Estate # substantial [illegible]

[illegible] M°C [illegible] bad. [illegible] 3 [illegible] Jul [illegible]
bad. [illegible] Maj [illegible] Caths & [illegible] image
Cars [illegible]

Memorial Fund # organ [illegible] Bros & her [illegible]
Van Baddel [illegible] accepted [illegible]
[illegible] C [illegible] ce signor.
[illegible] C.
Mr. Donald Van Bavol, Carstairs.
[illegible]

Fear is of Catholic image.
Adrien Trottier } spoke to him & is concerned.
Gaston
Amelia

No personal feeling in this at all.

Write - her.

Mother - died
Haxton 64 Katherine Crescent
~~Eckstock~~ Kitchener, Ont

McCarty [illegible] Jul-
[illegible]
- by memorial fund & McCarty o'K.
- lieu of flowers [illegible] Mother buried
[illegible] McC donations [illegible]
[illegible] Sat [illegible] funeral
[illegible] $5.00 [illegible]
[illegible] Sl A by mem fund [illegible]
[illegible] buy organ [illegible] by McC
[illegible] worthwhile [illegible]
[illegible] avoiding.
[illegible] co signer
[illegible] said "no", [illegible] by [illegible] McC
[illegible] fund [illegible]
[illegible]
[illegible] taxes [illegible] paid.
[illegible] Cath
imag [illegible] McC [illegible]
[illegible] Bist [illegible]
[illegible] Cath imagine bad. [illegible]
[illegible]
[illegible] confused. [illegible] Caths [illegible]
[illegible] image [illegible] Cath. [illegible] by [illegible]
mother [illegible]
[illegible] image [illegible] Cath - Carstairs. [illegible]
[illegible] McC. [illegible] for fund [illegible]
[illegible] spent [illegible]
by.

McCarty is there. She has been home three times since July. Mother passed away. Family decided want something of memory of her in church so memorial fund with McCarty o.k. – in lieu of flowers requested this. Mother buried a week ago. Told McCarty donations turned in until then she would see to it before we left. Saturday after funeral he had $5.00; in meantime they were coming to members of the family to decide St A Church memorial fund and this money in the bank and wanted to buy organ for church. McC did not think there would be anything worthwhile talking about but they felt over the years they could. Felt he was avoiding contacting him get someone parish council and co-signer and he said "no" – other things needed more for the church. At time McC said fine but (by) now in paper money given for this fund and this is what we want. Fr. suggested that taxes could be paid. She said could not do that, that the money belongs to people and Cath ~~may~~ imay affected by this. McC would not give in – she said ~~would~~ did contact Bishop and he said no. She said donations have to be set up properly. Cath imagine back – She asked for money and he said Sister had it – Sister says no. She phoned him and he said he had it ~~for months~~ and must have been confused

non-Catholics hearing this and very bad image for Cath. Some money left to church by mother and she fears what will happen to money and what use it is put to. Very bad image of Caths in Carstairs - fear what is going to happen with money left to Fr McC - fear for fund and the estate. Does not want it spent on something not for good of church.

CORRESPONDANCES-RÉPONSE D'AFFAIRES
SE POSTE SANS TIMBRE AU CANADA

BUSINESS REPLY MAIL
NO POSTAGE STAMP NECESSARY IF MAILED IN CANADA

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— 2 —

Memorial Fund
Estate # substantial amount

DE PORT SERONT PAYES PAR
POSTAGE WILL BE PAID BY

ALLSTATE INSURANCE COMPANY OF CANADA

P.O. BOX 4022

POSTAL TERMINAL "A"

TORONTO 1, ONTARIO

Actions of McCare bad. Home 3 times in July, and it is bad. People falling away. Majority non-Caths ~~and~~ set this image in Carstairs - ~~[illegible]~~ going down badly and this has added to it.

Memorial Fund # organ.

Bros. + her asked Van Baddel to take it over. He accepted willingly and he will discuss this with ~~[illegible]~~ Parish council and get a co-signer. Anything they get they turn it over to him. He was on the parish council. Mr. Donald Van Baval, Carstairs ... Not on this year but still does the books.

—DE—
—FROM—
No de Police
Policy Number
Nom
Name
Adresse
Address
Ville
City Prov.

☐ Veuillez Cocher ici si l'adresse susmentionée est une nouvelle adresse.
SOYEZ PRUDENT. CONDUISEZ COMME VOUS VOUDRIEZ QUE LES AUTRES CONDUISENT.
☐ Please check here if above is a change of address.
BE SMART, DRIVE AS YOU WOULD HAVE THE OTHER FELLOW DRIVE.

CBG 890 PRINTED IN CANADA

Diocese de Calgary
Ville de Calgary

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA

February 14, 1966

Rev. J. Otlowski, S.Ch.
207 - 6th St. N.E.
Calgary, Alberta

Dear Father Otlowski:

I have received your letter of February 7th. I have been delayed in replying due to circumstances I could not prevent.

I have no objection to the proposal of a new church for the Catholic Polish mission in this city. But I must guard against the incurring of a debt beyond the capabilities of your people. At the present time, the Holy See has transferred the permissions for all such matters -- alienation, borrowing money, etc. to the National Conference of Bishops. This has been done because some parishes and communities in Canada have gone beyond their capacity and have become bankrupt, thus endangering the credit of the Church. Our Episcopal Conference has not yet issued regulations on the matter. Until it does so, I am limited by my present faculties to a mere $10,000 for all such alienations and debts.

Hence you have my permission to begin proceedings with the Diocesan Building Committee. It may be necessary for the Committee to restrict your immediate construction to only a part of what you are planning -- the part that can be financed within reasonable proportions and further construction will have to wait a later date. I have placed these same restrictions on the other churches now anxious to begin construction. The Building Committee will not hamper your ultimate plans, but its directions will have to be followed so that we can keep church debts within our ability to meet them.

I would be pleased to explain further the above to you if you find it necessary.

With sincere good wishes,

Yours cordially in Christ,

Bishop of Calgary

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

Whitla
Diocèse de Calgary
Paroisses hors de la ville

Medicine Hat Nov. 24 1913.

To his Lordship Bishop McNally.

ARCHIVES PROVINCIALES
O.M.I.
EDMONTON, ALBERTA

Calgary.

My Lord.

Mr Helgason from Lethbridge is willing to donate four lots in the townsite of Whitla to the catholic congregation for the purpose of building a chapel there. Would it please your Lordship to tell me if the donation should be made to "la corporation episcopale catholique romaine de St Albert," or if an other corporation has been formed since the creation of the new diocese of Calgary.

I am of your Lordship the most obedient servant.

Jos. Reibel
O.M.I.

P. O. Box 762.
Medicine Hat.

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

Dioc. de Calgary
paroisses hors de la ville

Oedlethwill Cemetery

24 G 203

Duplicate Certificate of Title

FRESH DUPLICATE

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

HIS LORDSHIP THE ROMAN CATHOLIC BISHOP OF THE DIOCESE OF CALGARY,

PTN. SEC. 15, 23, 21, W 4TH MER.

I certify that the within instrument is a true duplicate of the certificate of title as contained in the register in the Land Titles Office for the South Alberta Land Registration District at Calgary in the Province of Alberta.

Issued on instrument registered at 10.17 o'clock A m. on the 21 day of JULY A.D. 19 20

Number 4317 Book C.L. Folio 123

Registrar S.A.L.R.D.

24 G 203

LAND TITLES ACT, Sec. 86—The land mentioned in any certificate of title granted under this Act shall by implication and without any special mention therein, be subject to—

(a) Any subsisting reservations or exceptions including royalties contained in the original grant of the land from the Crown;
(b) All unpaid taxes, including irrigation and drainage district rates;
(c) Any public highway or right-of-way or other public easement, howsoever created upon, over or in respect of the land;
(d) Any subsisting lease or agreement for a lease for a period not exceeding three years, where there is actual occupation of the land under the same;
(e) Any decrees, orders or executions against or affecting the interest of the owner of the land which have been registered and maintained in force against the owner;
(f) Any right of expropriation which may by statute be vested in any person, body corporate, or Her Majesty;
(g) Any right-of-way or other easement granted or acquired under the provisions of any Act or law in force in the Province.

GOVERNMENT OF THE PROVINCE OF ALBERTA

F C

Issued on instrument registered at 10.17 o'clock A.M. on the 21 day of JULY A.D. 19 20
Number 4317 Book C.L. Folio 123
(LS)
Registrar S.A.L.R.D.

FRESH DUPLICATE

Duplicate Certificate of Title

Assce. Fund Value $ 125.00

UNEARNED INC. VALUE $ 125.00

Refer Cert. No. 20 A.

South Alberta Land Registration District.

This is to Certify that HIS LORDSHIP THE ROMAN CATHOLIC BISHOP

THE DIOCESE OF CALGARY,

IMPORTANT NOTICE
It will be to the interest of every Owner and Mortgagee to furnish the Land Titles Office, Edmonton, with his full address (Post Office and Street number) or any change in address where Notices of dealings with this Title may be sent.

EDMONTON ALBERTA ARCHIVES PROVINCIAL O. M. B.

is now the owner of an estate in fee simple

of and in THAT PORTION OF LEGAL SUBDIVISION FOUR (4) OF SECTION FIFTEEN (15) IN TOWNSHIP TWENTY THREE (23) RANGE TWENTY ONE (21) WEST OF THE FOURTH MERIDIAN IN THE PROVINCE OF ALBE DESCRIBED AS FOLLOWS. COMMENCING AT A POINT ON THE SOUTHERLY BOUNDARY OF SAID LEGAL SUBDIV DISTANT WESTERLY FIVE HUNDRED AND NINETY AND THIRTY TWO HUNDREDTHS (590.32) FEETFROM THE SO EAST CORNER THEREOF THENCE NORTHERLY AT RIGHT ANGLES TO SAID SOUTHERLY BOUNDARY TWO HUNDRED NINETY FIVE AND SIXTEEN HUNDREDTHS (295.16) FEET, THENCE WESTERLY PARALLEL WITH SAID SOUTHE BOUNDARY TO ITS INTERSECTION WITH THE EASTERLY LIMIT OF A ROAD DIVERSION AS SAID ROAD DIVER IS SHOWN ON A PLAN FILED IN THE LAND TITLES OFFICE FOR THE SOUTH ALBERTA LAND REGISTRATION AS 371 B.Z., THENCE SOUTH EASTERLY ALONG SAID EASTERLY LIMIT OF SAID ROAD DIVERSION TO THE BOUNDARY OF SAID LEGAL SUBDIVISION, THENCE EASTERLY ALONG SAID SOUTHERLY BOUNDARY TO THE PO OF COMMENCEMENT. CONTAINING TWO AND FIVE TENTHS (2.5) ACRES MORE OR LESS.

subject to the encumbrances, liens and interests notified by memorandum underwritten or endorsed hereon, or which may hereafter be made in the register.

In Witness Whereof I have hereunto subscribed my name and affixed my official seal this TWENTY FIRST day of JULY A.D. 19 20

Registrar (LS)

P.O. Address

South Alberta Land Registration District

MECHANICS LIEN $ 928.33, CROWN LUMBER CO. LTD., 9 SEPT. 1918, 10.34 A.M. 11 SEPT. 1918... ....6444 C.C.

WITHDRAWAL OF MECHANICS LIEN 6444 C.C., 23 MARCH 1921, 10.58 A.M. 24 MARCH 1921...7458 C.Q. (G

MECHANICS LIEN $ 72.85, REVELSTOKE SAWMILL CO. LTD., 8 FEB. 1922, 10.32 A.M. 9 FEB. 1922... .....8772 C.R. (G)

MECHANICS LINE 8772 C.R. EXPIRED, 1 APRIL 1948, SGD. I. MORGAN AD. REG.

OVER

Ouellette Hamlet Chur Site
26 S 121

Duplicate Certificate of Title

FRESH DUPLICATE

THE ROMAN CATHOLIC BISHOP OF
THE DIOCESE OF CALGARY

PTN LSD 4 OF SECTION 15-23-21-W4M

I certify that the within instrument is a true duplicate of the certificate of title as contained in the register in the Land Titles Office for the South Alberta Land Registration District at Calgary in the Province of Alberta.

ARCHIVES PROVINCIALES
O. M. I.
EDMONTON, ALBERTA.

Issued on instrument registered at 10.39 o'clock A m. on the 15 day of FEBRUARY A.D. 19 22

Number 6039 Book C.O. Folio 176

Registrar S.A.L.R.D.
(L.S.)

26 S 121

LAND TITLES ACT, Sec. 64.—The land mentioned in any certificate of title granted under this Act shall by implication and without any special mention therein, be subject to—
(a) Any subsisting reservations or exceptions including royalties contained in the original grant of the land from the Crown;
(b) All unpaid taxes, including irrigation and drainage district rates;
(c) Any public highway or right-of-way or other public easement, howsoever created upon, over or in respect of the land;
(d) Any subsisting lease or agreement for a lease for a period not exceeding three years, where there is actual occupation of the land under the same;
(e) Any decrees, orders or executions against or affecting the interest of the owner of the land which have been registered and maintained in force against the owner;
(f) Any right of expropriation which may by statute be vested in any person, body corporate, or Her Majesty;
(g) Any right-of-way or other easement granted or acquired under the provisions of any Act or law in force in the Province.

GOVERNMENT OF THE PROVINCE OF ALBERTA

SW

Issued on instrument registered at 10.39 o'clock A.m. on the 15 day of FEBRUARY A.D. 1922
Number 6039 Book C.O. Folio 176
(LS)
Registrar S.A.L.R.D.

Duplicate Certificate of Title

Assce. Fund Value $125.00
UNEARNED INC. VALUE $125.00

FRESH DUPLICATE

Refer Cert. No. 26 S 120

ARCHIVES PROVINCE OF ALBERTA
EDMONTON, ALBERTA

South Alberta Land Registration District.

This is to Certify that THE ROMAN CATHOLIC BISHOP OF THE DIOCESE OF CALGARY

IMPORTANT NOTICE
It will be to the interest of every Owner and Mortgagee to furnish the Land Titles Office, Edmonton, with his full address (Post Office and Street number) or any change in address where Notices of dealings with this Title may be sent.

is now the owner of an estate in fee simple

of and in THAT PORTION OF LEGAL SUBDIVISION FOUR (4) OF SECTION FIFTEEN (15) IN TOWNSHIP TWENTY THREE (23) RANGE TWENTY ONE (21) WEST OF THE FOURTH MERIDIAN IN THE PROVINCE OF ALBERTA DESCRIBED AS FOLLOWS:

.....COMMENCING AT A POINT ON THE SOUTHERLY LIMIT OF SAID LEGAL SUBDIVISION DISTANT WESTERLY TWO HUNDRED AND NINETY FIVE AND SIXTEEN HUNDREDTHS (295.16) FEET FROM THE SOUTH EAST CORNER THEREOF, THENCE NORTHERLY PARALLEL WITH THE EASTERLY LIMIT OF SAID LEGAL SUBDIVISION TWO HUNDRED AND NINETY FIVE AND SIXTEEN HUNDREDTHS (295.16) FEET THENCE WESTERLY

PARALLEL WITH THE SOUTHERLY LIMIT OF SAID LEGAL SUBDIVISION TWO HUNDRED AND NINETY FIVE AND SIXTEEN HUNDREDTHS (295.16) FEET, THENCE SOUTHERLY PARALLEL WITH THE EASTERLY LIMIT OF SAID LEGAL SUBDIVISION TWO HUNDRED AND NINETY FIVE AND SIXTEEN HUNDREDTHS (295.16) FEET MORE OR LESS TO THE SOUTHERLY LIMIT OF SAID LEGAL SUBDIVISION, THENCE EASTERLY ALONG THE SAID SOUTHERLY LIMIT TWO HUNDRED AND NINETY FIVE AND SIXTEEN HUNDREDTHS (295.16) MORE OR LESS TO THE POINT OF COMMENCEMENT CONTAINING TWO (2) ACRES MORE OR LESS,

SUBJECT TO THE RIGHT OF EXPROPRIATION OF CERTAIN PORTIONS THEREOF AND TO SUCH OTHER RIGHTS AND CONDITIONS AS ARE RESERVED AND CONTAINED IN TRANSFER REGISTERED AS 6038 C.O., AND RESERVING UNTO THE CANADIAN PACIFIC RAILWAY COMPANY ALL MINES AND MINERALS INCLUDING PETROLEUM, AND

ARCHIVES PROVINCIALES O.M.L. EDMONTON, ALBERTA

subject to the encumbrances, liens and interests notified by memorandum underwritten or endorsed hereon, or which may hereafter be made in the register.

In Witness Whereof *I have hereunto subscribed my name and affixed my official seal this* FIFTEENTH *day of* FEBRUARY *A.D. 19* 22

_____ *Registrar* (L.S.)

P.O. Address _____

South Alberta Land Registration District

MECHANICS LIEN $72.85 - REVELSTOKE SAWMILL CO. LTD...8 FEBRUARY 1922...10.32 AM...9 FEBRUARY 1922 ...8772 C.R. REG

WITHDRAWAL OF MECHANICS LIEN 8772 C.R. (AS TO ABOVE LAND) 23 FEBRUARY 1922...10.34 AM... 24 FEBRUARY 1922...6364 C.O. (SGD) G.

THIS FRESH DUPLICATE CERTIFICATE OF TITLE IS ISSUED IN LIEU OF ORIGINAL DUPLICATE WHICH HAS BEEN PROVEN LOST BY DECLARATION...16 DECEMBER 1963...2.14 PM...18 DECEMBER 1963...2654 I.W. REG

J. Morgan

OVER

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

Rome
May 31st 1913.

To the Right Reverend
N. McNally, S.S.
Bishop Elect of Calgary.

My Lord —

Through the kindness of Reverend Father Perrin I learned, to-day, that you had arrived in Rome, and that you would be consecrated to-morrow. This affords me the pleasing opportunity of offering you my congratulations on the preferment of which you have been the object on the part of the Holy See, and to wish you long life and God's blessing on the new and honorable position you shall henceforth occupy in God's Holy Church —

I shall be most happy to assist at the ceremonies of the

consecration and look forward
to the occasion of wishing
you orally all that I personally,
and the Oblates in general,
would have you blessed with.

Believe me
Right Reverend & dear
Lord.

Yours very sincerely in Xt
+ Aug. Dontenwill O.M.I.
Archp of Ptolemy

A Short History of the

Catholic Church in Southern Alberta

- Diocese of Calgary -

1865 - 1948

with

Illustrations of Southern Alberta
and the Rocky Mountains

Sponsored by International Coal & Coke Co. Ltd., Coleman, Alta.

A Large Alberta Mine

Courtesy of CALGARY EXHIBITION & STAMPEDE

The Beginning and Growth of Catholicism for the past 83 years in the southern half of the Province of Alberta which is now included in the Diocese of Calgary

EIGHTY-THREE years ago the inhabitants of this district were Indians—Blackfeet, Bloods, Sarcees and Piegans. The buffalo roamed over the prairies in large herds.

According to the Register of Baptisms, Reverend Albert Lacombe, O.M.I., coming from the northern part of the province, visited the district, accompanied by John L'Heureux, a layman, and instructed and baptized during the month of March, 1865, four hundred and forty-two Indians. In March 1866, there is the record of only two baptisms. The next records we have are of 1870 when in March and April Father Lacombe baptized forty-eight Indians.

On September 22, 1871, the diocese of St. Albert was established and its first bishop was Monsignor Vital Justin Grandin, O.M.I., who had been a missionary bishop in the sub-arctic for a number of years. What is now the Calgary diocese and the Edmonton archdiocese was included in the diocese of St. Albert.

In the years 1871 to 1873 there are recorded in the register of baptisms another 266 baptisms by Bishop Grandin, and Fathers M. F. A. Blanchet, Constantine Scollan and G. V. Fourmond. There was no church in the district previous to the summer of 1872 when the first house and chapel was established 25 miles up the Elbow River from Calgary on the north side on what is now the farm of Mr. Charles Mickle and about half a mile directly across the river from Mr. Joe Robinson's farm, which one passes on the way to Bragg Creek, 20 miles from Calgary.

Fathers C. Scollan and L. Doucet, together with two lay brothers are credited with being the first priests and brothers to establish a church on the spot, now marked by a cairn erected in 1939, and unveiled and blessed by His Excellency Most Rev. F. P. Carroll, D.D., Bishop of Calgary, on August 20th, 1939, in the presence of about 800 people. This church was erected for the Indians, who used to pass the winter months at this spot. Two years later in the summer of 1875, the Rev. L. Doucet chose to pitch his tent near the junction of the Bow and Elbow Rivers where Calgary saw its beginning that same summer with the coming of the Northwest Mounted Police. When

(Continued on Page Six)

Father Lacombe

Sponsored by **Aladdin Cleaners, 1414 1st St. W., Calgary**

(*Continued from page three*)

they came to the edge of the north hill overlooking the valley they saw Father Doucet's tent. Upon their arrival they found the tent occupied by the priest and a young Indian boy companion. Father Doucet is said to have been the first white man to occupy the site where Calgary now stands—a flourishing city of 100,000 inhabitants. The church up the Elbow River was in use for about two years.

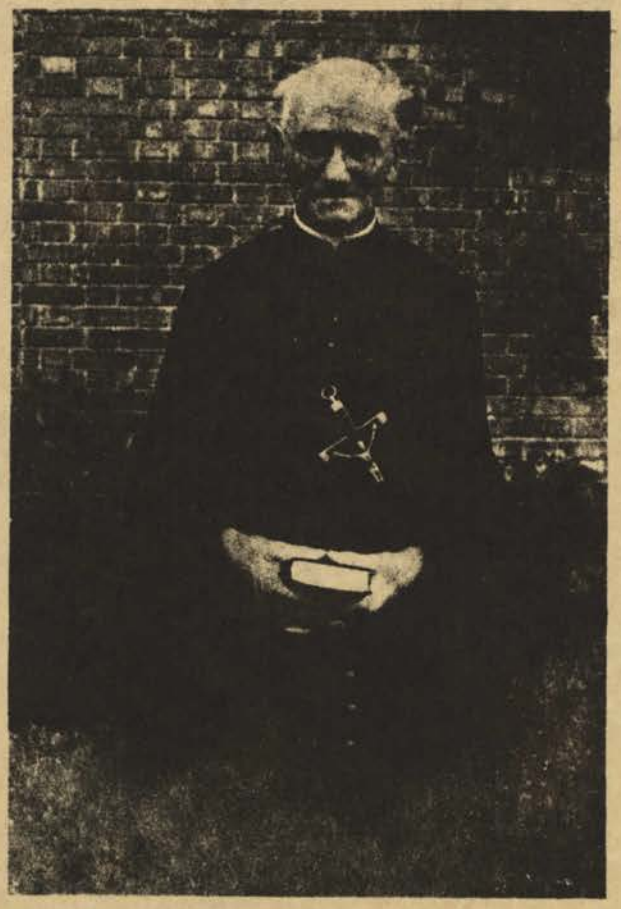
The first Catholic Church in Calgary was built in the fall of 1875 by Fathers Doucet and Scollan on the south side of the hill immediately south of where the Holy Cross Hospital now stands. It was in use for about six years before a second church was erected in East Calgary on the east side of the Elbow River where the city's population first settled. When the Canadian Pacific Railway came in 1883 and located its station on the present site then the growth of the city or town as it might be termed at that time, moved to the west side of the river also and the church was brought across the river and located on what is now 18th Ave. between 1st and 2nd streets west, but was known then as St. Joseph's Street. This church building remained there until 1927, although not used as a church since the opening of the present St. Mary's Cathedral on December 8th, 1889.

In 1883 a two-storey building, a chapel on the second floor and living quarters for the priests, was erected on the site where the Sacred Heart Convent's new wing now stands. It served as such for only two years for when the Sisters of the Faithful Companions of Jesus were brought to Calgary in 1885 Father Lacombe gave them the priest's house + chapel for their first convent and the priests built another home for themselves where St. Mary's rectory stands. This building is still standing and forms a part of the old Oblate rectory at 221 18th Ave. West, now in use as a parish hall.

The present St. Mary's Cathedral had its beginning in the fall of 1887, when the foundations were laid. It took two years before the church was completed for use. It was opened and dedicated in honour of the Immaculate Conception of the Blessed Virgin Mary on December 8, 1889. The cornerstone was laid and blessed by Bishop Grandin, O.M.I., assisted by the Rev. Fathers H. Leduc, O.M.I., the first pastor, and A. Andre, O.M.I., on the Feast of Pentecost, June 9, 1889. It has been in use ever since as the principal church of the city. When the diocese of Calgary was established on November 30, 1912, St. Mary's became the cathedral church. St. Mary's was the only Catholic church in Calgary up to 1910. During this year the Sacred Heart Parish in West Calgary, and St. Anne's parish in East Calgary were established. The North Hill district got its first church in the Ukrainian church in 1912, and St. Joseph's in 1914.

In 1929, the parish of St. Angela in the Riverside district was established by Bishop J. T. Kidd, D.D. and Rev. N. R. Anderson was put in charge. Mass was said in the St. Angela school until December, 1929 when the Redemptorist Fathers took over the parish and built the present church of Our Lady of Perpetual Help. The parish is still in charge of the Redemptorist Fathers.

In the Riverside district there is also the Ukrainian Church of St. Stephen, situated at 1st Ave. and 6th St. N.E. It was first erected on the north hill and moved to its present location in 1929. The present pastor is Rev. N. J. Drohomiresky.



Father Doucet

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MOUNT EISENHOWER (Half way between Banff and Lake Louise) Photo by H. Pollard

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St. John's in Hillhurst district was the next parish to be established by Bishop Kidd in 1930. The Ste. Famille (French) Church on 5th St. and 18th Ave. West was opened by Bishop ~~P. J. Monahan~~ for the French people of the city in ~~1933~~ 1928. The St. Francis Chapel on 211 6th Ave. E., was opened by Bishop Kidd in the early part of the summer of ~~1929~~ 1931. The last church to be opened within the confines of Calgary was opened in Bowness by Bishop F. P. Carroll, D.D., on August 8, 1948, with the title of The Assumption of the Blessed Virgin Mary.

Along with the growth and development of the religious life of the city of Calgary we must not overlook the religious communities of sisters. As already mentioned the Sisters Faithful Companions of Jesus came to Calgary in 1885. They opened the first Catholic School in Calgary in that same year and have now for over 60 years supplied a group of excellent teachers for the Catholic children of the city and maintained a boarding school (Sacred Heart Convent) for girls during all that period. St. Mary's Girls School has been under their care and guidance since its establishment in 1910. Next in the order of time came the Grey Nuns to establish the Holy Cross Hospital. They arrived in Calgary on January 30, 1891. Their first hospital was erected on St. Joseph's Street, now 18th Ave. West, and is now in use as a part of the parish hall. This was soon abandoned for a larger and better equipped building, built by these same nuns in 1892, and it forms part of the present Holy Cross Hospital. The value of the good work that has been accomplished by these good hospital sisters during the past 57 years for the people of Calgary and surrounding district is immeasurable. The present hospital has over 300 beds and is one of

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For six years, 1913-1919, the Ursulines de Chavagnes taught in the Sacred Heart School. In 1921 the present Ursuline Sisters from Chatham, Ontario, came to Calgary and have been teaching in Holy Angels and Sacred Heart Schools up to the present time. In Calgary there are at present (August, 1948) nine Latin rite churches and one Ruthenian rite (for the Ukrainian people). The Catholic population of the city is about 12,000.

The St. Mary's Boys' School has been conducted by the Basilian Fathers of Toronto since September, 1933.

Calgary is 830 miles west of Winnipeg on the main line of the C.P.R.

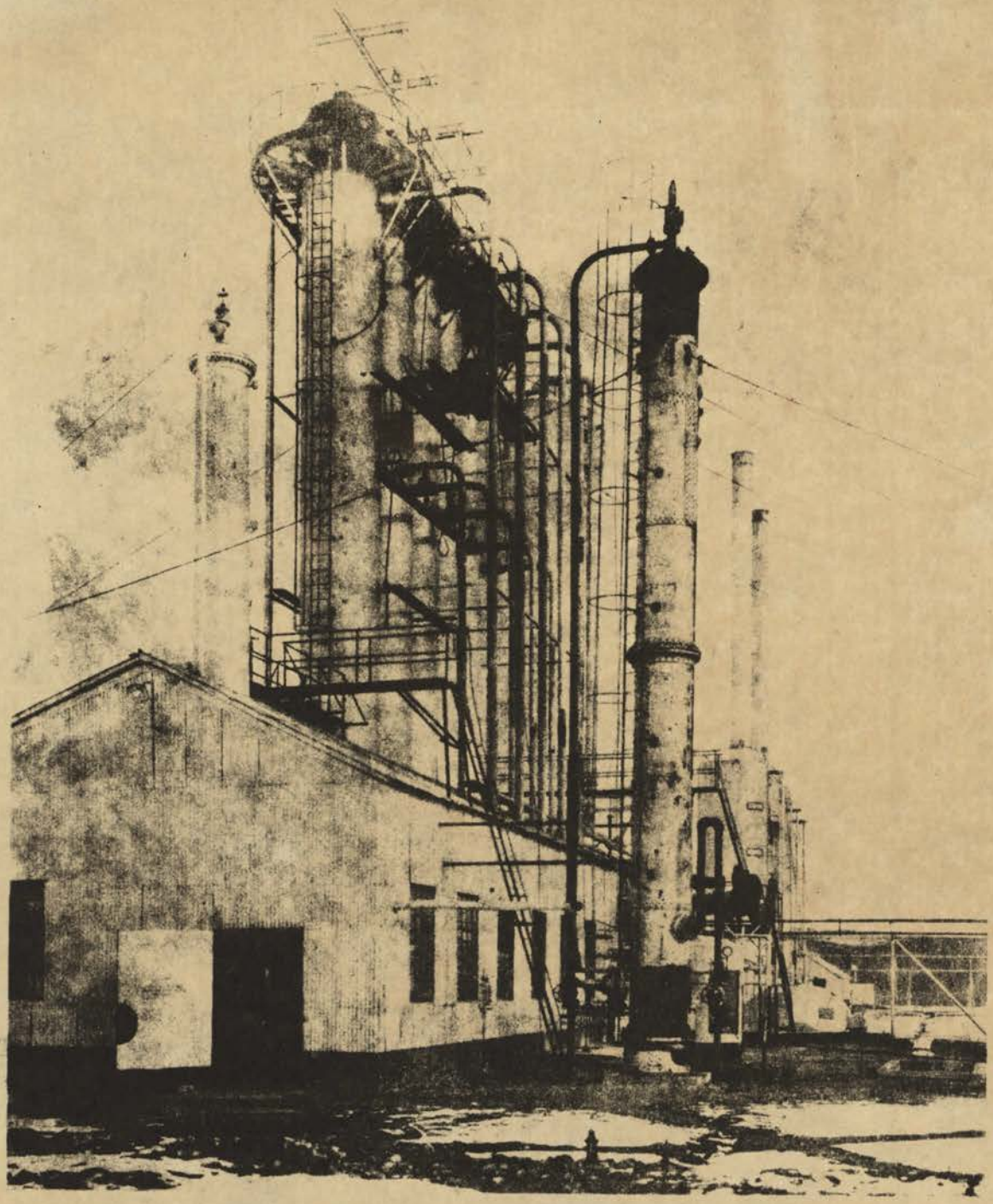
Missionaries and Parish Priests in the Calgary District from 1865 to 1948

St. Mary's District

Rev. A. Lacombe, O.M.I., 1865-1873.
Rev. C. Scollen, O.M.I., 1873.
Rev. G. V. Fourmond, O.M.I., 1873-1874.
Rev. Bonald, O.M.I., 1874-1875.
Rev. C. Scollen, O.M.I., 1875-1881.
Rev. E. M. Legal, O.M.I., 1882.
Rev. M. F. Claude, O.M.I., 1882-1885.
Rev. H. Leduc, O.M.I., 1886-1887.
Rev. A. Lacombe, O.M.I., 1887.

St. Mary's Parish

Rev. H. Leduc, O.M.I., 1887-1892.
Rev. J. Lestanc, O.M.I., 1892-1897.
Rev. A. Lacombe, O.M.I., 1897-1898.
Rev. L. Fouquet, O.M.I., 1898-1899.



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GAS SCRUBBING PLANT

Photo by H. Pollard

(St. Mary's Parish, continued)

Rev. A. Lemarchand, O.M.I., 1899-1902
Rev. A. Lacombe, O.M.I., 1902-1903.
Rev. J. A. Fitzpatrick, O.M.I., 1903-1904.
Rev. A. Lemarchand, O.M.I., 1904-1907
Rev. A. Jan, O.M.I., 1907-1909.
Rev. L. V. Lewis, O.M.I., 1909-1912.
Rev. R. Dalton, O.M.I., 1912-1913.
Rev. A. B. Macdonald, 1913-1914.
Rev. A. Newman, 1914-1923.
Rev. J. Moriarity, 1923-1924.
Rev. J. S. Smith, 1924-1948.

Sacred Heart

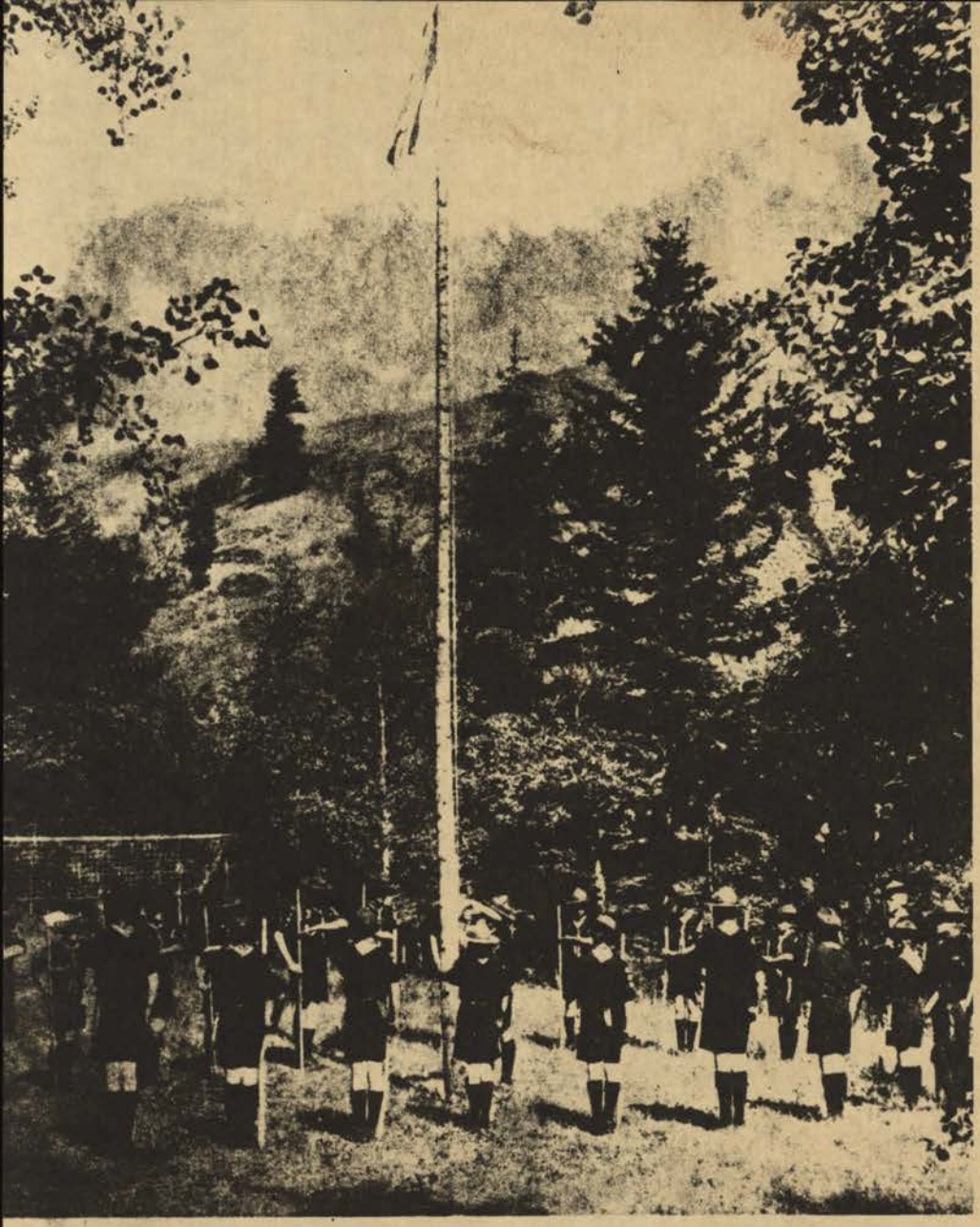
Rev. E. Nelz, O.M.I., 1911.
Rev. A. Naessens, O.M.I., 1911-1914.
Rev. A. Jan, O.M.I., 1914-1915.
Rt. Rev. A. J. Hetherington, AP. V.G., 1915-48.

St. Anne's

Rev. Forget, S.M.T., 1910-1912.
Rev. E. Ciron, S.M.T., 1914-1916.
Rev. W. E. Cameron, 1916-1919.
Rev. E. J. Carew, 1919.
Rev. J. S. Smith, 1919-1924.
Rev. A. E. Rouleau, 1924-1932.
Rev. Wm. R. Dargon, 1932-1939.
Rev. E. L. Doyle, 1939-1948.

St. Joseph's

Rev. A. J. Hetherington, 1914-1915.
Rev. M. F. Fitzpatrick, 1915-1916.
Rev. F. J. O'Brien, 1916-1946.
Rev. N. R. Anderson, 1946-1948.



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Started in England in 1907, Scouting came to Canada in 1908. There were 98,477 Scouts in Canada at the end of 1946. Scouts in Alberta in 1947 totalled 6,102.

Pictured on the left is the 27th Calgary Troop at Camp Chelan on the Ghost River. The healthful activities of camping build alertness, resourcefulness and health.

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SCOUTING

Photo by Lorne Burkell

Our Lady of Perpetual Help (St. Angela)

Rev. N. R. Anderson, 1926-1929.
Rev. I. Shalla, C.SS.R., 1929-1930.
Rev. E. Walsh, C.SS.R., 1931-1933.
Rev. J. B. Collins, C.SS.R., 1934-1936.
Rev. M. McIsaac, C.SS.R., 1936-1939.
Rev. G. Ehman, C.SS.R., 1940-1944.
Rev. N. Killingsworth, C.SS.R., 1945-1948.

St. John's

Rev. T. H. Green, 1931-1934.
Rev. R. J. Donovan, 1934-1944.
Rev. J. C. Lynett, 1944-1948.

Ste. Famille

Rev. C. Beauregard, 1933-1936.
Rev. G. E. Bourque, 1937-1939.
Rev. J. B. O'Dea, 1940-1948.

St. Francis

Rev. C. J. Clancy, 1930-1933.
Rev. Joseph Racz, 1933-1934.
Rev. P. Beaton, 1934-1938.
Rev. C. J. Clancy, 1938-1948.

PARISHES AND MISSIONS OUTSIDE OF CALGARY

While Calgary and district saw the beginning of the Catholic Church in the southern half of the Province of Alberta it was not long until missionary Oblate priests and later other missionary priests opened up new missions and parishes at points wherever souls were found to be administered to.

Banff—1883-1948

As the construction of the Canadian Pacific Railway pushed ahead to the Rockies the missionaries followed from Calgary on November 26, 1883. Father M. E. Claude. O.M.I., reached the end of the steel at a point called Holt City (Lake Louise) and on the morning of November 27, offered Holy Mass at a point in the vicinity of the "Great Divide." Assisting Father Claude for a short time in the vicinity of Silver City (now Castle Mountain or Mount Eisenhower) were Father Remas, O.M.I., a man of 60 years, and a Scotch secular priest, Father Fay, who later became famous as a successful missionary in British Columbia.

BANFF SPRINGS HOTEL

Photo by H. Pollard

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Father Foisy, now in March, 1885, took a turn in the mountains, to be followed by Father Doucet, whom, Father Leduc, the superior, had appointed to the missions of the Bow Pass.

Fathers Leduc and Doucet left Calgary at 11 p.m. on August 3, 1886, and reached Banff at four in the morning of August 4th.

The townsite of Banff which had been at the foot of Cascade Mountain in 1884, was transferred to its present position in 1886, and upon this new townsite at the south end of the Cascade Hotel Father Doucet offered the Holy Mass on the morning of August 4, 1886—the first Holy Mass to be offered on the present townsite of Banff.

During the ministration of Father Blais between the years 1887-1889, the present church at Banff was built of logs. The construction of the church was undertaken in the summer of 1887 and was completed early in 1888, at a cost of $800.

It was not until August 15, 1888, that the church was solemnly blessed by Father Leduc under the title of St. Mary of the Assumption. The High Mass was sung by Father Lacombe who "preached a good sermon" and took up a collection amounting to $91, 'truly a magnificent sum from the small Catholic population of 50 persons only," as Father Blais records. Thus Father Lacombe said the first Mass and preached the first sermon in this old church at Banff, which is probably the oldest church building still in use in the diocese of Calgary. Father Blais was transferred to Macleod in 1890, and was succeeded by Father Walter Comire, who ministered to the needs of the mountaineers between the years 1892-1896.

Father Comire remarks that "the church at Banff after only four years of use is in such a bad state of repair, that it must be repaired." So Brother Moves was called to Banff, and it was he who covered the interior with wood planks, and the exterior with drop siding, during the month of October.

The towering Rockies of the Canadian West do more than act as a magnet attracting thousands of tourists from all over the world to Alberta, for among their snow-capped peaks are born the myriad rushing torrents that join and form rivers rich in potential sources of hydro power.

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1892. All that was needed now was a bell cote and a bell. This Father Comire was able to procure with the help of some good friends who augmented the collection he had made for this purpose. The day chosen for the blessing, Sunday, September 15, 1895, was a magnificent day and a most solemn fete celebrated. The blessing was performed by Bishop Grandin, O.M.I., Bishop of St. Albert (whose cause for beatification is already before the Roman Curia), assisted by Father Comire, Father Lestanc, L'Abbe Morin, priest in charge of colonization, and Canon Dupuis of Montreal. Solemn High Mass was offered at 10:30 a.m., and the sermon was preached by Father Lestanc. "This little chapel," says the report "was filled with people, and at the end of the ceremony, each one approached to sound the bell, and deposit an offering which amounted to $40."

At the age of 65 years in 1896 Father Fouquet was given charge of the missions of the Bow Valley, to which he attended with saintly care (he is recalled as a saint by the real oldtimers) until 1900, when Father Seltmann became priest in charge. Because Banff was growing in importance as a summer resort it was decided that a priest should reside there, accordingly in 1905 Father Seltmann built the small house at a cost of $1,200 and took up residence at Banff. He was followed by Father Hermes who gave place in 1912 to Father L. V. Lewis who was transferred from St. Mary's at Calgary, and who in turn was replaced by his predecessor Father Hermes who remained off and on until 1921, when he was relieved by the diocesan clergy, Father T. H. Greene and Father P. Murphy. Father John Osborne was appointed parish priest in 1922 and continued until 1930 when he was retired due to ill health and replaced by Father Moriarty who died in 1935. Father F. Fitzpatrick filled in for a few months and in August, 1936, Father R. J. McGuinness was appointed parish priest and is still in charge.

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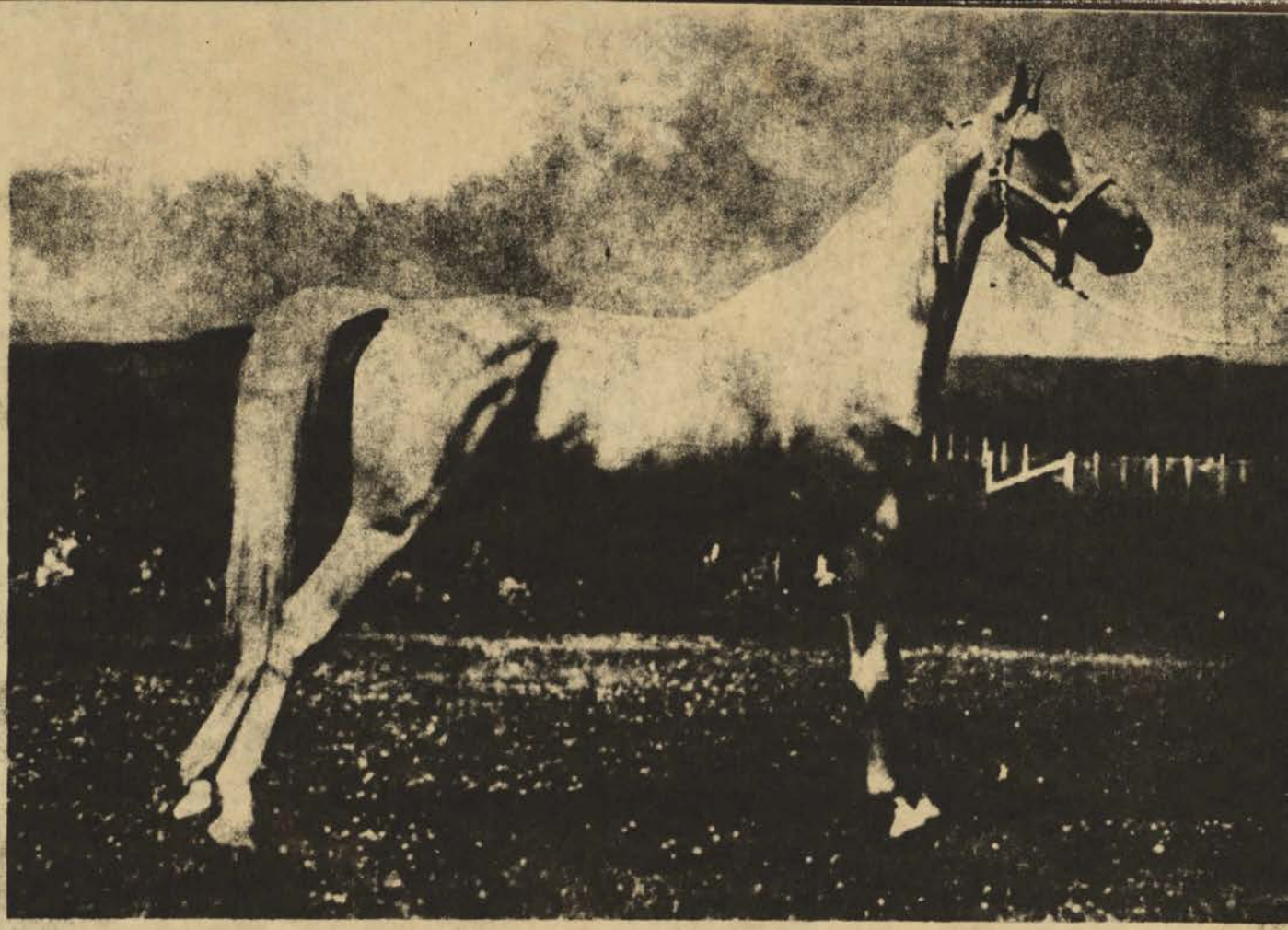

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CHURCH OF THE CONVERSION OF ST. PAUL

Peigan Indian Reserve, Brocket, Alta.

1873-1948

The Peigan Indians, a tribe of the family of the Blackfeet Indians, were visited by the priest as early as 1873 as appears on the record of baptisms kept at the parish, but it was not until 1886 that the first mission was established after the Indians had accepted the Treaty with the government and decided to live on the land alloted them. This first mission was built by Reverend Father Emile Legal, O.M.I. who became later Bishop of St. Albert and first Archbishop of Edmonton.

The buildings were erected west of the Old Man river where the Porcupine Hills slope down towards the river, and consisted of a church, a residence for the priest, and a school for the Indian children which opened with an attendance of 38 pupils. The church was placed under the patronage of the "Conversion of St. Paul," the feast celebrated on the 25th of January.

In 1926 the Department of Indian Affairs having decided to build a new residential school picked a new location six miles east of the Brocket Station on the east side of the Old Man River and so the new church had to be erected alongside of the new school. It was opened in the spring of 1927.

Many priests have succeeded one another on this mission, all Oblates of Mary Immaculate: Rev. Father Emile Legal, Rev. Father L. Doucet, Rev. Fr. Foisy, who after a few years entered the Trappist Order at Oka where he died a few years ago, Rev. Fr. Danis, Rev. Fr. Rioux, Rev. Fr. Salaun, Rev. Fr. Lepine, Rev. Fr. LeVern and Rev. Fr. Eugene Ruaux who today is the parish priest of the church of the "Conversion of St. Paul."

The population of the parish is 660 of whom there are 420 Catholics. The district beginning in the foothills of the Rocky Mountains, at the entrance to the Crow's Nest Pass, is a farming and ranching district. The extent of the territory given to the Indians is 95,000 acres of land and the Indians are beginning to learn how to make it produce. They are gradually realizing the necessity of working and of becoming good practical Catholics and conscientious citizens of Canada.

LETHBRIDGE

1875-1948

Contemporary with the missionary activities in and around the Calgary district similar activities were carried on in the Lethbridge district. The first priest on record to minister in this area was Rev. Constantine Scollen, O.M.I., who administered baptism at Fort Hamilton, at the confluence of St. Mary's and

"THE BUSY BEAVER"

Photo by H. Pollard

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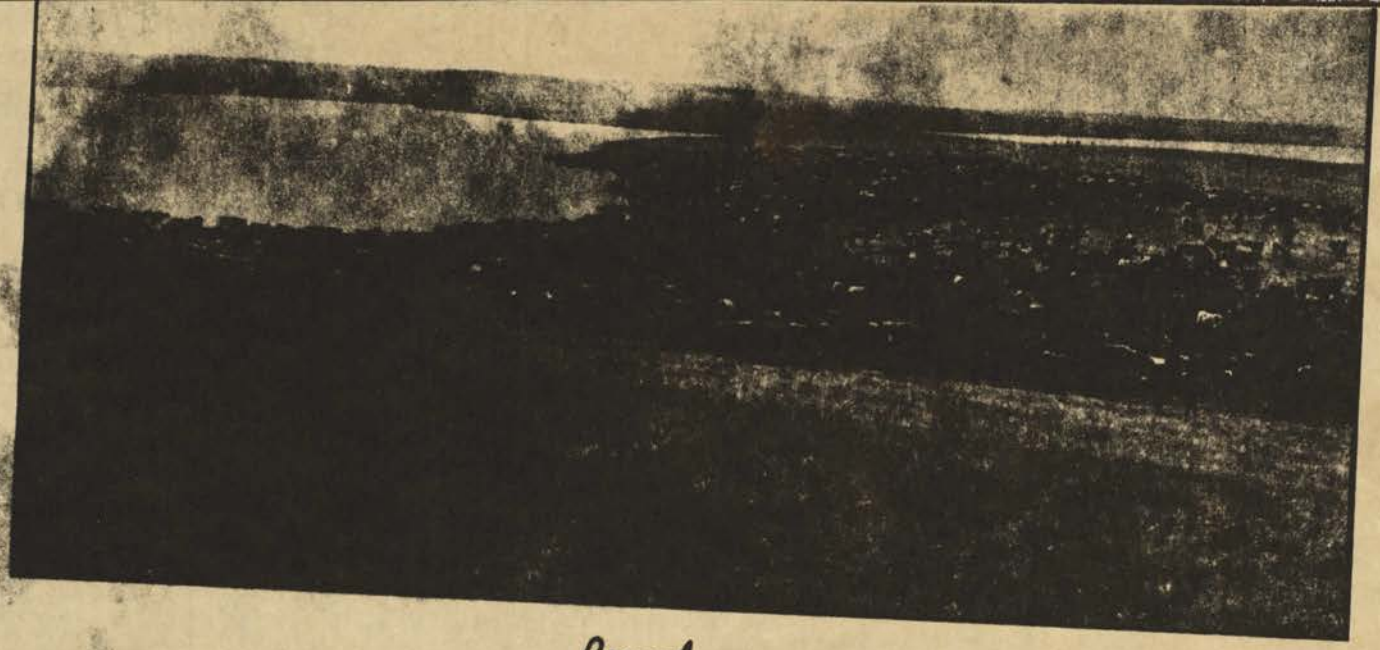
the Old Man Rivers, September 2, 1873. Again in 1875, at Fort Hamilton Father Scollen baptized two children—names Fitzpatrick and Gladstone.

Lethbridge, because it first became a coal mining centre, was known as Coalbank. In 1884 Father Leonard Van Tighem, O.M.I. (probably from Macleod) was called to visit a Mr. Sheron, seriously ill at Coalbank. He found here a number of Catholics whom he decided to care for. For the next two years he visited Coalbank once a month. In 1886 the little congregation decided to build a church. They built the stone church, completed in 1887, which stands on 8th St. S. opposite the C.P.R. station and which is used today as a parish hall. In 1888 Father Van Tighem took up residence in Coalbank which about this time became Lethbridge. Father Van Tighem ministered to this growing centre from 1888 to 1909 and the church became a centre for missionaries who served the entire area. On January 10th, 1910, Bishop Legal made Lethbridge a canonically erected parish. In 1889 property near the Lethbridge mining area on the outskirts of the city was purchased and a small church erected thereon in 1909, but this was later abandoned.

Property on 4th Ave. and 10th St. S. was bought in 1910 and the present St. Patrick's basement church was erected in 1912-1913. The completion of this church is at present under consideration.

Lethbridge has been in charge of priests of the Oblate order since its inception and besides those already mentioned the following have had charge of the parish: Fathers L. H. Rosenthal, O.M.I., James F. McCaffery, O.M.I., Michael Murphy, O.M.I., Ambrose Madden, O.M.I., J. Mullaney, O.M.I., and the present pastor Rev. R. Griffin, O.M.I. North Lethbridge is served from St. Patrick, Mass being said in St. Basil's School on Sundays. There is also in North



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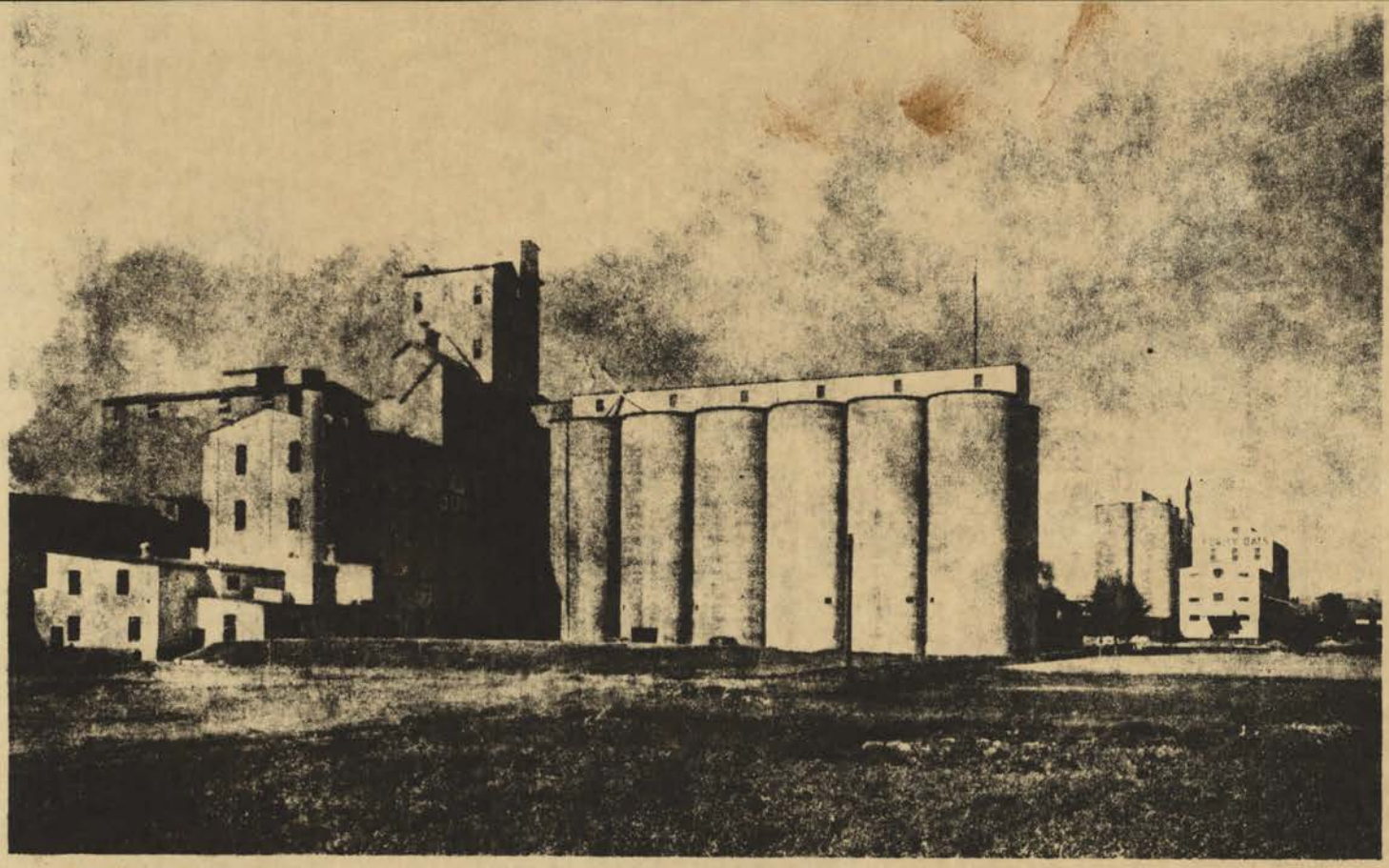
Lethbridge a Ruthenian Church built in 1922 with the title of Sts. Peter and Paul. The present pastor is Rev. A. Chorouzy. In addition to the above-named churches and clergy Lethbridge is blessed with religious communities of women and a Catholic hospital. The Sisters Faithful Companions of Jesus opened their convent in 1891 and have taught in their own convent school and the parish school since that opening. At present a new convent is under construction in south-east Lethbridge. The Sisters of St. Martha from Antigonish, N.S., in 1930 built and opened St. Michael's Hospital in Lethbridge and since 1933 have taught in St. Basil's School in North Lethbridge.

Lethbridge itself is a smart and flourishing city of 17,000 inhabitants situated on the Old Man River 126 miles south-east of Calgary and 66 miles north of the United States boundary. It is a coal mining centre and in the midst of a great farming area consisting principally of wheat and sugar beets.

From Lethbridge Rev. John Duplanil, O.M.I., serves Raymond, Sacred Heart Church, New Dayton, and Coaldale.

BLACKFOOT CROSSING (CLUNY)
1882-1948

One of the oldest missions in the Diocese of Calgary is that of the Indian Mission and School at Cluny, formerly known as Blackfoot Crossing. Some sixty miles east of Calgary on the main line of the C.P.R. between Medicine Hat and Calgary, this mission was established by the earliest of the Oblate Missionary Fathers, including Fathers A. Lacombe and C. Scollen in 1882. The Blackfeet and these two priests were friendly and had known each other for about ten years. Fr. Lacombe and Fr. Scollen



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were instrumental in persuading these Indians to sign the treaty with the government in 1877. The Sisters of Providence of Montreal came to the mission at the combined request of Father Lacombe and Bishop Grandin in the year 1899. The first school and church were built on the Bow River bank about one mile away from the present school and church. The Oblate Fathers and the Sisters of Providence have had this mission and school under their charge since its foundation. Among the fathers in charge in the early years were Fathers Levern, now at Blood Reserve, Fr. Doucet and Fr. J. Riou who is still at the Cluny Mission. Since 1940 the priests in charge have been Fathers F. Forestier, O.M.I., 1941-1943; Fr. Jos. LeBris, O.M.I., 1943-1945, Fr. A. Tetrault, O.M.I., Fr. D. Dubuc, O.M.I. and Fr. A. Charron, O.M.I., the present superior. While the reserve and mission is principally for the Indians, yet there is also provision made for the Catholic people of Cluny to attend Mass on Sunday.

MACLEOD
1882-1948

Macleod is situated on the south bank of the Old Man River 100 miles south of Calgary and 35 miles west of Lethbridge.

In 1882, a church was built on the Peigan Reserve, west of Macleod and some months later a priest's house was erected at Macleod. The first priests to take up residence in the district were Father Legal (who afterwards became Archbishop Legal) and Fr. A. Lacombe. The records of the church show the names of the early pastors and the corresponding dates of their pastoral appointments: 1883, E. Legal, O.M.I.; 1884, L. Van Tighem; 1888, E. Gravel; 1889, J. Blais; 1892, H. L. Leduc; 1896, L. Lebret; 1902, L. J. Danis; 1905, Fr. McQuaid; 1907, J. L. Salaun; 1908, C. Vanderdale; 1909, A. Blanchet; 1913, Jos. Paille; 1916, John Ryding; 1919, John Osborne; 1923, A. Rouleau; 1924, C. F. Ross; 1933, A. J. McGillivray.

The present Holy Cross Church was erected by Father Lebret, O.M.I., some fifty years ago. His name is inscribed upon two beautiful stained glass windows, dedicated to his memory, one by his assistant Father Davis, the other by a parishioner.

From the church records it appears that Holy Cross parish was established by Bishop Grandin who administered the sacrament of confirmation in Macleod on September 28, 1885. The parish with its missions of Ardenville and Porcupine Hills containing about 350 souls extends from Granum on the north to the Blood Reserve on the south and from the Rocky Mountain Forest Reserve on the west to the junction of the Old Man and the Belly Rivers near the town of Monarch on the east covering from 1,200 to 1,500 square miles.

The town of Macleod has a population of 1,700 inhabitants and the surrounding district is devoted mainly to farming and ranching.

CANMORE, ALBERTA
1883-1948

Canmore is a coal mining town on the main line of the Canadian Pacific Railway between Calgary and Banff, 70 miles west of Calgary.

MAINTENANCE OF THE LAW H. Pollard Photo

13

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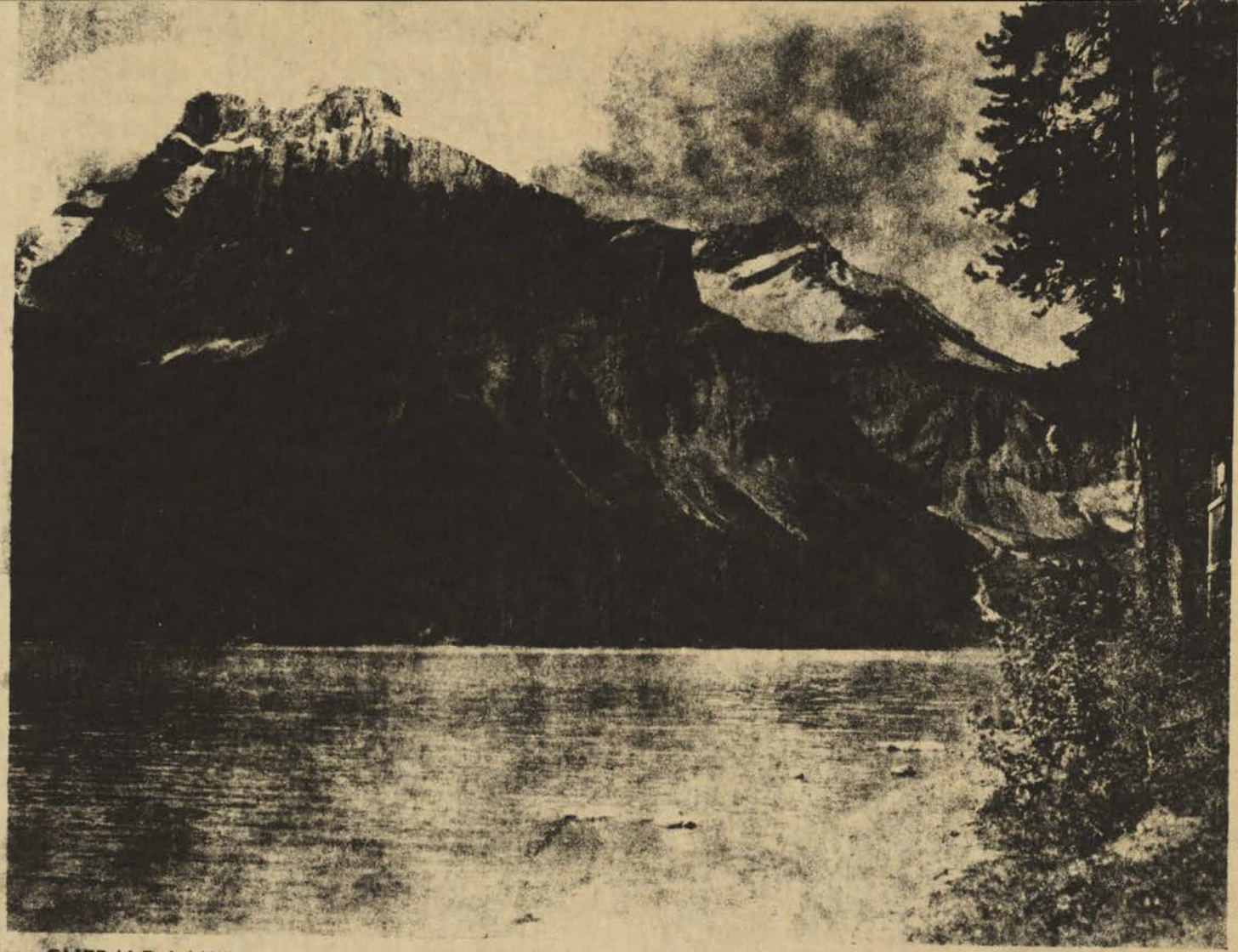
In 1883 as the railway construction workmen reached the spot where Canmore lies alongside the Bow River and nestled at the base of the Three Sisters, prominent mountain peaks of the Canadian Rockies, they chose to establish here a divisional point to which they gave the name Canmore. This is a Gaelic word meaning "Big Head" and may refer to one of the mountains, or more probably the town was named after the Scottish King, Malcolm Canmore, 1024-1050, who was the husband of St. Margaret of Scotland (Father Holland's History of Canmore).

Father Claude, O M I, from the mission centre at Calgary was the first priest to administer to the spiritual needs of the newly established camp at Canmore. He arrived there, September 22, 1883. From this time on for 10 years the station was visited at regular intervals by the missionary fathers from Calgary, among whom besides Father Claude were Fathers L. Doucet, Foisy, Blais and B. Desroches, up till 1892 when Father Walter Comire came to Canmore and built the first church there in 1893. It was on September 20th of that year that Father Comire and two lay Oblate brothers, Bowes and Brochart, began the construction of the Sacred Heart Church. Catholics of the town contributed very generously of their resources and labour and the church was completed and free of debt by October 21st of that same year.



EMERALD LAKE

Photo by H. Pollard

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The archives of the Oblate Fathers contain the following account of the opening:

"The blessing took place Sunday, November 19 by Father Lestanc, assisted by Father Comire. There was High Mass with beautiful music and many people present. In the evening there was a second reunion of parishioners proud of their charming little church."

A few months later Bishop Grandin came himself and blessed the new bell.

Father Comire remained in charge till June, 1896, when he was transferred to Onion Lake, Saskatchewan. Father Forquet succeeded Father Comire. Meanwhile the Polish-speaking Catholics became quite numerous. Bishop Grandin secured the help of two brothers, Revs. William and Albert Kulowy, who began visitation in the district. Sermons were preached in English, French, Italian and Polish. Father Louis Culerier, O.M.I., attended the missions for a while and later, January, 1900, was succeeded by Rev. Jules Seltmann ,O.M.I., of Breslau, Germany, who took up residence in Cochrane and later in May, 1905, in Banff.

Canmore has as its missions Exshaw, Bankhead Kananaskis and Seebe.

Canmore and Missions has a Catholic population of about 300 souls scattered over a territory about 25 miles square.

Bankhead, a newly formed coal mining town about three miles out of Banff had its first Mass offered in that town January 29, 1905, in a large miners' hall. A church was erected there a few years later and served the town till 1927 when it was moved to Forest Lawn, five miles east of Calgary.

Exshaw came into existence in 1906 and is 10 miles east of Canmore on the C.P.R. line. Father Seltmann offered the first Mass there October 6, 1906. Construction on a church was begun in March, 1907, on property donated by the Canada Cement Co. Several interruptions prevented completion, which, however was accomplished in July only to encounter the greatest of all interruptions. The new church was blown down by a violent windstorm. Once more it was erected and on August 18 the first Mass was offered in it and a month later, September 18, 1907, Bishop Legal blessed it and dedicated it to St. Bernard.

In spite of a heavy snowstorm and extreme cold all the parishioners attended the dedication ceremonies and the blessing of the bell on that same day. Father Seltmann was transferred shortly afterwards to Spring Lake, Sask. He left Canmore and missions November 1, 1907.

Among the pastors who followed Father Seltmann were Rev. A. Sylla and Rev. H. Hermes. Father Sylla took residence in Canmore in October, 1908. He built a rectory with funds provided by the Oblate community in the fall of 1909, and completed the church at Bankhead. Father Hermes succeeded Father Sylla in 1915 and lived part of the time (summer months) in Banff and the winter months at the mission of Cochrane.

The first Diocesan priest in charge of Canmore was Rev. John Osborne in 1922-1930, followed by Father N. Burrell, 1930-1931; Father F. Stefanski, 1931-1936; Father N. Lebel, 1936-1938, and Father I. Leaver, 1938-1940. Rev. Bernard Holland, the present incumbent, was appointed pastor July, 1940.

MEDICINE HAT
1883-1948

The beginning of St. Patrick's Parish, Medicine Hat, coincides with the building of the C.P.R. in 1883. At that time the settlement was visited by Oblate Fathers from Calgary who said Mass and held services along the line between Calgary and Medicine Hat. Among the clergy on record as having visited Medicine Hat and held services there were Fathers E. Claude, O.M.I. and L. Doucet, O.M.I.

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ST. PATRICK'S CHURCH, MEDICINE HAT
Sponsored by **C.W.L. OF MEDICINE HAT**

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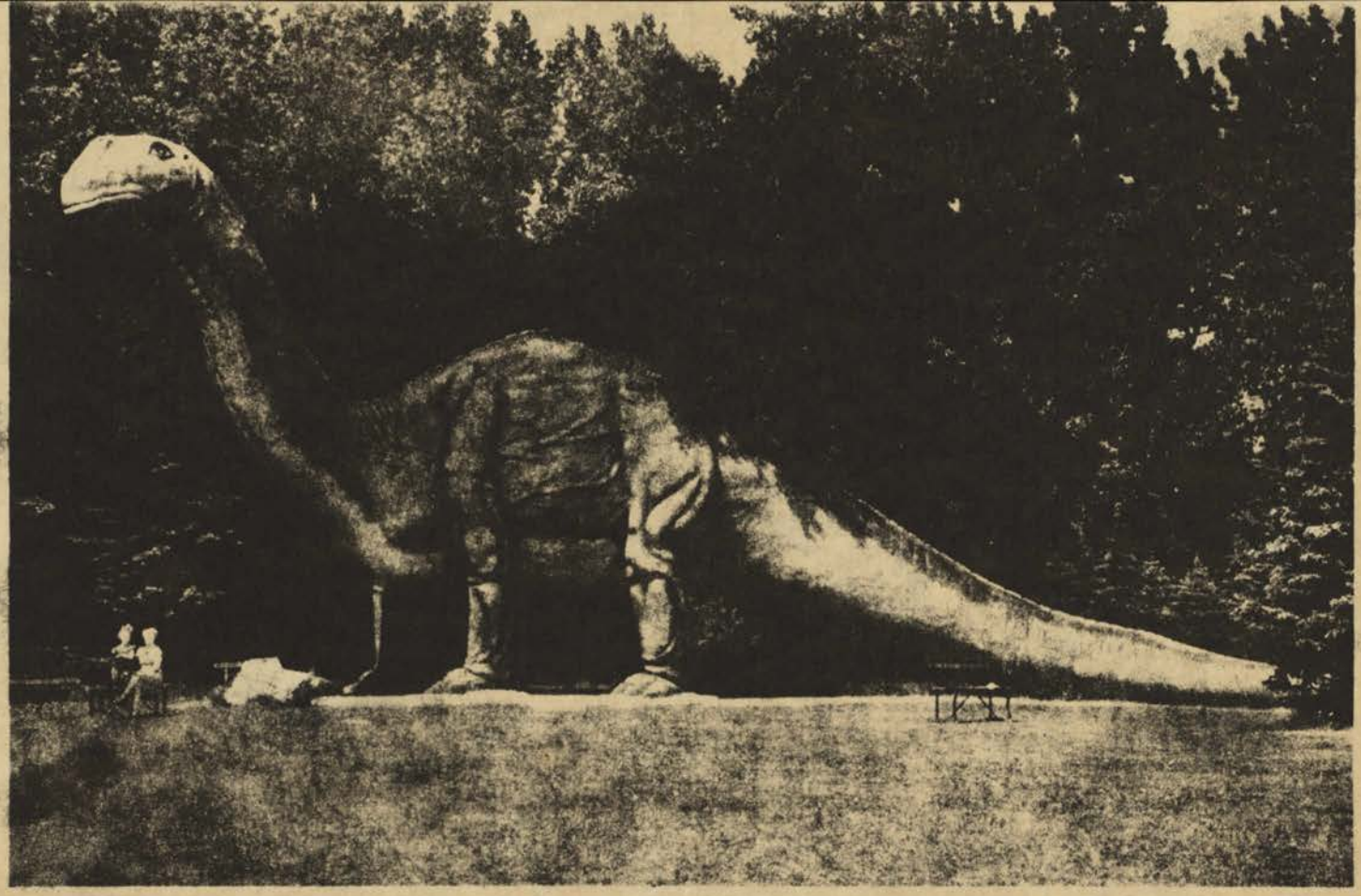
As far as diocesan records show the first church erected in Medicine Hat was built by Father A. Therien, O.M.I., in 1887. That was on the northwest side of the South Saskatchewan River near the centre of the present city. This church served the Catholics of the city till 1914. Medicine Hat did not have a resident priest until after the turn of the present century. Besides the Fathers who served the Hat from Calgary in the first years there seem to have been Oblate fathers from Lethbridge who relieved the fathers from Calgary.

The baptismal register of St. Patrick's Parish begins on March 26, 1905, and during that year there were 28 baptisms in and around Medicine Hat and among the names of officiating clergy were R. W. Shulte, O.M.I., and Rev. Father A. Lacombe, who is said by Catherine Hughes in her book, "The Black-Robe Voyageur," p. 437, to have spent the summer of 1905 in parochial work at Medicine Hat.

In December, 1908, Medicine Hat parish was placed in charge of Rev. A. A. Bertrand, a secular priest from Valleyfield, Que. Father Bertrand remained for a little more than a year and Bishop Legal then (November, 1910) placed the parish and surrounding district under the care of the Congregation of the Missionary Fathers of the Sacred Heart, a community founded in 1854 in Issoudon, France. Rev. A. Cadieux, one of these missionaries was appointed superior and pastor, assisted by two other priests. Their ministry extended over a wide area [illegible]



A DINOSAUR

Photo by Lorne Burkell

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Saskatchewan to Bassano in Alberta and from the State of Montana to Empress.

On November 30, 1912, the diocese of Calgary was separated from St. Albert, and on July 27, 1913, the first Bishop, the Most Rev. John T. McNally, D.D., assumed charge of Southern Alberta. Meanwhile the first church at Medicine Hat proved too small and shortly before the parish passed from the jurisdiction of Bishop Legal, Father Cadieux obtained permission to sell the property and erect a new church, the present church in Medicine Hat. The basement only was finished and opened for use in 1914, although the whole structure (constructed entirely of cement) had been completed exteriorly.

The Missionaries of the Sacred Heart withdrew from the parish and the diocese in 1916; and the Rev. M. F. Fitzpatrick, a priest from the diocese of Peterborough, Ont., was placed in charge in 1916. He laboured long and hard, reducing the debt on this magnificent church until in the late summer of 1927, Father Fitzpatrick died and was buried from St. Patrick's church. Rev. M. J. Fitzpatrick, nephew of the deceased Father Fitzpatrick ordained in Medicine Hat, January 16, 1921, by Bishop McNally, succeeded his uncle as parish priest till April, 1937. During his pastorate the interior of the upper church was completed and opened for use in 1932. With the completion of the church St. Patrick's Church became one of the finest examples of Gothic architecture, and one of the largest churches, in Southern Alberta.

The present incumbent, the Rt. Rev. E. J. McCoy, was appointed parish priest in March, 1937, and dean of Medicine Hat, on April 22, 1937. Under Monsignor McCoy, the financial liabilities have been greatly reduced and St. Edmund's Chapel of ease was opened on January 25, 1942, and solemnly blessed by His Excellency Bishop F. P. Carroll, D.D., Bishop of Calgary.

Medicine Hat has a convent school, St. Theresa, run by the Sisters of Charity of St. Louis, who came to Medicine Hat in 1913 from Vannes, France. They also teach in the separate school in Medicine Hat.

Medicine Hat is on the main line of the C.P.R., 32 miles west of the Saskatchewan border and 197 miles east of Calgary. It is the centre of a large farming and ranching district and is famous for its natural gas wells, which have supplied natural gas to the city continuously since 1913. It is also an industrial centre of about 15,000 inhabitants. Its missions are Tide Lake, Redcliff and Irving, attended from St. Patrick's.

OKOTOKS AND DISTRICT
1884-1948

Dunbow School—The Indian Residential School at Dunbow was the first Catholic foundation in the Okotoks district. It was completed in 1884, and officially opened late that year by Bishop Grandin, O.M.I., of St. Albert, Alberta. Father Lacombe was its first principal, and the institution receives men-

ELBOW RIVER (Just above Elbow Falls)

Bryant Photo

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tion in Catherine Hughes' book on Father Lacombe It was a public and high school for Indians from various reserves, and it had a famous hockey team that gained considerable recognition for Dunbow.

On January 17, 1885, the first baptism was recorded. It was performed by Father Lacombe. The entry records: "Vincent, ten month old son of Essamika and of Ammonis, of Blackfoot, Alberta." A first Communion class was held in 1885, and the Way of the Cross was erected that year in the college chapel. The Oblate Fathers were in charge, but the institution was under the Department of Indian Affairs.

In 1886, Father Claude, O.M.I., was in charge, and Confirmation was administered by Bishop Grandin. In 1889, Bishop Legal, newly appointed Bishop of St. Albert, made his official visitation. In 1891, Father Naessens, O.M.I., was appointed principal. He was a Belgian priest, and is, at present, living at the Oblate House in St. Albert.

This school was situated seven miles from Okotoks, 8 miles east of Young's Corners, on the Macleod Trail. The buildings were dismantled by the Alberta government in 1936.

Brother Thomas Morkin, on the staff in 1895, now lives at St. Mary's Indian Residential School at Cardston Father Riou, who was principal from 1908-1917, is now at the Blackfoot Reserve, at Cluny.

The last records from the institution are dated 1922. The salvage operations supplied material for homes and other buildings in oilfields towns. An apartment in Little New York was assembled from this material.

St. James Church, Okotoks—St. James Church, Okotoks, was built in 1903-04, on land obtained from the Lineham estate. The rectory was built in 1918-19. For some years after the parish was established, it was served by the Oblate Fathers. Father Lestanc was parish priest in 1905. Later, Father Dubois took charge, and it was during his incumbency that the

BUCKHORN RANCH (near Pincher Creek)

Photo by Lorne Burkell

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rectory was built. He also purchased a farm, and built a house on it. The farm is situated just one mile south of the Windle farm — on the Okotoks-Black Diamond highway. It was, at one time, planned to locate an Oblate Novitiate on this farm—but, for some reason, the plans miscarried. Father Dubois lived in this farm house for a number of years, and took charge of Nanton and Okotoks. It is beautifully located on the uplands and commands an ideal panoramic view of one of the most fertile farming districts in Alberta. Mr. Eugene Goettler owns this Father Dubois farm, and the house is still in good repair. The parish of Okotoks is served from Black Diamond, numbers 61 souls, and leases the rectory. The Windle, Gough, Meehan and Rooney (Mrs. Duncan Fraser) families are the only original names that survive today in the district.

Mr. George Calhoun was the contractor who built the church. The altar is an unusual piece of craftsmanship. It was all built by hand, and each panel is dovetailed—so that it can be dismantled in small sections. It has some unique hand carving, and is reputed to be the work of Father Dubois. It is a pity some benefactor did not provide better wood for such a master craftsman.

ST. PATRICK'S PARISH, MIDNAPORE

Midnapore, only 9 miles south of Calgary and but a small parish, nevertheless has an important place in our story of the church in the Diocese of Calgary. When Calgary was born in 1875, Midnapore (then known as Fish Creek) possessed one of the first Catholic families in the district, Mr. and Mrs. John Glen and three children. As other children came into the family they were baptized in Calgary by the first missionaries of the district, Fathers Doucet and Scollen. St. Patrick's Church at Midnapore was built in 1903 and had attached to it a residence for the priest. In 1910 the Father Lacombe Home was built by Fr. Lacombe as an orphanage and old folks home and placed in charge of the Sisters of Providence of Montreal. It was at the Home that Fr. A. Lacombe spent his declining years when worn out by his Missionary labours and died in November, 1916. R.I.P. Priests in charge besides Fr. Lacombe were Frs. Demeret, Chevellier and Remas, among the Oblates of Mary The Immaculate, and since 1916 Frs. Dougan, Smith, Moriarity, Rouleau and Fr. A. Newman, 1923-1948.

St Michael's of Pincher Creek 1885-1948

The parish of St. Michael, Pincher Creek, was established by the Oblate Fathers—the first resident priest being Fr. A. Blanchet—in 1897

Previous to this date, Oblate missionaries visited Pincher where they performed the sacred functions of their ministry. Frequently they came from Macleod, which outpost was founded at a much earlier date.

As early as 1869 Father A. Lacombe stopped in Pincher Creek while on his way to Montana. The oldest records available at St. Michael's rectory indicate that in 1889 Father Lacombe performed baptisms here.

These early missionaries were the following: 1889, Fr. A. Lacombe, Fr. M. J. Blais, Fr. E. Legal, later bishop of St. Albert; 1891, Fr. Donat Foisy, Fr. W. Comire and Fr. R. Remas; 1893, Fr. E. Gravel; 1895, Fr. L. Lebret.

The first church was planned and built by Bishop Legal in 1885 on the site of the present St. Vincent's Hospital. Mr. Gareau who came to Pincher Creek in 1886 remembers the old church which Father Lacombe used to call his "hermitage." This wooden building became the first convent of the "Filles de Jesus" who arrived in Pincher Creek on January 12, 1904. Later, Bishop Legal gave it to Kermaria Convent. It still stands in the rear of the present convent.

now in Pincher Creek "Pioneer village" or Park

The new church was begun in the fall of 1901 by Father Blanchet. It serves a population of about 500 souls.

The parish priests, all Oblate Fathers, have been as follows: 1897, A. Blanchet; 1906, J. A. Therien, P. E. Nelz, A. Blanchet; 1907, J. A. Barette, P. Hetu, P. Daridon, Marchand; 1911, J. A. Demers, Le Paroux; 1912, L. Pilon; 1918, J. A. Demers; 1926, J. Lepareux; 1931, J. Tessier; 1934, E. Panhaleux; 1945, E. Tardif.

St. John's Juniorate seems to have been started in Pincher Creek by Father Daridon in the building now owned by Mr. R. Rouleau. The students, however, took their meals at the rectory.

St. Michael's parish was still in its infancy when Father Lacombe and Bishop Legal secured the services of Sisters belonging to the order of the "Daughters of Jesus," a religious community founded in Brittany in 1834. The members of the order devote their whole lives, in a spirit of humility and simplicity, to religious education of youth and the care of the sick, both in hospitals and in private homes. The Sisters began their task in Pincher Creek by giving private lessons and teaching catechism to the children. Soon, however, the locality asked for and obtained a separate school and a boarding school. Kermaria (Gallic for Mary's own village) Convent was constructed in 1904. Since then two wings have been added to the first building.

St. Michael's separate school district was established on February 9th, 1909. The present enrollment is 175.

St. Vincent's Hospital was formally opened in October, 1924, in the former Lebel home. It is an asset to the locality and to the surrounding district.

Pincher Creek is at the entrance to the Crow's Nest Pass, three miles south of the C.P.R. station and 32 miles west of Macleod. It had as missions up to Lumbreck, Porcupine, St. Henry's Yarrow and Waterton Lakes.

Pincher Creek is above all a farming and ranching region.

The parish now boasts of two priests: The pastor, Reverend E. Tardif, and the assistant, Reverend W. Girard.

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COWLEY

1885-1948

Cowley in its early days was attended from Pincher Creek. In 1925 Rev. Fr. J. Salaun, O.M.I., residing at Fishburn, attended it; later, 1929, the Rev. F. Arsenault, a diocesan priest, took up residence at Cowley and served its missions, Burmis, Beaver Mines, etc. In 1930 the Rev. John B. O'Dea, now pastor of Ste. Famille church in Calgary, was given charge of Cowley and retained this post till 1937 when he was replaced by Rev. Leo Sullivan who after two years pastorate at Cowley was given charge of Coleman and Rev. I. Leaver from Sacred Heart Church, Calgary, was appointed to Cowley. Following Father Leaver who was appointed to Cardston came Rev. Leo Bartley, and in 1946 the present pastor Rev. Eugene Violini was appointed over Cowley and its missions.

Cowley is on the Crow's Nest C.P.R. line seven miles west of Pincher Creek. It has diversified commodities such as farming, ranching, lumbering and coal mining. Its missions are Burmis, Tod Creek and Beaver Mines.

BLOOD RESERVE

1889-1948

The Blood Indian Reserve Mission is 25 miles south of Macleod on the road to Cardston and 10 miles north of Cardston. Like all Indian Reserves in the province the Catholic part of the reserve is in charge of the Oblate Fathers. The mission has its church, school and hospital, the hospital being at Cardston and in charge of the Grey Nuns. The present location at St. Mary's is comparatively new. Previous to 1927 the compound was located at Standoff on the Belly River, 5 miles north of the present location but on the same road to Cardston. The mission was established in 1889; the hospital in 1893 and the school in 1898. Again we come across the names of the old time Oblates such as Levern, Doucet, Ruaux, etc., in connections with this mission. At present it is Rev. P. A. Charron who is in charge, assisted by Fathers J. L. Levern, E. Forrestier and C. Frappier, O.M.I.'s, two brothers and sixteen sisters (Grey Nuns of Montreal).

COCHRANE

1894-1948

Cochrane is on the Banff highway, 22 miles west of Calgary.

As early as 1881 Catholic ranchers, among them Angus and D. P. McDonald from the Highlands of Scotland, came into the district. Others followed with the coming of the railway in 1883 and following years up to 1894, when a census of the Catholics was taken and showed that there were 80 Catholics in the district. These were administered to by the early missionaries among whom were Father Fay, a native of Edinburgh, Scotland, who attended the railroad construction and mining camps from Calgary to Port Moody, B.C., in 1884-1885, and afterwards became

About 25 yrs. ago the following places: Beaver Mines, Brocket, Cowley, Dry Fork, Fishburn (Fishburn Butte)

GRAIN FIELDS

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the first parish priest of Vancouver. He was succeeded by Father L. Doucet, O.M.I., till January, 1887. He in turn was followed by Father Blais, O.M.I. for the three years, 1887-1890. From August, 1890, to June, 1892, Father Deroches was in charge, being relieved by Father W. Comire, O.M.I., the builder of the church at Cochrane.

The church at Cochrane was built in 1895 and the district was a mission of Canmore, and was served by the missionaries in charge of that mining town. The church at Cochrane was opened and blessed by Father Lestanc, the superior of the Oblate House in Calgary on November 24, 1895. Father Comire was celebrant of the High Mass on this memorable occasion. Father Comire was transferred in June, 1896, to Onion Lake, Saskatchewan. Father Forquet, O.M.I., replaced him and remained in charge till 1899. For a few months following Father Forquet's departure, Father L. Culerier from Calgary attended the Cochrane parish until January, 1900, when Father Jules Seltmann, O.M.I., was placed in charge of Canmore, Banff, Cochrane and missions. He remained in charge until October, 1907, when he was succeeded by Father H. Hermes, O.M.I., who remained until 1922. In this year, 1922, Father John Osborne, the first of the diocesan priests to take over Canmore and missions, was appointed by His Excellency, the Most Rev. J. T. McNally, D.D., to have charge of Canmore, Cochrane and Banff. He remained in charge until 1930. Cochrane, since 1926 when it became separated from Canmore and Banff, has been served by priests from St. Mary's, Calgary, Father A. Macdam being among the first. Others who administered to the Catholic people of Cochrane following Father MacAdam were Father John McLaughlin, 1933; Father F. Fitzpatrick, 1935-1936; Father C. J. Lyons, Father C. J. Clancy, Father J. T. Dunbar. In 1940 the parish was placed under the care of Father J. Lessard, O.M.I., who came from Cluny and took up residence at Cochrane and remained in charge of Cochrane and missions and also had the care of the Sarcee Indian Reserve until 1946. Since 1946 Cochrane has been served by Father J. Lefort from the Bishop's Residence in Calgary.

PARISH OF ST. TERESA OF THE CHILD JESUS

CARDSTON, ALBERTA

1899-1948

This parish is one of the oldest in the diocese of Calgary founded, as it was, in 1899 at Harrisville where, in that year, a church honoring St. Stephen of Hungary, was built by the Oblates of Mary Immaculate serving the mission from their headquarters at Standoff. Alberta gales took this first structure and in 1905 prudence nestled the present church in a vale away from the roaring chinooks. In 1928, with the establishment of the Blood Reserve Indian Hospital served by the Grey Nuns of Nicolet at Cardston, Most Rev. Thomas Kidd, D.D. (now of London, Ont.) took the opportunity to give daily Mass to the Sisters and a resident parish priest to the isolated Catholics scattered over the 1,500 square miles of southern Alberta bounded by the Belly River and the McIntyre Ranch, west and east; and the Blood Reserve and the Montana border north and south. During its comparatively long history the parish has experienced the zeal of the Oblates: Father Leon Doucet who performed the first marriage recorded in this parish, and who was followed by his brethren Frs. J. Riou, M. Lepine, J. L. Levern, E. Ruaux and J. M. Salaun. Shortly before the Cardston church was built, the priests of the Diocese of Calgary began to serve the district with the advent of Fr. E. Hyatt followed by Frs. Doriste, Moreau, Neil McCormick, John Jacob and the present pastor, Ignatius Leaver.

The missions of Cardston are Harrisville, Whiskey Gap and Del Bonita.

CARSTAIRS, CROSSFIELD AND WATER VALLEY

1902-1948

The parish of St. Agnes is situated in the farming centre of Carstairs, a village with a population of 450, forty miles north of Calgary. The first Mass in the district was said at the home of Alois Schwinn January 8, 1902, by Rev. Fr. Seltmann, O.M.I. Under his guidance the church was built and dedicated by Father Leduc October 30, 1904. The first recorded baptism was January 5, 1905 by Rev. C. Vandendaele, O.M.I. That same year the Tenchiberry Fathers of Red Deer were given charge of the parish, along with Olds and Beiseker but it was not until 1908 that there was a resident priest in the person of Rev. L. Forget the present pastor of St. Patrick's, Vancouver. He it was who built the rectory. In 1910 he was replaced by Rev. E. Ciron who served until 1913, being succeeded by Rev. L. Anciaux, S.M.T., who was parish priest until 1916 when the diocesan priests took over. For a while priests from St. Mary's Cathedral came up on Sundays, then Father Cosman was here for a few months until the appointment of Rev. Wm. Dargan who was to be resident pastor for the next 16 years. In 1933 Rev. Colin Ross arrived and after five years was succeeded by Rev. Cyril Lynett who remained until 1944. Rev. W. Leonard served for a few months until the appointment of Rev. E. Hyatt who was succeeded November 10, 1946, by Rev. P. A. Tessier, the present pastor.

The parish covers a considerable area and includes the missions of St. Frances of Rome, Crossfield, which church was built by Father Anciaux and dedicated by Bishop Legal September 1, 1912, and Christ the King, Water Valley, built by Father Ross and dedicated by Bishop Carroll in 1935. About 280 Catholics reside in the district. The different pastors have improved and beautified the churches but too much instrumental in having the parish established and kept it going from their very limited resources. Names which deserve mention are the Schwinns, Lennons, Fosters, Hays, Spaldings, Levesque, Haley and Morneault. May God reward them for their devotion to their faith.

HOLY GHOST CHURCH, COLEMAN, ALBERTA

1902-1948

This parish is in the industrial coal fields of Alberta, bordering the Nelson diocese on the west and the U.S.A. to the south and of course St. Anne's parish, Blairmore, to the east

Records show that Rev. A. Blanchet, O.M.I., administered the Sacrament of Baptism in 1902. Father Lacombe attended to the people of the parish here in 1903. From 1903 to 1905 Father Lepine was the parish priest. In 1905 Rev. E. DeWilde came to Coleman. It was during his stay that the church was built.

The Coleman people had planned to build the church down town, but owing to the high cost of the lot, the church was built in its present location It was a rough, unpainted frame building with chairs for pews, plain glass windows, no choir loft and no organ. This church, crude as it was, was to Coleman people what St. Peter's is to the Romans.

Father DeWilde was here until 1910. Father Lajat, O.S.B., administered the parish for a short while in the latter part of 1910. The Reverend A. L. Delestre, now in the Nelson Diocese, was pastor for a number of years. Following Father Delestre was Rev. A J. Swenseski who came in September of 1914 and left in November of the same year. Rev. Father Crociato was next, and when he left in June, 1916, Rev. Wm. Dargan replaced him until 1917, when Rev. S. Bajalski came to be with the people of the parish until 1918.

Rev. N. McCormick was Coleman's parish priest for ten years. During his long stay he renovated the church and had an altar donated by a kind parishioner. A choir loft was installed and a confessional erected This period was a very progressive one for the parish.

In 1928 Father McCormick was replaced by Rev. E. Lehman. Father Lehman was followed by the Reverend P. M. Spekmaire in 1932.

Father Speckmaire's successor, Maj. The Rev. J. T. Dunbar who went overseas in 1941, came to the parish in 1933. In 1936 the church was entirely remodelled under Father Dunbar's supervision. The rectory was moved into the lot next to the church and general repairs completed.

The present pastor Rev. Leo Sullivan took over the administration of the parish in July 1940.

The Catholic population of the parish at present is approximately 1,500 souls.

ST. ANNE'S, BLAIRMORE, ALBERTA

1903-1948

The first Holy Sacrifice of the Mass offered in Blairmore had the Most Reverend Bishop Legal of St. Albert, as celebrant. From the memoirs of one of the early priests in the Pass, it was most likely before the Frank Slide of April 29, 1903. Father Maurice Lepine, O.M.I., visited the Pass after the Frank Slide and before his time, records tell us, the saintly Father Blanchet, O.M.I., stationed at Macleod, had the present towns along the Crow among his stations.

[illegible] cannot be given to the early pioneers who were

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Photo by Stillings

The Pass had no resident priest until 1905, when Father DeWilde established residence at Coleman and had the other towns as his missions.

In 1907 Father Felix Lajat, O.S.B., was sent to reside in the Pass by Bishop Legal. After receiving advice of parishioners, he made his headquarters at Frank, looking after Lille, Bellevue, Hillcrest, Passburg and the missions East.

In 1908, the health of Father DeWilde was weakening and he requested Father Lajat to add Blairmore to his charge.

The Cape Breton coal strike of 1908 sent some Catholic families west particularly to the coal fields. Many of them came to the Crow's Nest Pass. From September of 1908 to Easter of 1909, Father Lajat said Mass in a school house, not in use as such, in Blairmore. By Easter, 1909, Mass was being said here every second Sunday, but at this time the school board required their building and new quarters of necessity must be found. A small building, being used as a paint shop was purchased and used as Catholic headquarters in Blairmore in 1910. In this year also, Father Lajat undertook the building of a church at Frank. It was the parish; Blairmore was the mission. The church started on July 26, 1910, was finished November 13 of that year and entitled the Church of the Blessed Sacrament. Father Lajat left the Pass in 1911. Father Sammutt succeeded him and was the first to establish residence in Blairmore. Father Sammutt left in 1912 and for that year and until 1914, Rev. A. L. DeLestie, now in Rutland, B.C. attended Blairmore from Coleman. From 1914 to 1916 Rev. Ronald Beaton, residing in Bellevue, attended Blairmore until the coming of Father Cosman to replace him in 1916. Coming from Bellevue, Father Cosman carried on in the forementioned "paint shop." Due to the increase in Blairmore's population, a larger edifice was needed and permission was obtained in May, 1919, to start operations on a new church. By early spring of 1920, the new building was finished.

Much appreciation is due Rev. Father Cosman and the active parishioners of that day. The new building was of frame and stucco construction, all Gothic windows with memorial ones on east and west sides. The old building had been joined to the new and utilized for the sanctuary and vestry. In June,

Father Cosman the same story is told us as of all his predecessors, ill-health overtook him and in April, 1926, he left St. Anne's, a very sick man. Rev. J. B. Moriarty was in charge until September when the present pastor, The Very Rev. M. A. Harrington arrived, September 17th, 1926.

The parishioners of St. Anne's, numbering over 800 souls, now own a very spacious and up to date hall. St. Alphonsus Convent, bought, equipped and paid for in 1939, was officially opened January 29, 1940. The Sisters of St. Martha had arrived in October, 1939. To St. Anne's and the other parishes of the Crow's Nest, these Sisters with their social work are truly followers of the Martha in the Gospel narrative. By their piety, zeal and fervor in the work of God, they have endeared themselves to the people among whom they work and live. As well as their many other occupations, they carry on a kindergarten within the Convent.

HIGH RIVER
1903-1948

The history of the church in High River had its beginning within the present century. During 1903 to 1905 Rev. J. M. Lestanc, O.M.I., from Calgary visited here and said Mass. Father N. C. Dubois, O.M.I., who had charge of Okotoks as well, built the church at High River in 1907 and 1908, and the first Mass was said in the church on February 23, 1908. The title of the church is St. Francis de Sales. Father Dubois served High River from 1905 to 1908. In 1908 High River was separated from Okotoks and Rev. A. Beausoleil was placed in charge of High River and missions. The missions were Brant, Vulcan, Champion, Carmangay and Barons. Father Beausoleil remained in charge till 1914 when he became a chaplain in the service for the armed forces and went overseas till the end of World War I. During his absence his place was taken by Rev. Wm. Smith, up till 1919. Father Beausoleil returned in 1920 and remained till 1923, when the late Rev. W. F. Bowlen was placed in charge. He remained till 1944 when through ill health he resigned and his place was filled by the present pastor Rev. M. J. Fitzpatrick. High River is in the centre of a farming and ranching district 38 miles south of Calgary. It has a population of about 2,500. The extent of the territory covered by the parish and missions is 700 square miles, within which area there are some 290 Catholics.

COUTTS, MILK RIVER, WARNER AND ALLERSTON
1905-1948

Coutts on the Montana border was infrequently visited by priests from Lethbridge. In 1905 Father L. Van Tighem, O.M.I., secured land and erected a church dedicated by Bishop Legal in 1905, and served monthly on a week day by Father Van Tighem until 1910. In April, 1910, Father Bidault took charge and Mass was said once a month on Sundays. The name of the church is Holy Angels.

Milk River, where the parish priest now has his residence had its first Catholic settlers in 1909. It was visited by Father Meyer, O.M.I., and later by Father Bidault, O.M.I. At first Mass was said in a school house until 1915 when a church was erected and blessed by Bishop McNally of Calgary in 1917. This church was burned in 1928 and a basement church was built that same year. The rectory was erected in 1930. In 1921 Father A. E. Rouleau became the first resident priest. The name of the church is St. Peters.

1920, the church was blessed by Bishop McNally and placed under the special protection of St. Anne. Of—

first church. In 1912 a church was erected and in July of that same year it was blessed by Bishop Legal. Father Meyer was the first missionary; Father Bidault followed him until 1921 when this mission came under Warner. The name of the church is St. Isadore.

Warner: Beginning in 1908 Warner was visited by Father Van Tighem. In 1912 a church was built at Warner and opened and blessed by Bishop Legal. Rev. Father Eibold, O.M.I., was the first priest in charge.

All the above-mentioned parishes were served and administered by the Oblate Fathers from Lethbridge from their inception until 1921 when Rev. A. E. Rouleau, diocesan priest, was placed in charge. Rev. Thomas H. Greene succeeded (April 22, 1922) Father Rouleau who was given St. Anne's Parish in Calgary. Father Greene was succeeded by Father P. M. Speckmaier in January, 1927. During Father Speckmaier's tenure of office, Warner became a separate parish and retained no missions, while Milk River had as missions Allerston and Coutts. In 1930 Rev. E. A. Hyatt was placed in charge of Milk River and Missions while Father Speckmaier remained as pastor of Warner. In 1932 Rev. H. J. Doiron was placed in charge of Milk River and Missions and is still the pastor of said parish. In the same year Warner had a change of pastors. Owing to ill health Father Speckmaier retired and Rev. H. F. Ritter replaced him. In 1937 the present pastor Rev. Edmund Lehman was given charge of Warner.

Warner is on the No. 4 Highway (Sunshine Trail) 42 miles southeast of Lethbridge. It has a population of about 300 and is in the centre of a mixed farming and ranching area. The area of the parish covers 300 square miles with 150 Catholics. The name of the church is Our Lady of Lourdes.

BEISEKER
1907-1948

This parish of the Assumption of the Blessed Virgin comprises a large argricultural district northeast of the city of Calgary and extending from Keoma to the south to north of Acme. The parish church is situated in Beiseker, a small village of about 300 population, situated 45 miles from Calgary on branch lines of both the C.P.R. and C.N.R. and the main highway to Drumheller. Of approximately 500 souls in the parish, the greater majority are concentrated about Beiseker where the first Catholic settler Ludwig Schmaltz and his family arrived in August of 1907. The following year others now well known in the community came from North Dakota, coming to their new homes by way of Crossfield. Among these latter were Emmanuel Hagel and his sons, the Joseph Schmaltz, Adam Schleppe and Joseph Silbernagel families, also Valentine Dennis, who gave part of his original farm land as the site for a church.

The first missionary priests to labour in the district came from the community at Carstairs and until the church was built and opened in the spring of 1910, mass was said in the home of Ludwig Schmaltz. The fathers from Trochu also paid occasional visits during these early years but the one priest that might be mentioned as the regular missionary in charge was Father Ciron of Carstairs under whose direction the church was built. Later the Oblate Fathers of Calgary took over the parish work and Fathers Meyer and Nelz gave considerable time to the spiritual needs of the people. With the formation of the separate diocese of Calgary, the secular clergy took over the

23 ALLERSTON was settled by catholics from Minnesota since 1910 and 1911. A school house was built

Seeing-Eye Dog and Master

THE late Mr. Roy Thompson and his seeing-eye dog Wanda are remembered whenever the Canadian Institute for the Blind is mentioned. Mr. Thompson's work for the Institute and for the community was outstanding.

The Calgary Branch of the Canadian Institute for the Blind is conducting a campaign for funds to erect a suitable building to house its activities and to shelter some of its members. Contributions to this fund will be gratefully received.

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pastoral work and among these first were the Reverend Fathers F. M. Murphy and P. F. Beaton. The beloved Father Michael McQuaid was parish priest for many years from 1925 until his death when the Right Reverend Monsignor McCoy was appointed pastor in the fall of 1932. Succeeding parish priests have been Reverend Michael Fitzpatrick (1937-41) and the present pastor Reverend Aubrey Tennant.

Through all these years the parish grew considerably and although the church building was enlarged twice, there is now need for a new and larger church. With a sizable building fund being increased and the well-known enthusiasm of the parishioners in evidence, the prospect of this new church should soon become a reality.

Connected with Beiseker parish is the mission of Swalwell, 22 miles north and extending to the border of the Edmonton Diocese. While Monsignor McCoy was pastor, a small but substantial church was completed in the village of Swalwell to serve the people of the mission. This building was made possible through the good offices of the Church Extension Society and the generosity of the parents of Miss K. E. Wickett of Toronto in whose memory the little church was given the title of Saints James and Catherine.

GLEICHEN AND MISSIONS
of Arrowwood and Hussar
1908-1948

St Victor's parish at Gleichen is now forty years old. As in the case of nearly all the parishes in and around Calgary this too was established by the Oblate Fathers. At first this was a mission of Blackfoot Crossing, and later, in 1912, became a separate parish and had for its parish priest Rev. G. Simonin, O.M.I., who remained in the parish until 1925. It was for about two years, 1925-26, cared for from Strathmore by the Rev. E. Dougan. In 1929 the Rev. D. Moreau was placed in charge and he in turn was followed by the following: 1932-34, Rev. F. Arsenault; 1935-38, Rev. Neil J. McCormick; 1939, Rev. E. A. Hyatt; and the present pastor, Rev. N. Lebel, 1940-48.

VULCAN
1908-1948

Vulcan, the principal town on the C.P.R. line from Aldersyde to Lethbridge, is the dwelling place of the priest in charge of this parish and missions. The missions are Champion, Carmangay and formerly Barons. Vulcan itself together with its missions was up until 1919 served from High River. In 1919 Rev. John McLaughlin was given charge of Vulcan and surrounding missions. In 1920 Father McLaughlin built the present church at Vulcan. The one at Champion was built several years before. Father McLaughlin's pastorate ran until 1927. He was succeeded by Rev. Neil J. McCormick, now in the Diocese of Alexandria, Ont.

Vulcan is in the centre of a large area of good wheat growing country and has from 5 to 8 wheat elevators at every town in the district.

The following is a list of the succeeding pastors following Father McCormick: Rev. A. MacAdam, 1930-32; Rev. John A. Cunningham, 1932-36; Rev. Henry F. Ritter, the present incumbent, 1937.

Coalhurst, while the mines there were producing, was a parish centre with Barons as a mission, but when it closed its mine it ceased to be a parish centre and Barons is now attended by Rev. Edw. DeBusschere, chaplain of St. Michael's Hospital, Lethbridge.

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NANTON, STAVELY, CLARESHOLM, GRANUM 1908-1948

Nanton was served from Okotoks by Rev. D. Dubois from 1908 to 1916, when it was served by Rev. F. J. Hughes, parish priest of Granum up to 1933. From 1908 to 1914 Rev. A. Beausoleil, parish priest of High River served Stavely and Claresholm as missions of High River, while Granum was served from Macleod from 1909 to 1916. When Rev. A. Beausoleil in 1914 became a chaplain to the Canadian Army in World War I the Rev. Wm. Smith from England replaced him at High River and served the missions of Stavely and Claresholm until 1916. In 1916 all four places, viz., Nanton, Stavely, Granum and Claresholm were served from Granum by Rev. F. J. Hughes until 1933. In 1933 Father Hughes was relieved of Nanton and Stavely and served only Granum and Claresholm until 1935. In the meantime 1933-1936 Rev. A. E. Rouleau had charge of Nanton and Stavely; from 1936 to 1941 Rev. A. Tennant was parish priest of these two missions. After Father Hughes' retirement in 1935 Granum and Claresholm were served by Rev. F. J. Fitzpatrick during 1936 and 1937, and in 1937 to 1941 by Rev. D. Moreau. From 1941 until May, 1947, all four places were in charge of the Redemptorist Fathers, among whom were the following: Fathers Thomas P. Coyne, J. M. Lambert, N. J. Killingsworth, A. O. Stoeckel and T. J. Murphy. In May, 1947, Rev. Patrick B. O'Byrne was placed in charge, and until March of 1948, with assistance from the Basilian Fathers of Calgary on Sunday carried on. In March, 1948, Rev. W. J. Krewski was appointed as assistant to Father O'Byrne.

Claresholm and missions are all provided with churches built in their early missionary life. St. George's at Claresholm, St. Cecilia, at Nanton, St. Vincent at Stavely, and St. Augustine at Granum. The territory embraced by this parish and missions is on the Calgary-Macleod C.P.R. line and extends 50 miles north and south and east and west another 35 to 40 miles. The population is about 3,500, among whom are 525 Catholics. The chief occupation of the people is ranching and farming.

Raymond, Coaldale and New Dayton 1909-1948

The history of New Dayton actually begins with the arrival of the Gust Kaupp family with six sons from Crestline, Ohio, in the spring of 1909. Within two months a seventh son was born to them and as with all true Catholics, they lost no time in contacting the Fathers in Lethbridge to arrange for baptizing him. Hence on May 21, 1909, Reverend Father L. Van Tighem, O.M.I., came to the Kaupp home three miles out of New Dayton, and said Holy Mass and baptized the baby, Paul Vincent.

From then on for 20 years, their home was the centre of Catholic action in New Dayton. In 1912 another Catholic family the Schills, also came from Crestline and Holy Mass was said in their home at odd times but never with the regularity that occurred at Kaupps. It was always a week day service, but no matter when it came, or what work was on hand, all work ceased and we went to Mass and the Sacraments. From 1910 until 1926 we were cared for by Rev. Father J. Bideault, O.M.I., of Lethbridge and now of Meadow Lake, Sask. I have seen Father Bideault arrive late at night, having come from the Del Bonita country, in a limping Ford, tired, muddy and possibly hungry, but cheerful and glad to see us and hear all our hopes and fears. In 1912 we learned to sing "The Mass of the Angels," and from then on we had High Mass even if it were in a private house.

I cannot speak too highly of Mrs. Kaupp for of her it can be truly said, "She kept the Faith among us." Were it not for her hospitality and encouragement to every priest who came our way, many of us would have drifted away from our Holy Faith. She felt it her imperative duty to place at our disposal, Catholic services and institutions. At odd times Holy Mass was said at the Schill and Scott homes but the Kaupp home was our link with the Catholic world. Fathers Van Tighem, Meyers, Eibolt, Bideault and Jacobs—all from the Oblate Fathers' community in Lethbridge and whose names have made history in Western Canada have said Mass in the Kaupp home. His Excellency Bishop Kidd was a guest there during the construction of the church and later Bishop Monahan as well.

In the summer of 1928, the time seemed opportune for us to build a church and the present structure of St. Edmund's was built under the supervision of Rev. Father Greene and dedicated by His Excellency, Bishop Kidd, November 4, 1928. The approximate cost was $4,000 and our total congregation 25 adults and 24 children. We did get some outside contributions which were very, very timely.

Almost immediately we were attached to the Sacred Heart parish in Raymond and Father Hyatt made our priest. He was followed by Fathers Foote and McGuiness until 1936 when Father John Duplanil, O.M.I., came and took care of us for 12 years. At present we are the charge of Father Edmund Lehman of Warner.

New Dayton is a farming centre 35 miles north of the Montana-Alberta boundary and 29 miles south of Lethbridge. It covers a territory of 13 miles square and 110 persons.

TABER
1909-1948

Taber parish was established by Father Meyer, an Oblate. Father Bertrand was the first to visit here in 1909. Father Meyer attended from Lethbridge and built St. Augustine's Church in 1910, in Taber, church in Retlaw. This parish is 30 miles long and 75 miles wide, stretching from Chin on the west to Purple Springs on the east, and from Taber to the south to Travers on the northern boundary. There are 1,400 souls in this territory. Taber itself is the centre of the irrigation district, but combines agriculture with industry—oil and coal mining both contributing to the revenue of the town.

Father Bertrand was the first to visit here in 1909. Father Meyer built the church and served here until 1911. Father Bideault served here from 1911 until 1913. Father Van Tighem, the first resident parish priest, was in charge from 1913 until his death in 1917. Father E. J. McCoy served Taber as mission from Bow Island from 1917 until 1931. Father Kientz was then in charge until 1934 when Father Neville Anderson ruled until the fall. In September, 1934, Father Arthur Anderson took over until September, 1940, when Father Lyons was appointed pastor.

FOREMOST AND MISSIONS
1910-1948

The present parish of Foremost began with the missions of Faith and Granlea. These districts were homesteaded in 1910. Faith is situated 15 miles south of Nemiskam and the territory extends to the Montana border. The Catholic settlers were visited first by Rev. Fr. Meyer, O.M.I., from Lethbridge in 1910, the year of settlement. Mass was said at infrequent intervals until 1912 when the church was erected and dedicated to the Sacred Heart. From 1912 to 1925, the church was visited by the Oblate Fathers Held, Stulman and Bideault of Lethbridge. In 1925 Father Bideault took up residence at Nemiskam which village was intended to serve as a central residence for all the missions of the south. In 1927 Faith passed to the diocesan clergy.

Granlea

Granlea is situated 25 miles south east of Bow Island. The first priests to visit the new settlement were Fathers Cahier and Reibel, Sacred Heart Missionaries from Medicine Hat. A church was built in 1912 and dedicated to St. Anthony. In 1917 Msgr. McCoy served the mission from Bow Island until 1921 when it was taken over by the Oblates of Lethbridge. In 1925 it became one of Father Bideault's missions served from Nemiskam. Two years later it reverted to the diocesan clergy.

Near Foremost

In the same 1910 settlement a number of Catholic families settled six miles north of the present village of Foremost. In 1913 a small church was erected in their midst and dedicated to St. Joseph. Father Meyer, O.M.I. from Lethbridge was the first to visit this mission. In 1914 the Sacred Heart missionaries from Medicine Hat took charge until the mission came under the care of Msgr. McCoy in 1917. The Oblates took over the mission again in 1921 until 1927 when Fr. Bideault, O.M.I., was the priest in charge.

St. Joseph's was destroyed by fire and rebuilt in 1930. After the erection of the church in the village of Foremost, the parishioners of St. Joseph's began using the village church. A few years ago, St. Joseph's was abandoned.

35 miles east of Lethbridge on the Crow's nest line from Medicine Hat. Taber has 2,000 people
25 miles north is the mission of St. Anne's with the

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Sacred Heart Church, southeast of Bow Island was apparently attended first from Medicine Hat. The date of the erection of the church is not in the chancery records. Apparently it was erected after the foundation of the diocese. In 1917 it became one of Msgr. McCoy's missions.

The church at Whitla seems to have been erected in 1913 and was a mission of Medicine Hat until taken over by Msgr. McCoy.

The church in Bow Island was erected by Msgr. McCoy in 1917 and dedicated to St. Michael, and became the priest's residence in 1918. This church and village become the centre of Msgr. McCoy's Missions which in the first years of his incumbency extended from Medicine Hat to Taber and south to the Montana border. By 1927, through new parish erections, the parish consisted of Bow Island and the above three named missions. Msgr. McCoy was succeeded in 1932 by Rev. E. Lehman, in 1935 by Rev. J. A. Cunningham and in 1946 by Rev. A. E. Rouleau.

STRATHMORE
1910-1948

Strathmore, population 625, is located on the No. 1 Trans-Canada Highway, 30 miles east of Calgary. The history of Strathmore is closely linked with the C.P.R in that two aspects of the company's work were centred in the town. In the first place the irrigating system, called the W.I.D. was established with Strathmore as its headquarters. The second project that helped to make Strathmore a community centre was the establishment of the famous C.P.R. farm which has recently been sold to private interests.

The first settlers in the district for the most part were Americans who crossed the border in small numbers, and who made no concerted effort to bring in groups of settlers.

However by 1910 a number of Dutch and Belgian immigrants began arriving in groups. They settled on farms in the vicinity and since that time wheat growing and stock raising have been the principal industries. These early settlers were for the most part responsible for the establishment of a parish

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in the district. Many of these immigrants settled northeast of Strathmore at Akenstad and Mass was celebrated in the school house.

However records seem to prove that the first resident priest in the district was at Langdon, and the priest Father Van Tighem, O.M.I., used to come to Strathmore and celebrate Mass in the Duff building. Father Van Tighem began the erection of a church in Strathmore in 1910 and he made Strathmore his headquarters for the following three years. Father F. M. Lajat, O.S.B., and Father Deman, O.M.I., also laboured in the district till 1915. Father E. J. Carew was in Strathmore from 1916-18 and it was during this period that the work on the inside of the church was completed. Father F. Murphy had charge of the parish from 1918-21. However he lived in Calgary and came to Strathmore for the week-ends. Father E. Dougan was in Strathmore from 1921-25 and after an absence of four years he was pastor again from 1929-32. During the four years absence of Father Dougan, Father A. MacAdam had charge of the parish, and after Father Dougan left in 1932, Father MacAdam again returned to the parish for two years. From 1934 to 1938 Father P. J. Cosman was pastor and Father Ignatius Leaver was pastor from 1938-39; Father A. E. Rouleau from 1939-41, Father M. J. Fitzpatrick from 1942-44, when Father J. T. Gibbons, the present incumbent, took over the parish.

St. Philip's Church, Carseland, is the only mission in the parish at the present time.

The Sacred Heart Parish, Strathmore, and St. Philip's Parish, Carseland, have at present 348 members.

SCHULER
1912-1948

The parish of St. Joseph, at Schuler, was started by a group of Russian-German Catholics who had migrated from the Ukraine in 1912. Real pioneer conditions prevailed those early days. A team of horses cost from $500 to $1,000, cows were also high

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priced. Two or three Catholic families would buy a team of horses and a cow between them, so that they might till and cultivate their small farms. The lumber, coal, groceries and all necessary supplies had to be hauled by team from Irvine or Medicine Hat, a distance of over 40 miles.

In those days, the priest came out to Schuler every two months for Holy Mass from Medicine Hat, travelling by lumber wagon. It often took the priest 10 to 12 hours to make the trip. Prior to 1917, Holy Mass was said in private homes. In 1917 the people gathered together $1,000 and built a chapel in the community which they called their "House of Prayer." In 1917, the Bishop of Calgary at that time, Rt. Rev. John T. McNally, visited Schuler for the first time. The Bishop had no knowledge of, nor had he given permission for, the erection of the first chapel at Schuler. His Lordship was amused when the people told him that they had no idea that the permission of the Bishop was required before the people could have their own House of Prayer.

By the year 1930 the original church had become too small for the congregation. It was in that year that Rt. Rev. Thomas Kidd, the then Bishop of Calgary, on his own initiative made all the arrangements and completed the plans for the building of a larger and more suitable church at Schuler. The new Church was dedicated to St. Joseph and was blessed by Bishop Kidd in August, 1930.

The following priests have served the parish of Schuler: Rev. Francis Sixafer, 1912-14; Rev. Reibel, 1915-17; Rev. P. Beaton, 1918-20; Rev. Hermes, 1920-21; Rev. T. Greene, 1922-23; Rev. M. Fitzpatrick, 1923-30; Rev. John Jacob, the first resident priest, 1930-35; Rev. Leo Sullivan, 1936; Rev. F. Foote and Rev. Arsenault (served the parish from Empress during 1937-40); Rev. Leo Burke, 1941-42; Rev. Gino Violini, 1942-46; Rev. Leo F. Bartley, 1946.

Schuler is situated on the branch line of the C.P.R. from Empress, in the southeastern part of Alberta, 40 miles north of Medicine Hat. It is located in an exclusively farming and ranching district. There are approximately 260 Catholics in the parish.

30

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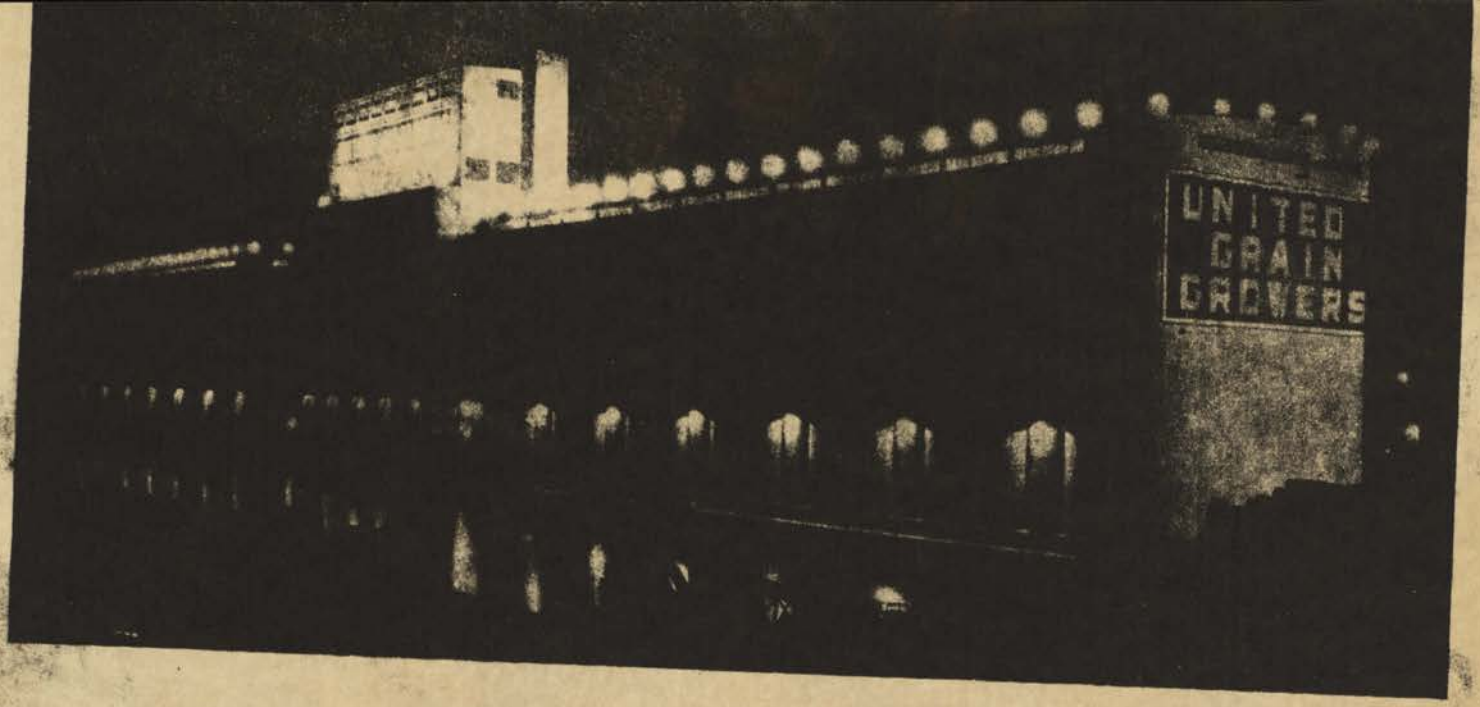
MISSIONS ON THE GOOSE LAKE LINE FROM DRUMHELLER TO THE SASKATCHEWAN BORDER

1912-1948

With the building of the Canadian Northern Railway, Saskatoon to Calgary branch, 1912 to 1914, new towns began to spring up like mushrooms along the new line, Oyen, Cereal, Chinook, Youngstown, etc., to Drumheller and Calgary. The territory previous to this was a ranching and new farming district and if visited by missionary priests they in all probability came from Castor in the Edmonton diocese. The first priest from the newly formed Calgary diocese to visit the district that we have record of was Rev. P. O. Russell who went along the line and as he went built churches in nearly all the towns mentioned, viz., Drumheller, Munson, Youngstown, Chinook, Cereal and Oyen in 1914. Father Russell served these places in 1914 and 1915 from Youngstown and left the district to work in the United States whence he came. The Rev. Wm. F. Bowlen, newly ordained priest for the Calgary diocese was placed in charge of these missions in 1915 and served them faithfully and well until September, 1921, when he was transferred to High River and was succeeded in Oyen by the Rev. J. C. Lynett. During Fr. Bowlen's pastorate in Oyen he built a church, St. Timothy's, at Sunnynook and served this mission 100 miles from Oyen monthly. Fr. Lynett served Oyen and missions for 17 years, 1921-1938. He however was relieved of some of the many missions for the period 1927-1936 when Youngstown was given a resident priest and set apart as a parish with the missions of Richdale, Sunnynook, Howie, Lone Butte and Steveville. Rev. E. E. Mulvill was Youngstown's first pastor of this period. He remained three years in the parish and then was added to the teaching staff of St. Mary's Boys' School in Calgary and the Rev. H.



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Doiron became parish priest of Youngstown, 1930-33, the Rev. E. A. Hyatt was the next and last pastor of this parish, having served from 1933-1936, when owing to crop failures and the consequent dwindling of the population of the district Youngstown and missions reverted to Oyen. The Rev. Frederick Foote had charge of the Oyen parish from 1939 until his death on September 6, 1943, when the present incumbent, The Rev. Arthur Hamilton became pastor. All this territory is farming and ranching country and covers an area of some 5,000 square miles.

The church titles are as follows: Oyen, Sacred Heart; Youngstown, St. Paul; Richdale, St. Peter; Sunnynook, St. Timothy; Cereal, St. Cyril.

BASSANO, BROOKS AND EMPRESS 1913-1948

Bassano and Brooks up to 1917 were missions of Medicine Hat, and Empress a mission of Youngstown and Oyen. In 1917 the Rev. P. Beaton was placed in charge of these missions and cared for them until 1919. The succeeding priests who have cared for this vast territory of some three to four thousand square miles have been: Fathers E. J. Dougan, 1919-21; Joseph Kreciszewski, 1921; Michael McQuaid, 1921-22; R. J. Donovan, 1922-24; Francis Arsenault, 1924-26, and Rev. F. Fitzpatrick, 1927-1932. During this period, Empress got a resident priest and the territory was divided between Brooks and Empress. Rev. Leo Sullivan was placed in charge of Empress and Missions, viz., Acadia Valley, Jenner, Tide Lake, Buffalo, Atlee and Bindloss. Brooks became the residence of that parish and missions, viz., Bassano, Patricia, Rosemary, Tilley, Lomond, Rolling Hills, Duchess, Bow City and Gem. The Rev. James Morrow was placed in charge of this territory in 1932 and is still pastor. Fr. Leo Sullivan's pastorate at Empress expired in 1939, and he was succeeded in 1940 by Rev. T. Stefanski who is still in charge.

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ROCKYFORD
1914-1948

The village of Rockyford (population 280) and located 58 miles northeast of Calgary is the centre of a farming district. Although wheat is the principal crop, considerable mixed farming is done in the district which is within the irrigation area served by the Western Irrigation District.

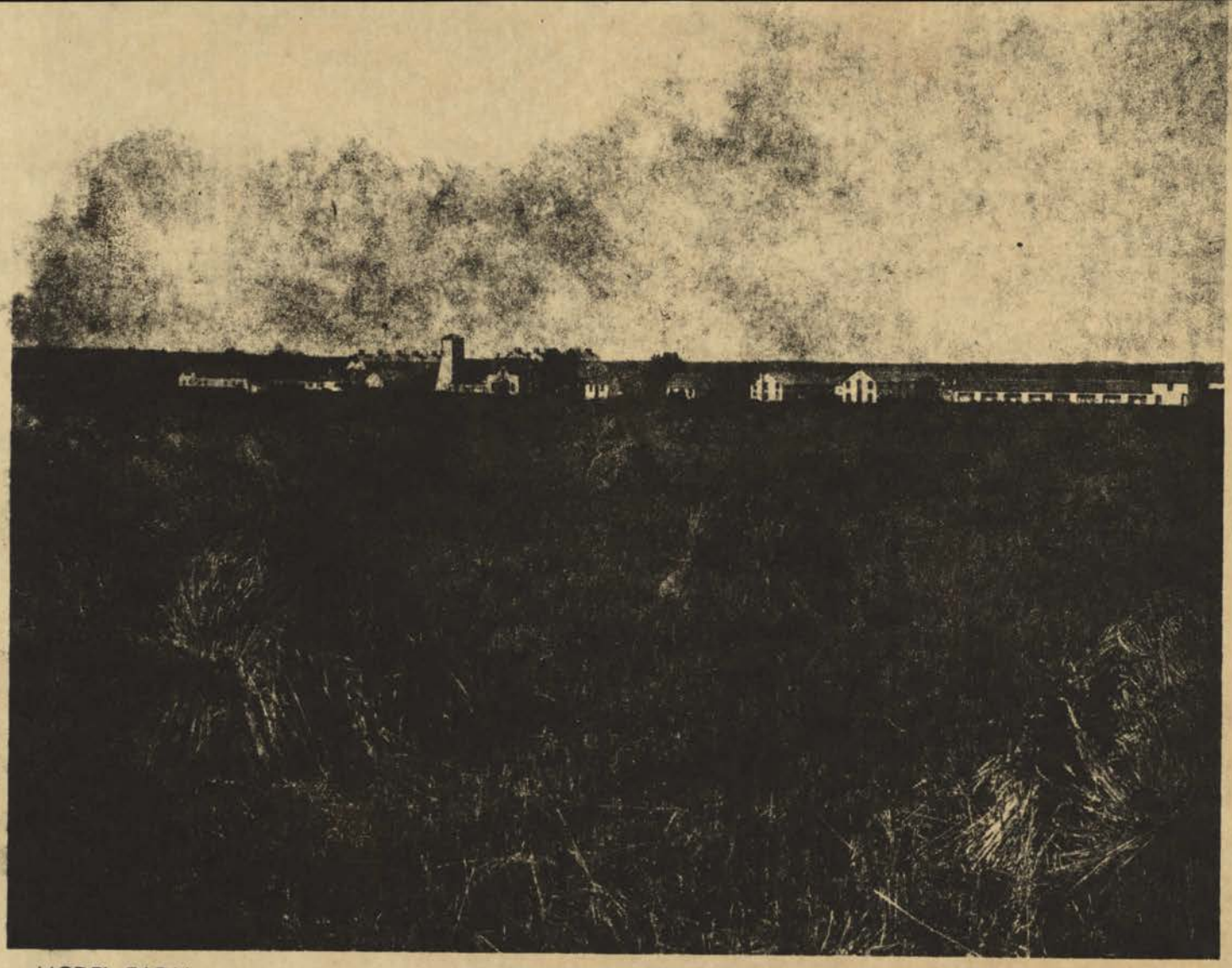
From 1914, when the first passenger train passed through Rockyford, until 1918 the few Catholics who lived in the district attended Mass in the parishioners' homes, the pastor of Strathmore caring for the spiritual needs of these few Catholics. One of the first priests to say Mass in the district—Rev. Father Deman, O.M.I.—is still actively engaged in the ministry in the Peace River District.

In 1917 the few families were organized into a parish by the late Rev. Wm. Bowlen who supervised the drawing of the plans for a church. However, he was transferred to Oyen before the church was built, and it was the task of Rev. A. J. MacGillivary, now pastor at Macleod, to accomplish the work begun by his predecessor. The first Mass was said in the newly-constructed church in September, 1918. The Rev. O. Cudahy was parish priest from 1918 to 1920.

During the next three years several families moved to the district, and in February, 1921, the Rev. Henry Boltz was appointed first pastor of Rockyford. The church had not been dedicated and Fr. Boltz placed the new parish under the protection of St. Rita of Cascia.

The following year the rectory was built. The land for the church and rectory was donated by Mr. Wm. Rudd, one of the first settlers in the district.

The church and rectory were only part of a much bigger scheme in the mind of Fr. Boltz. With the increase in the population the need for a separate school was felt. Mr. Rudd donated more land for



MODEL FARM

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school purposes and in 1925 a Separate School District was formed. On December 9, 1926, St. Rita's School was blessed by the Bishop of Calgary, Most Rev. J. T. Kidd, D.D.

In July, 1927, Fr. Boltz was appointed organist at St. Mary's Cathedral, Calgary, and the present pastor, Very Rev. J. Q. Killen, V.F., was appointed pastor of St. Rita's.

In 1928 the late Mr. Fred Stinn donated land for the erection of a convent. On August 31, 1929, St. Rita's Convent, conducted by the Ursuline Sisters, was officially opened and blessed by Most Rev. J. T. Kidd, D.D. Four Ursuline Sisters conduct a primary, intermediate and high school and boarding school for girls and young boys.

To accommodate the increasing congregation the church received attention and extensive alterations were made. The seating capacity was doubled and a more spacious sanctuary was provided. The church was rededicated and blessed on September 9, 1938, by His Excellency Most Rev. F. P. Carroll, D.D. The Catholic population at present (August, 1948) is 275 souls.

Rosebud, 14 miles east, and Carbon, 18 miles north, are missions attached to Rockyford parish.

In 1925 the local subdivision of the Catholic Women's League was organized, and in 1946 Rockyford Council of the Knights of Columbus, No. 3004, was instituted.

THE DOODADS OF DRUMHELLER

Photo by H. Pollard

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35

DRUMHELLER
1914-1948

Drumheller, named after Samuel Drumheller, had its beginning as a town in 1911. The first test hole for coal was drilled by Mr. Jesse Gouge and Mr. G. N. Coyne in 1911. The Canadian Northern Railway also surveyed its line through the Valley in 1911 so as to reach Calgary.

The first missions on the line from Calgary to Oyen, including Drumheller, Munson, Youngstown and Oyen, were opened up and churches built in 1914 by Rev. Peter O'Dillon Russell, whose missionary work lasted until April, 1915. Rev. Wm. F. Bowlen, ordained in 1915, was placed in charge of the district and served Drumheller as a mission from Oyen until 1917 when Rev. A. J. McGillivray received his appointment from Bishop McNally as the first parish priest of Drumheller.

Father McGillivray remained as parish priest until 1927 when he was succeeded by Father P. J. N. Cosman. It was during the pastorate of Father McGillivray that the C.W.L. was established in 1923 with Mrs. W. R. Fulton as the first president.

Father Cosman was parish priest from 1927 until 1934 when he was succeeded by Father N. R. Anderson. It was during Father Cosman's pastorate that plans were laid and a fund begun for the erection of a new church, as the first church, which had been twice enlarged by Fr. McGillivray, was no longer adequate for the growing population.

VERMILLION LAKES (near Banff) Photo by Matthews

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Father Anderson was parish priest from September, 1934, until July, 1946. During these 12 years the parish developed rapidly. The new church begun in 1938 was opened and blessed by His Excellency Bishop Carroll in the spring of 1939. The Rev. John T. Dunbar has been parish priest since September, 1946.

In 1939 the following places were also attached to Drumheller: Munson, Midlandvale, Nacmine, Wayne, Rosedale, East Coulee and Dorothy. During Fr. Anderson's pastorate churches were built at Nacmine, Rosedale, East Coulee, Dorothy and Midlandvale. A church also was built at Munson, the original church there having burned down. To assist in administering this enlarged parish two assistants were appointed. The three priests live in Drumheller and look after the whole of the Drumheller Valley as well as Munson and Dorothy. The parish has a total population of 15,000—of these one-third are Catholics.

The Ursuline Sisters established their convent in Drumheller in 1935 and they conduct a music school and a kindergarten and do social service work for Drumheller and district.

Drumheller is both a farming and industrial centre. As well as serving a most important farming

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area, Drumheller is also the centre of Alberta's domestic coal industry. Drumheller Valley coal mines are the most efficient in Canada and provide work for thousands of men.

Drumheller is the gateway to the prehistoric Bad Lands. Here millions of years ago huge reptiles roamed these lands. Dinosaur skeletons, ammonities, headless, legless creatures which absorbed nourishment through pores and blindly crawled over the prehistoric swamps or floated idly in the vast bayous, petrified trees from massive stumps weighing four or five tons, to tiny twigs of ancient redwoods, some turned to coal, others by a strange freak of nature, made into rock, are scattered throughout the Valley. Stranger still in this land of contradictions can be found oyster shells, mussels and other shell fish denoting the fact that at one time this valley of history was the scene of a swirling ocean which swept down from the Arctic Circle to the Gulf of Mexico.

LAKE HECTOR (on the Banff Highway near Bow Fort) Bryant Photo

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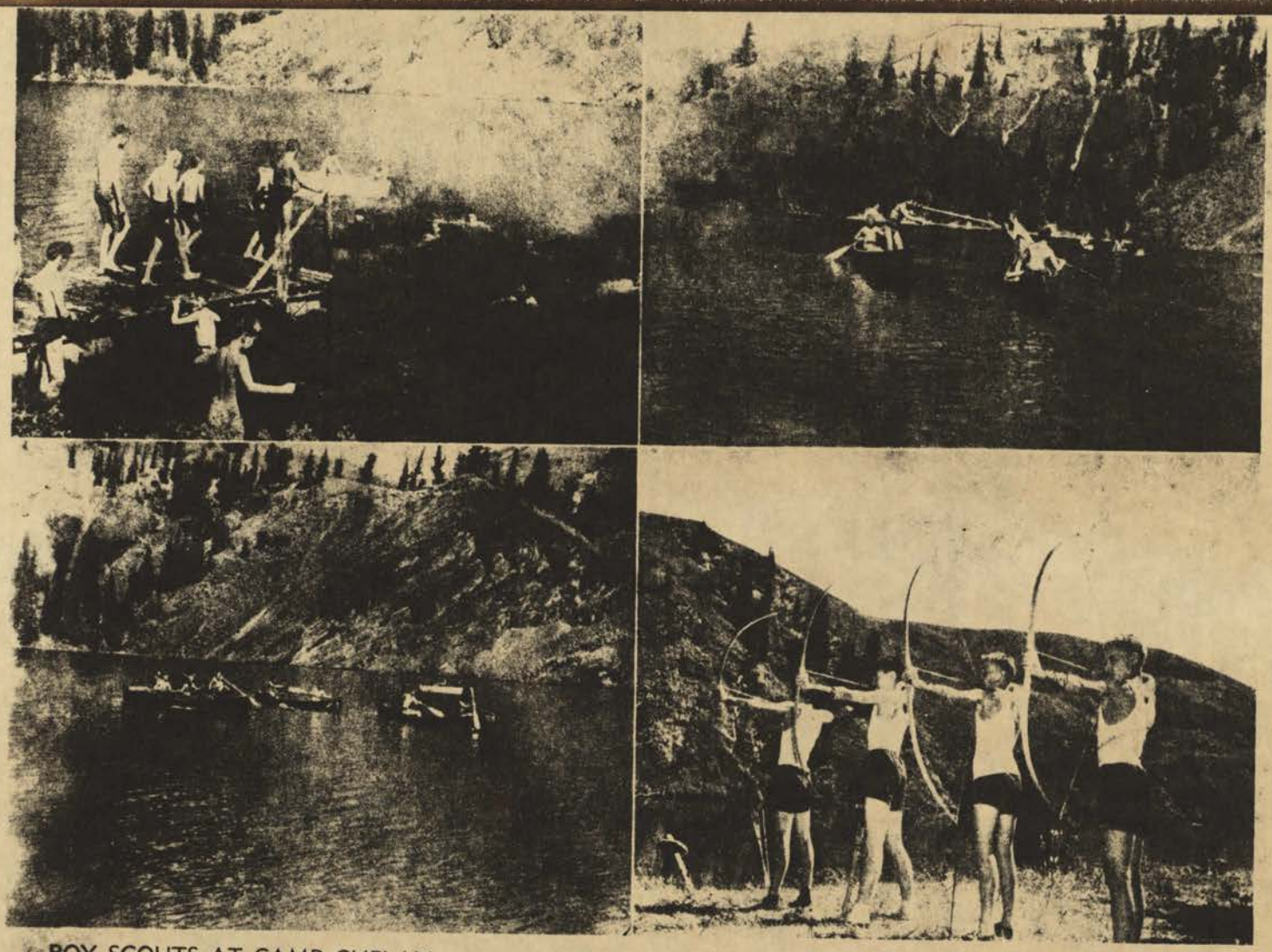
ST. CYRIL'S CHURCH, BELLEVUE, ALBERTA 1914-1918

St. Cyril's parish, Bellevue, was established in 1914, by the late Rt. Rev. Ronald Beaton who died last spring in Comox, B.C. The first sod was turned on October 21, 1914 and the church was finally completed in 1915. The first Mass was sung in the new Church on May 9, 1915. Father Beaton was more than parish priest, for he himself did a great deal of the actual carpentry work and the church edifice is to this day a very creditable evidence and proof of his skill with tools.

Father Beaton went to Comox, B.C. in 1916 and was succeeded in Bellevue by the late Rev. J. P. N. Cosman who did much towards the further decorating and furnishing of the church and priest's rooms. He later moved to Blairmore and attended Bellevue from there as a mission of the Blairmore parish.

In 1923, Rev. R. J. Donovan, who died in Calgary in 1943, came as parish priest to Bellevue and for over 12 years laboured with indefatigable zeal in this parish. Father Donovan was truly an Apostle in the interests of the church and his flock. He raised sufficient funds to improve the church considerably. He procured a very beautiful new altar, several devotional statues and painted the entire edifice both inside and out. In every way, Father Donovan proved himself the true pastor and a further evidence of his zeal is the establishment and building of two more parishes, one in Hillcrest and one in Burmis. Whatever may be the future history of the Church in this district, the name of Father Donovan will ever be re-



BOY SCOUTS AT CAMP CHELAN

Photos by Lorne Burkell

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vered and honored as the priest who contributed tremendously to the welfare and progress of the Church in the Crow's Nest Pass.

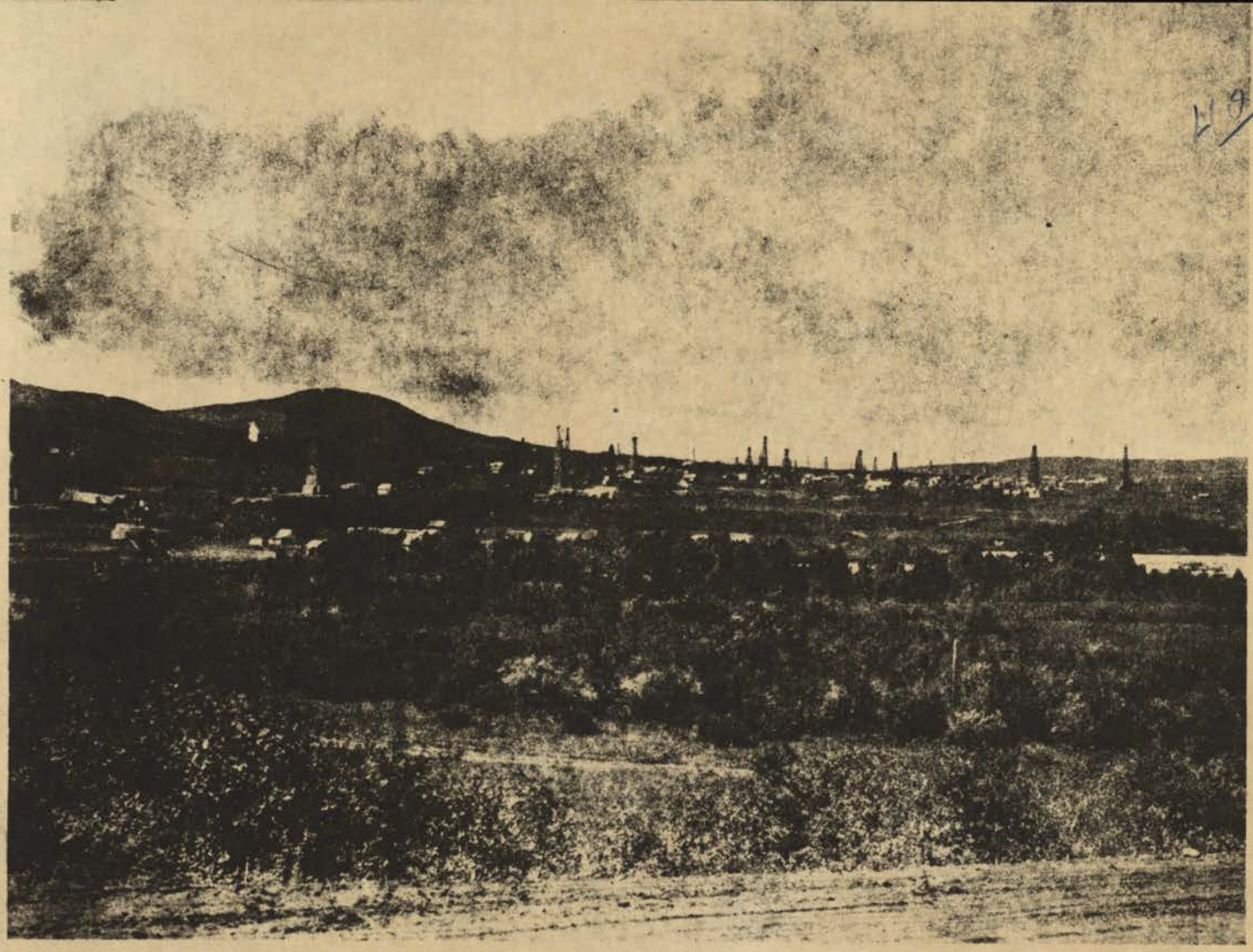
Rev. J. B. O'Dea, now of Ste. Famille Parish in Calgary, succeeded Father Donovan in the Bellevue Parish in 1936. His four year tenure of office was one of continued zeal and activity in the interests of the church and the parishioners.

Bellevue has a Catholic population of over 700 and there are approximately 160 families in the parish. The present pastor is Rev. Arthur Anderson.

St. Theresa's, a Mission of Bellevue

In the fall of 1926, Most Reverend J. T. Kidd, then Bishop of Calgary, blessed the new church of St. Theresa in Hillcrest. This occasion marked the happy culmination of a project dear to the heart of Father Donovan. He it was who saw the need for a church in Hillcrest; he left no stone unturned in his efforts to accomplish this work. St. Theresa's Church and parish of Hillcrest today is a parish of some 350 souls and 90 families.

It would not be a true story of the Church in Bellevue and Hillcrest if the grand work of the Sisters of St. Martha was not mentioned. Their constant visits to the people, their teaching of Catechism, and their prayerful community life have been the means of bringing many souls back to Christ. The people of the parishes of Blairmore, Coleman, Bellevue and Hillcrest have indeed very good reason to say fervently: "Thank God for the Sisters of St. Martha."



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BLACK DIAMOND AND TURNER VALLEY

1918-1948

At first (1918) Black Diamond was a mission of High River. To Rev. Bowlen goes the credit of organizing the Catholics of the oilfields into a parish. For some 10 or 11 years it was served from High River and Mass was said in private homes. In 1929 the present St. Michael's Church was erected in Black Diamond at an initial cost of $6,665.50. In 1930 Rev. Father A. J. McGillivray, now pastor at Macleod, was appointed the first resident pastor and he erected the present rectory. He was succeeded by Rev. F. Fitzpatrick for one year. In 1933 the present pastor Rev. E. E. Mulvill, who had been on the teachers staff of St. Mary's Boys High School was placed in charge and on September 1st of this year will have completed his 15th year of incumbency. Turner Valley is some 40 miles southwest of Calgary and is well known for its wonderful production of oil and natural gas. The Catholic population is about 500. Okotoks has been served from Black Diamond since 1930.

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Champion Hackney Clydesdale mare, first prize winner at 1944 Calgary Exhibition, and owned by Union Milk Co. Ltd., pictured here with the late T. M. Carlyle, founder of the dairy.

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PICTURE BUTTE

1945-1948

St. Catherine's Parish of Picture Butte was established in September, 1945, the first pastor being Rev. James Smith who served the parish until September, 1946. Rev. Wm. Leonard was administrator from September, 1946 to December, 1947. Rev. John O'Brien is the present pastor.

Picture Butte has as missions Our Lady of Mercy, Iron Springs; Shaughnessy and Turin. Its population is around 1,000 and is fast growing. Most Catholic parishioners are from Central Europe, and great numbers of displaced persons from allied camps have been settled recently in the district.

The extent of the parish is roughly 22 miles long and 14 miles wide and is in an irrigated farming district known as the Lethbridge Northern Irrigation District. Sugar beets are the main crop which are sent to the Canadian sugar factory in Picture Butte. There is also a large coal mine (domestic coal) at Shaughnessy. It is also a large cattle raising district.

His Excellency
The Most Reverend
FRANCIS P. CARROLL, D.D.
Bishop of Calgary

The Most Rev. Mgr. John T. Kidd, President of St. Augustine's Seminary in Toronto, was appointed Bishop of Calgary on February 6, 1925. He was consecrated in St. Michael's Cathedral, Toronto, on May 6th and came to Calgary on May 13, 1925. He was transferred to the See of London, Ontario, on July 3, 1931.

The Most Rev. Peter J. Monahan, Parish Priest of St. Patrick's, Fort William, was appointed Bishop of Calgary, on June 10, 1932. He was consecrated at North Bay, Ontario, on August 10 and came to Calgary on August 18, 1932. He was transferred to the metropolitan See of Regina, Sask., on June 22, 1935. Bishop Monahan died in Regina May 6th, 1947.

The Most Rev. Mgr. Francis P. Carroll, Vicar General and President of St. Augustine's Seminary in Toronto, was appointed Bishop of Calgary, on December 19, 1935. He was consecrated in St. Michael's Cathedral, Toronto, on February 19, 1936; and came to Calgary on March 25, 1936.

THE DIOCESE AND BISHOPS OF CALGARY

CALGARY was originally part of the old diocese of St. Albert. The [illegible] Bishop of St. Albert was the Right Rev. Vital Justin Grandin, O.M.I., who was consecrated in 1859 and appointed to the See of St. Albert in 1871. The second was the Right Rev. Emile J. Legal, O.M.I., who was consecrated in 1897 and appointed to the See of St. Albert in 1902. Bishop Legal became Archbishop of Edmonton in 1912.

The Diocese of Calgary was established on November 30, 1912, by Pope Pius X, in the Bull "Aeternam humani generis," by which the Diocese of St. Albert was divided into the Dioceses of Edmonton and Calgary. The Diocese comprises the southern part of the civil province of Alberta with the line that divides the 30th from the 31st townships as northern boundary; and is bounded on the east by the Province of Saskatchewan, on the south by the United States border, and on the west by the summit of the Rocky Mountains.

The Most Rev. John T. McNally, Parish Priest of Almonte in the Diocese of Ottawa, was appointed first Bishop of Calgary, on April 4, 1913. He was consecrated, on June 1, 1913, by Cardinal [illegible] in the Canadian College at Rome; and came to Calgary [illegible], 1913. He was transferred to the See of Hamilton, on August 12, 1924, and was [illegible] to the archiepiscopal See of Halifax in February, 1937.

His Excellency the Most Reverend
VITAL JUSTIN GRANDIN, O.M.I.
First Bishop of St. Albert

The Catholic Women's League of Canada in the Diocese of Calgary

THE organization and history of the Calgary Diocesan Council of the Catholic Women's League of Canada is closely related to the Calgary Senior Subdivision which was organized in Calgary on May 8, 1921. The Calgary subdivision wishing to share its gift for a fuller Catholic life of service obtained the permission of His Excellency Most Rev. J. T. McNally, D.D., Bishop of Calgary, to organize other subdivisions in his diocese.

The Calgary Diocesan Council was organized on November 9, 1923, at the first Dioceson Convention held in Calgary, and was incorporated on April 20, 1926. Reports at this first convention were received from Calgary, Drumheller, Medicine Hat and Pincher Creek. The League has shown steady growth ever since. At the 1948 Dioceson Convention held at Lethbridge June, 1948, reports were received from 37 subdivisions representing over 2,000 members.

The diocesan presidents have been: Mrs. J. E. McDonald, Mrs. P. A. Woodlock, Mrs. P. J. McCrohan, Mrs. A. G. Plunkett, Mrs. B. F. Kiser, Mrs. A. C Saunders, Mrs. J. J. Tighe, Mrs. J. R. Eustice, Mrs. H. Jeffers, Mrs. W. C. Quinlan, Mrs. E. E. Landry, Mrs. J. F. Meagher, Mrs. J. L. McNamara, Mrs. A. H. Kyle and Mrs. H. Stevens.

Four members have been honoured with life memberships: Mrs. P. A. Woodlock, Mrs. A. J. Kimball, Mrs. J. P. Hughes and Mrs. H. Stevens.

The work done by the parish subdivisions is remarkable. During 1947-48 the sum of $19,767.44 was reported as having been directly disbursed in parish activities. All parish subdivisions reported the cleaning and painting, etc., of their churches or rectories either doing the work themselves or paying to have it done. Carpets, cassocks, surplices, flowers, candles, incense, missals, altar bread and linens had been bought and church linens laundered and mended.

The work of the Calgary and Lethbridge Business Women's units of the League features social, recreational, catechetical and Girl Guide work. In the 20th annual catechetical report of the Calgary Business unit it was reported that during the past 20 years the catechetical committee had mailed catechism lessons to 6,500 pupils, had corrected 106,000 lessons and had spent $2,750 in conducting their correspondence course in Christian Doctrine.

The Calgary Senior Subdivision has been an inter-parochial unit and the members have concentrated on work that would benefit the community as a whole. The following is some of the work they have done: In 1921 they gave $4,633.83 to the diocesan seminary fund, in 1926 they purchased Rosary Hall, furnished it and maintained it as a home for working girls; in 1928 they bought and furnished The Hostel as a home for immigrant girls; in the same year they were also hostesses to the National Convention of the League, held in Calgary; in 1939 a Catholic Soldiers' Club was completely furnished at a cost of $1,254 and turned over to Knights of Columbus management; in 1943 the Providence Creche was established and in 1944 the sum of $9,705.64 was raised for the Creche.

A new day for all Canadian Catholic women has dawned. The new Constitution has brought the League in harmony with the ecclesiastical structure of the Church. Our devoted Bishops will now truly direct us. Under the guidance of Our Lady of Good Counsel let us grasp the golden opportunity the League affords to spend our lives for God and Canada.

Written about 1958
by Mr. Delegate

The Byzantine Rite in Lethbridge, Alberta

Catholics of the Byzantine rite first settled in Lethbridge [illegible] of 40 or 50 years ago. They were chiefly of Hungarian, Croatian, Slovak [illegible] or Carpatho-Ruthenians, and a few were Romanians, but generally they were [illegible] Ukrainian nationality. They were cared for by the Latin priests as there was [illegible] or church of their own rite.

In 1922 some of these people erected a church of their own, known as Sts. [illegible] and Paul and asked Bishop Ladyka for a priest of their rite. This church has [illegible] been a source of problems.

First. When it was erected all the Carpatho-Ruthenians did not [illegible] project. Some opposed it or merely preferred to remain with the Latin Church [illegible] they had attended for years, in which their children were baptised and educated, [illegible] which was attended by Latin Hungarians, Slovaks, etc. Thus from the erection of [illegible] church in 1922, there has been a division among these people - those who claimed [illegible] allegiance to the Latin church, and those who had erected Sts. Peter and Paul [illegible]

Second. Sts. Peter and Paul Church has always suffered from "Trusteeism". The church was erected by a particular group apparently on their own initiative and has been administered by lay trustees. It is said the property still belongs to the trustees and not to the Exarchate.

Third. The priests who have served the church, with one or two exceptions, [illegible] been of Ukrainian nationality and have been unacceptable to some of the parishioners. Likewise the clergy have always had a most difficult task, being treated as [illegible] of the lay trustees. The only priests who have met with a measure of success were [illegible] Canadian born Orientals who used the English language in their sermons and instructions.

The parish, over the years, has had a history of squabbles and quarrells, which at times, reached scandalous proportions. Whenever these would occur some parishioners would leave Sts. Peter and Paul and attend a Latin church. About 20 years ago, a [illegible] number of parishioners obtained formal transfer to the Latin rite.

Although some Ukrainians in Lethbridge have attended this church for many years, they have been in the minority. Their number in recent years has increased, [illegible] by new immigrants from the Ukraine. When a refugee Ukrainian priest was appointed [illegible] few years ago to take care of them, the quarrelling broke out again, on the supposition that the Ukrainians were taking over the church. About 1951, they were ejected from the church and refused its use. For over a year these Ukrainians and their priest were accommodated in the Latin church of St. Basil, where the Ukrainian priest administered to them in their own rite. During this period, a new church, St. Vladimir's, was erected under the jurisdiction of Bishop Savaryn, where those of Ukrainian nationality have their own Byzantine rite.

These circumstances have resulted in the followings-

1. In Lethbridge and its area, there are a goodly number of Catholics, who are practicing Latin Catholics but by paternity should belong to the Carpatho-Ruthenian rite. Some of these have reached the third generation in Canada and know nothing of the Byzantine rite. They do not speak the languages of their parents or grandparents. They refuse to regard themselves as anything but Latin Catholics. As their names are not Ukrainian, but Slovak, Hungarian, etc., and are similar to the names of Latins of the same nationalities, it is sometimes very difficult for the Latin clergy to distinguish them or discover their rite. [illegible] are prominent

members of the Latin parishes. Even those among them who admit their attachment by paternity to the Carpatho-Ruthenian rite will have nothing to do with Sts. Peter and Paul Church.

2. There are the Carpatho-Ruthenian families who attend Sts. Peter and Paul Church. They seem to be dominated by a few imperious laymen, who have controlled the church since its erection. Although laudably anxious to preserve their rite, they seem to resent the jurisdiction of the Ukrainian Bishop, and are reported as giving him a considerable amount of trouble. Despite this nationalist atmosphere, there are some very good Catholics among the parishioners who have furnished a few religious vocations.

3. There are the Ukrainian families now served by their own priest in their own church of St. Vladimir.

The provision of the second church has brought some peace, but the Latin practicing Carpatho-Ruthenians remain and seem to be determined to follow the Latin rite. Nothing has been gained thus far by attempting to force them to attend Sts. Peter and Paul Church, except friction, and sometimes defection from the faith. It seems more prudent to let them follow their wishes, and to obtain dispensations when jurisdiction requires them, or to work out a co-operation between the Latin and Oriental clergy in each individual case. The latter unfortunately often depends on human considerations and is not always forthcoming.

Fr Lacombe
Calgary

March 23rd, 1959.

Miss Janet H. Sparrow,
108 - 124 - 8th Ave. N.,
Calgary.

Dear Miss Sparrow:-

I received your letter of March 21st and I thank you for it. Actually it did me good to realize that some, like yourself, are interested in the early Church history of Southern Alberta.

I cannot recall what references were made by Archbishop Jordan in his sermon at the opening of the Cathedral. He mentioned Bishop Grandin, but I cannot recall any other. Archbishop Jordan was chosen for the sermon because he is an Oblate, and an Albertan. His family settled in Tabor 51 years ago, when the Archbishop was 6 years old, and has been in Southern Alberta since. If he did not mention Father Lacombe in his sermon, I would suppose that it was not because of lack of interest in or admiration for that great missionary, but because Father Lacombe had no part in the foundation of St. Mary's, Calgary.

Father Lacombe came to Alberta as a secular priest in 1852 to assist another secular priest, Father J. B. Thibault, who had been labouring, at Lac Ste. Anne (west of Edmonton) for the previous 10 years. The Indians among whom they worked were Cree - different in language, tribal origins, etc. from the Blackfeet, who dwelt south of the Red Deer River.

Father Lacombe was the great apostle of the Cree. When the Western Missions were committed to the Oblates, he joined that community so that he would not have to leave them. Nearly all the northern missions - St. Joachim (Edmonton) St. Paul, St. Albert, etc. owe their foundation to him. He even gave his name to the Province, as the Catholic Encyclopedia declares, - Alberta being drawn from the first permanent settlement, St. Albert, which he established. This is somewhat different from what is usually handed out, namely that Alberta is a third or fourth name of a daughter of Queen Victoria.

No one can question the marvellous achievements of Father Lacombe among the Cree Indians. But during this period of his ministry, no mission was established among the Blackfeet. Father Lacombe often visited to establish a mission. He made missionary excursions to the Red Deer River - Rocky Mountain House, and Buffalo Lake, and occasionally crossed the area on his way to or from Fort Benton, Montana. On one of these excursions, in 1865 he suffered a gun-shot wound from a Blackfeet rifle [illegible] at the Blackfeet.

In 1873 Father Lacombe left Alberta. He was sent by his superiors to the east, much to Bishop Grandin's regret, first to France, (1873) then as missionary priest of St. Mary's, Winnipeg (1873-1880) and finally as missionary to the [illegible] area of the C.P.R. [illegible] (1880-1882).

It was during this 10 years' absence that the first missions were established among the Blackfeet. In 1872, Bishop Grandin sent Father Scollen to the [illegible]. It thus happened that it was Father Scollen who founded the first parishes [illegible] of the Red Deer River - Calgary 1875, and in the few years following, Macleod, Brocket, Cluny, etc. During these years he was assisted by other Fathers, [illegible] as Frs. Doucet, Remas, Young and Legal (later Bishop). Father Scollen became far more intimate with the Blackfeet than Father Lacombe had been up to this time. He was used by the Ottawa Government to negotiate the Blackfeet Treaties and his name is signed to them.

In May 1882, Father Scollen was recalled to St. Albert and charged with the care of the Hobbema Indians. He was succeeded in Calgary by Father Glinde. [illegible] while Bishop Grandin asked Archbishop Taché of St. Boniface to allow the recall of Father Lacombe, which the Archbishop did. Fr. Lacombe arrived in the West, after 10 years absence, in August 1882, and was appointed to the Blood Reserve, where he laboured during that winter with Father Legal. In the spring of 1883 he was appointed parish priest at St. Mary's, Calgary - as pastor for the whites. He had hardly reached Calgary, when the incident of the rieteus discontent of the Blackfeet occurred (June 1883), which he quelled by visiting Cluny. In August of the same year as pastor of St. Mary's, he was honored by the C.P.R. - not merely for the Blackfeet incident but for all the help he had given the company over the previous years. He was appointed President of the C.P.R. for an hour; and in turn he appointed George Stephen (Lord Mountstephen) the actual president, as pastor of St. Mary's - a dubious honor for the parishioners and slightly uncanonical.

His term as pastor of St. Mary's, was brief and somewhat disrupted as he still had a great interest in Indians - now the Blackfeet. In 1883 (the same year) he established the school at Dunbow and became its first principal. In 1887 he became parish priest of Fort Macleod, and in 1894, pastor of St. [illegible] Edmonton. Throughout this latter period of his life from 1883 on Father Lacombe was often in Calgary; but he was superior only for the few years beginning in 1883. He travelled constantly, not only in Canada, but in Europe. He seems not to have settled permanently in this vicinity until 1909 when he made Midnapore his home.

I do not know how Father Lacombe got his life-time pass on the C.P.R. That he had one is certain, because he was accustomed to loan it to others, even to Sisters, which may account for the opinion that he obtained the half-fare clergy rate. The half-fare business did not come into existence until about 1926. Before that the railways granted passes (not half-fare) to many clergy rated as colonisers, etc. The main reason for the half-fare came from the advent of automobiles.

The Indians who were present at the Cathedral opening were all Blackfeet from the Reserves of this diocese. They knew of Father Lacombe and his ministry among them, and appreciated it; but their own great missionaries were Father Scollen, Doucet, Rice, Remas and especially the saintly Father Lavern who still lives among them with nearly 60 years of missionary work to his credit.

Father Lacombe was not only a great missionary but a colorful personality. Western Canada and especially Alberta owe a great deal to him. But some things in our church history in which he had no part are attributed to him. Yet it does not detract from his glory, to give credit where it really belongs. We must not forget what was accomplished by Constantine Scollen who actually opened the first school in Alberta besides founding the Blackfeet Missions; by the gentle Father Doucet, whom you should remember, and who was the first bishop and to live there Calgary [illegible] roads, and the still [illegible] Father Lavern - to whom

Indian Reserves of So. Alberta

April 19th, 1959.

Dr. B. Sheehan,
39, Micklegate,
York, England.

Dear Doctor Sheehan:-

Your letter of April 5th came a few days ago when I was [illegible] from Calgary. I am pleased to learn that the story of Father Lacombe and the [illegible] of this diocese has interested you and your family.

The first missionaries took up residence on the Reserves of the Bloods, Blackfoot and Peigans soon after the signing of Treaty Number Seven. On a policy of equal rights, the Government a little later also allowed Protestant missionaries (Anglican) on these Reserves. At present there are 2012 Catholic Bloods, 1058 Catholic Blackfoot and 672 Catholic Peigans. These figures represent about half the population. The other half is about equally divided among Protestants and pagans (i.e., Indians who have never accepted Christianity and who still continue their Sun Dances, etc.)

These three tribes have their Catholic schools, elementary and high (i.e., post elementary), and there is at least one Catholic residential school on each Reserve. Each Reserve has a resident clergy, a community of Religious teaching Sisters and Catholic lay teachers; and each is provided with several churches.

The Peigans are rated as the best Catholics. The Bloods are furthest advanced materially. Their Reserve is the largest in Canada and the wealthiest.

The other two tribes of the Confederacy - the Sarcees and the Stoneys - are slowly disappearing. Neither are Blackfoot tribes. Both were adopted by the Blackfoot before the coming of the white man. The Stoneys are regarded as Crees and their relations are chiefly with the Northern Indians. They were never evangelized by Catholic missionaries until an attempt was made about 15 years ago, without success. The Methodist missionaries have been among them for many years; and those Stoneys who have become Christian are Methodists (United Church of Canada).

The origin of the Sarcees is unknown, but they are thought to have been Beavers from the Peace River Country (Mackenzie River area). The Catholic missionary visited them from the outset, and some became Catholics. There are now 194 Catholics among them. But the whole tribe is diminishing each year. Their Reserve, situated close to the city of Calgary, has brought them, practically from the beginning, into close contact with whites with whom they married, etc. They have a church, but no Catholic school. Some of their children attend Catholic schools in the city.

As you are aware, these five tribes, along with a sixth, now residing across the U.S.A. border in Montana, were the plains Indians of Southern Alberta, and are of different stock than the Indians of Northern Alberta, usually called Crees. Their language, customs, etc., differed from the other Indians of this part of America. They were the last to be touched by Christianity and civilization, because they lived far to the south of the Saskatchewan waterways, used for cross-continent travel. Moreover they lived in the buffalo country, which they held against all the neighboring tribes and thereby won for themselves a warlike reputation. The fur traders encouraged this reputation because the area provided vast grazing ground for buffalo, the skins of which would ultimately reach the fur companies.

[illegible] and sometimes stated in books that Father Albert

became the apostle of the Northwest [illegible] the first settlement of Grande in what is Alberta today and called it St. [illegible], after his patron saint - from whence comes the name of our province. He [illegible] the Blackfoot country (Southern Alberta) baptized some of them, [illegible] permanent mission among them. He was not only a great missionary [illegible] the other missionaries, but a most colorful person and an indefatigable [illegible] the world in the interests of the missions. Thus he became a legend, [illegible] times attributed to him which he did not accomplish.

He often wished to evangelize the Blackfoot, but their first missionary [illegible] Father Constantine Scollen, who reached Fort Edmonton as a lay brother in [illegible] in County Fermanagh, Ireland, he entered the Oblates when he was 17 years old. He made his novitiate at Sicklinghall, near Leeds, Yorkshire, England, where he made his first vows in 1859.

To provide for the English-speaking Hudsons' Bay employees at Fort Edmonton, Bishop Grandin appealed for help from the English Oblates. Brother Scollen was the answer to this request.

In the fall of 1862 Brother Scollen opened the first school in Alberta at the Hudsons' Bay Fort Edmonton post. In his position as factotum of the missionaries, he learned the Cree language, a smattering of Blackfoot, and often accompanied the missionaries on their journeys, preaching and catechizing for them. Anxious to send a missionary among the Blackfoot, Bishop Grandin chose Brother Scollen, had him study the theological subjects, over the space of two to three years, and ordained him priest on April 10th, 1873. Two days later Father Scollen set out for the Blackfoot country.

He made his headquarters on the banks of the Elbow River, moving it a year or so later to the junction of that river with the Bow River. He dedicated the mission to Our Lady of Peace. In 1875, when a detachment of Mounted Police entered the area for the first time, they found the missionary's hut, the only habitation in the valley. They chose the site for a police post and called it Fort Calgary. Thus Father Scollen actually chose the site of the present city.

As a missionary, he was most zealous. He constantly traversed the more than 50,000 square miles of the area, followed the buffalo with the Blackfoot and lived in their encampments. He soon won their confidence and converts among them. In 1875, he was given the aid of Father Doucet, a priest from Brittany. Saddened by their material, physical and moral condition - starved to death at times, at the mercy of intense cold in winter and extreme heat in summer, demoralized by the American Whiskey traders, who bought their furs for whiskey - he appealed to the Government. His written reports, preserved in the Canadian archives, are our best records of the conditions of the Blackfoot, their customs, circumstances, etc.

His appeals to the Government for law and order in the Blackfoot country, supported by the Lt. Governor of Manitoba, the nearest civil official, brought about Treaty Number Seven. The Government used Father Scollen to gather the Indians and negotiate the Treaty. During the five days of discussion, Father Scollen acted as interpreter, speaking for both the Indians and the Government Commissioners. He signed the Treaty as a witness. A year earlier, in 1876, the Government had employed Father Scollen as interpreter and witness of Treaty Number Six with the Crees.

For ten years from 1873, Father Scollen was the superior of the Blackfoot Mission, and had all the responsibility of its organization. Other priests were sent to assist him and his first helper, Father Doucet, among them Father Emile Legal, the future Archbishop of Edmonton. Bishop Grandin visited the mission on two occasions in the ten yearsperiod, in 1876 and 1881. During this same ten years, Father Lacombe was not in Alberta, but in Ontario and Eastern Canada. He was thus denied his wish to

the Blackfoot owe the preservation of their language, their catechism, hymn-book, etc.

This has developed into a lengthy epistle. But I have so written because I know of your real interest in Albertan History.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

evangelize the Blackfoot and the honor fell to Father Scollen. In 1883, the latter was transferred to Fort Edmonton, where he established the first parish for whites and a year later, he opened a new Indian mission among the Crees at Hobbema near Edmonton. Here again, he used his influence with the Government on behalf of the Indians. In 1887, he left the Community of Oblates of Mary Immaculate and became a diocesan priest in the newly established Vicariates of the North-west United States. He died as a saintly parish priest in 1902 at Urbana, Ohio.

I have written perhaps too lengthily, but I do so because the heroic and zealous ministry of this great priest is all but forgotten although only half a century has passed since his death. It should not be forgotten, for Father Scollen was the first English-speaking missionary working west of Fort Garry (Winnipeg). If the Cree and Blackfoot languages continue to exist, it is due to his collaboration in their dictionaries. He was not only the first apostle of the Blackfoot, but he founded the church in what is the diocese of Calgary today. Our present Cathedral is the direct descendant of the chapel which he built in 1875 and was the first church of any denomination in all Southern Alberta. It is to keep the memory of this great priest that I have burdened you with his story.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Outline History - [illegible]

The area of the diocese of Calgary comprises that part of the [illegible] province of Alberta originally occupied by the Blackfeet Indians. This [illegible] of five tribes held the territory south of the Red Deer River, east of the [illegible], and extending into Montana, U.S.A. The Blackfeet were distinct from all the [illegible] Plains and Mountain Indians, spoke a different language, had no relations [illegible] were usually at war with their neighbors. Their country was remote from [illegible] of travel, which followed the northern Saskatchewan waterways; contained no [illegible] Bay or other Fur Company forts; and was generally speaking, a vast [illegible] for the buffalo, which, providing food, clothing and shelter, was defended by the Blackfeet against all comers. The result of these circumstances was that [illegible] settlement was late in coming to Southern Alberta, and [illegible] Northern Alberta and even to the North-West Territories before it [illegible].

The first priest known to enter the area was Rev. J. B. Thibault, a secular priest of the diocese of Quebec, who had established a mission for Cree Indians at Lac Ste. Anne (west of Edmonton) and who, in 1842 penetrated the northern confines of the present diocese of Calgary. He encountered no Blackfeet and, as far as is known, made no priestly ministry in the area. (It was to help this pioneer missionary, who was the only priest in all Alberta, that Father Albert Lacombe was sent, as a secular priest, to the West. Father Lacombe did not become an Oblate until the missions were given over to the Oblates.)

In 1845, the Jesuit American missionary, Father Peter de Smet made his [illegible] journey from his Idaho missions to Lac Ste. Anne, entering Alberta across White Man's Pass near Canmore. Whilst traversing the Bow Valley, he administered the sacrament of Baptism to a number of Indians, preached to them, buried their dead, etc. - the first known occasion when the rites of the Church were administered in the present diocese of Calgary. (Father De Smet's journey is recounted in Canadian Catholic Historical Association Records for 1941 - 42 and in any life of Fr. de Smet.)

Father Albert Lacombe joined Father Thibault in 1852. In [illegible] years thereafter, when he had become the great apostle of the Crees, he made several journeys into the country of the Blackfeet, and made some converts among them, but no permanent mission was established.

Up to 1847, the area came under the jurisdiction of the Archbishop of Quebec. In 1847 the diocese of St. Boniface was erected, which included all Western Canada except British Columbia. In 1871, Alberta and part of Saskatchewan was made a diocese known as St. Albert, with Bishop Vital Grandin, O.M.I., as first bishop. Bishop Grandin from 1857 had been a co-adjutor bishop of St. Boniface. Although the terms Alberta and Saskatchewan are used, these provinces did not exist until 1905.

Bishop Grandin's jurisdiction included the Blackfeet country and he set himself to establish a permanent mission south of the Red Deer River. On April 1873 he sent as the first permanent missionary into the area, Rev. Constantine Scollen, O.M.I. - an Irish Oblate. It is to this priest, along with his later assistant, Rev. Leon Doucet, O.M.I., a missionary from France, that the Church in the diocese of Calgary owes its foundations. By choosing a site for this mission, he also chose the site of the City of Calgary. He was the instrument used by the Government to negotiate terms with the Blackfeet Indians. His name is signed to the treaties. He brought law and order among the Indians where chaos and misery prevailed. The account of his achievements is given in the Canadian Catholic Historical Association Records for 1942-43. Unfortunately his zealous work is being forgotten, due to the prominence given others. (Father Scollen left the Oblates, labored, and died as a secular priest in Ohio.)

When the C.P.R. was routed [illegible] the whole picture changed. Settlers began entering the area. [illegible] was brought back from Eastern Canada and made superior of the Calgary mission, and Father Scollen transferred to the northern Cross. But by 1888, the [illegible] of the diocese of Calgary - the Indian Reserves, Fort Macleod, Pincher, Macleod, etc. - had been established.

In 1902, Bishop Grandin was succeeded by Bishop Legal, O.M.I., in the See of St. Albert. This period coincided with the era of settlement and the establishment of the Province of Alberta. The area lost quickly the characteristics of buffalo grazing grounds and became one of large wheat farms. Bishop Legal established 25 or more parishes in the area, but the growth of the church was too fast for a bishop residing in St. Albert. In 1912, the diocese of St. Albert was divided into the dioceses of Edmonton and Calgary. The latter received its first bishop in 1913 in the person of Most Rev. John T. McNally.

The length of time from the first permanent mission to the present day is not much more than the life-time of a man. Among the priests who received the present bishop of Calgary in 1936 and who was still active in the ministry was Fr. Leon Doucet, O.M.I. - the first white man to live on the site now the city of Calgary.

L.J.C. et M.I. [illegible], Alta, le [illegible] juillet [illegible]

A Son Excellence Mgr Francis P. Carroll,
Evêque de Calgary.

Excellence,

Comme j'avais hâte de satisfaire votre désir d'[illegible] mes notes sur la fin de [illegible] la vie du R.P. [illegible] d'une légère poussée pour me déterminer à [illegible] a été la demande de Melle Venini et la pensée [illegible] chose d'utile pour le Canadian Catholic Hi[illegible] Je regrette seulement d'avoir écrit trop à la [illegible] le [illegible] port que j'envoyais à S.E. le Délégué Apostolique et la [illegible] des retraites que je dois prêcher, laquelle commence ce soir.

Le texte que je vous adresse, Excellence, laisse [illegible] sans les dire, des faiblesses chez le P. Scollen. Je crois en [illegible] déjà parlé de vive voix à Votre Excellence, assez du moins pour n'avoir pas à les écrire ici, même confidentiellement. L'[illegible] la plus grave portée contre le P. Scollen ne semble pas avoir été prouvée, mais il est évident qu'elle laisse des [illegible] fâcheux. Je crois que la preuve, pour ou contre le Père, [illegible] être faite quelques années après les événements... Les autres accusations n'avaient guère besoin de preuves : les [illegible] parlaient assez. Et l'on devine bien que sans des motifs [illegible] Mgr Grandin et son Conseil n'eussent pas envoyé un de leurs [illegible] tres recommencer son noviciat... Mais je suis persuadé, d'autre part, que les fautes réelles ont été expiées, après avoir été regrettées; et, par conséquent, nous n'avons qu'à suivre l'[illegible] du bon Dieu, oublier le mal et nous souvenir du bien.

Puis-je vous rappeler, Excellence, le désir que je vous avais manifesté d'avoir un portrait du P. Scollen, si celui que vous possédiez vous a été rendu, pourvu que cela ne vous cause aucun dérangement.

En vous présentant mes hommages les plus respectueux, avec l'assurance de mon entier dévouement, je vous prie, Excellence, de bénir votre humble serviteur en N.S. et M.I.

A. Philippot
O.M.I.

Je suis tout confus de vous envoyer une lettre écrite au papier carbone, le ruban de ma machine à écrire étant tout usé.

Jusqu'à dimanche, 21 juillet, je serai au presbytère de Falher, Alta; ensuite à [illegible], Alta.

Oblate teaching [illegible] who provided [illegible]

July 7th, 1941

Rev. A. Philippot, O.M.I.,
Catholic Rectory,
Joussard, Alberta.

Dear Father Philippot:-

I am greatly indebted to you for adding to your many duties and completing the account of Rev. C. Scollen, O.M.I. I know that it was an imposition to ask you to do so; but seeing the chance to get something permanent in the Canadian Catholic Historical Association records, I was urged to do so. Association asked Miss Venini to give the paper, who suggested the life of one of the early missionaries. She came to me and I suggested Father Scollen. Last year, we had a paper on Father DeSmet's travels in Alberta. This year we will get Father Scollen. Perhaps next year, we may be able to have a paper on Father Doucette.

You are the only authority on Father Scollen. Hence my request. Be assured of my gratitude.

I think you handled the latter part of Father Scollen's life excellently. There is no need to continue the story of his weaknesses - after his glorious beginning. Even Canon Law demands the destruction of "secret" records after a ten year period. I agree with you that we ought "oublier le mal et nous souvenir du bien".

After Miss Venini has given her paper, we may be able to reduce your material into a small English pamphlet. If we don't get these things into print, they are lost. As for the rest, your manuscript will be kept carefully in our archives.

I finally obtained the return of the little photograph of Father Scollen. It is not a very good specimen, but I intend to have some copies made of it and I will send you one.

With my sincere thanks and best regards,

Yours cordially in Christ,

Bishop of Calgary.

January [illegible]

G. F. G. Stanley, M.A., Ph.D., (Professor),
Royal Military College,
Kingston, Ontario.

Dear Doctor Stanley:-

I have received your letter (RMC 1001 - History) of January 19th with its enclosure: "French Settlement West of Lake Superior". I am afraid that I can be little help to you, because I have encountered no publications on the problems facing the French-speaking minority, except an occasional newspaper article, which depending on its French or English source, often could not be described as objective; and because the archives of the Diocese of Calgary, with which I am familiar, has never had extensive French settlements. Most of these were made in northern Alberta. [illegible] which you mention in your paper - Morinville, St. Albert, Falher, [illegible] etc., and others not mentioned - and which still maintain their [illegible] are situated in the dioceses of Edmonton, St. Paul and Grouard.

Moreover the little history that has been written, - at least that with which I am acquainted - concerns the period prior to 1905. Archbishop [illegible] wrote a sketch history of the Church in Central Alberta (the equivalent of the diocese of Edmonton) about 1910. Whether or where a copy is available, I cannot say. The French-speaking parish of Calgary published:- "Origines et Premiers Developpements de Calgary" par R.P. Le Chevalier, O.M.I. [illegible] It concerns only the city of Calgary and carries that history only to [illegible] Although this gives the details of the beginnings of Calgary in a good [illegible] it has little to say about your topic. Some issues of the annual The [illegible] Catholic Historical Association have carried [illegible] papers on the Church in the West. You can see my limitations regarding [illegible] bibliography.

With regard to this diocese, I make the [illegible] 1903 and 1911, the rate of increase in [illegible] 400%. Southern Alberta (this diocese) [illegible] by this tremendous growth, [illegible] C.P.R., main-line of which ran through the [illegible] Resources centered in Calgary.

But this immigration was predominantly of [illegible] immigrants came chiefly from the countries of Middle Europe, and from the United States, although settlements were made of Dutch, Poles, Slovaks, the Scandinavian countries, etc. The United States immigration consisted in great part of Russian Germans from the Dakotas. The immigration into this area was also predominantly non-Catholic.

The same trend in immigration has continued since. The largest ethnic origin at present of modern immigrants in Southern Alberta is German. But many

[illegible] etc.) figure in it. Likewise the proportion [illegible] the same. In the city of Calgary, it is about [illegible]%.

The few French-speaking settlements which had [illegible] 1905 or during the 1900's did not grow [illegible] rapidly [illegible] general increase and found themselves submerged by [illegible] people who did not know their customs and language.

There were other causes peculiar to each settlement which brought [illegible] this loss of identity. The following remarks concern these settlements. [illegible] fortunately we have no diocesan archives for the period before the foundation of the diocese (1912-1913). These, if they existed, were taken away by the Oblate Fathers, and despite all requests to the contrary, have [illegible]

1. Pincher Creek apparently had its beginnings about [illegible] settlers, or a number of them were French-speaking Catholics from Quebec. [illegible] is no record available to me providing the number of original settlers. By 1912, the parish had a church, two priests, and a Catholic school taught by the Filles de Jesus, and was regarded as a French-speaking parish. This was [illegible] that in allotting the parish to the Oblates on the foundation of the diocese, Bishop McNally inserted in the agreement that a French-speaking priest must always be appointed as pastor of this parish. Throughout its history, this parish has always had these advantages, church, school and language. Yet today it can hardly be rated as bilingual. What caused this change? It is difficult to say. Perhaps the settlement was too small. The town itself was never French speaking. The parish adjoining to the south was a vigorous parish of [illegible] Americans. Whatever occurred, it began early. In his notes for the history of the newly-founded diocese of Calgary, Bishop Legal (1912) wrote: "This parish has an opening for a Catholic Hospital. Mr. Timothe Lebel promises [illegible] $10,000 for it but insists that it should be conducted by an English-speaking community of Sisters". Bishop McNally must have rejected the grant, for he appointed the French speaking "Filles de Jesus" to the hospital.

Despite the change, its people have kept the faith and have provided some of our priestly vocations. This parish has produced Bishop Routhier, [illegible] Charette, Kemble, and Lynch. (Notice three nationalites in these names.)

2. Ouilettville was colonized in the early 1900's by French-speaking settlers from Quebec.

It was situated in an area north of Cluny (on the C.P.R. main-line) stretching roughly from Hassano to Oleichen. Again there is no record of the number of original families. In Bishop Legal's time, it had no church, but was attended from Oleichen. Bishop McNally provided a church at Ouilettville and one also at the east end of the settlement, at Rosemary, and a French-speaking priest - Rev. E. Arsenault, now in the diocese of [illegible].

The settlement seemed ill-fated from the beginning. The settlers did not know prairie farming, and life was extremely [illegible] family after [illegible] returned to Quebec. The church at [illegible] and rather than build another, the people preferred [illegible] church. The few families that remained attached themselves to the [illegible] Hassano, etc. About 10 years ago, the Rosemary church had to be [illegible] and dismantled. Only one family remained. Unfortunately the farms were sold to any buyer. Rosemary is a [illegible] settlement today.

But the families that managed to weather their difficultytimes contributed greatly to the building up of the parishes in which they ultimately established

themselves and to the life of [illegible] (recent Provincial Attorney-General) came [illegible] ard, S.J. - a recent martyr in China.

3. The rural area of High River was settled by [illegible] from France. The church was established in 1908, [illegible] de Sales because the family of de Roussy de Sales was among the settlers. The parish also was provided with a French-speaking priest - Rev. A. [illegible] died recently in Vancouver. This settlement was also short-lived due to the ignorance of prairie farming in the settlers. They lost their money and one family after the other, to France. I know of only one family [illegible] in area - the daughters of Count de Feras. The town of High River, [illegible] always been English and Protestant. As early as 1914, a French-speaking priest had to be appointed to High River.

These were the only specifically French-speaking colonies in southern Alberta. Lack of agricultuaral knowledge, loss of money, neglect of those who induced the settlers to come, seem to have been the chief causes of failure. And the general mass of neighbors of mixed nationalities favored assimilation.

The city of Calgary had a few French-speaking families from the outset, wholly submerged in the general population. In the course of years a few others were added to the number. In 1928, Bishop Kidd gave them a church of their own, which continues a somewhat precarious existence. The parish has 252 people on its rolls, who live in all parts of the city. No doubt there are others in the city. It is difficult to insist that these people attend church regularly, when they can fulfill their religious obligations in the local parish where they live. However in an effort to keep them together, a French Residential Club was established two years ago. Its worth has yet to be proven. 252 in the midst of a population of nearly 200,000 is indeed a small minority.

Scattered around the diocese individual French-speaking families have settled in many parished. These families have been part and parcel of the parishes in which they live, taking an active part in their formation and development. From these also we have drawn vocations for the priesthood and religious Sisterhoods - an indication of the Catholic faith of these people.

With the hope that the above may be of some use to you,

Yours most cordially,

Bishop of Calgary

NOTES (For private consumption)

1. St. Ann's Church began in a rented store on November 8th, 1908. The following [illegible] the parishioners obtained permission from Bishop Legal to erect a church and [illegible] combined. The parishioners seemed unwilling to enlarge St. Mary's as the St. [illegible] Oblates were urging and thought a church should be erected in the east-end of Calgary. Enthusiasm seemed to be high to prove their point. The construction began in April, the Church was opened for Mass on August 8th, 1909.

2. Copies of the canonical erection, civil incorporation, agreement with the [illegible] Fathers and the Holy See's approval are in the Chancery files.

3. The financial condition seemed to have arisen from more than the erection of the Community House. Property was purchased known as the Mills Estate, for what purpose is not indicated. The ugly point was that everything was done in the name of the parish, not the Community. The parish was a civil corporation. There are no records of permissions asked or given. The whole plant was mortgaged to a Trust Company from which $14,000 had been borrowed. As well, $12,000 more had been borrowed from P. Burns without collateral. Yet by December 1915, some building contractors had not been paid. Msgr. Forget declared to Bp. Carroll that the real trouble existed with the Community Headquarters in Europe which was always demanding money. Local Superiors kept sending it, with the result that the Alberta parishes never got a chance to make any progress. This constant demand for money moved Msgr. Forget to become secularized.

4. There were more than financial troubles. The priests were French-speaking, unacceptable to the people who were complaining of parish conditions. Bishop McNally's efforts to procure proper financial administration were taken as attacks on the French. Some of the Tinchebray Fathers so accused the Bishop among the people. All of which explains Bishop McNally's acceptance of the conditions requested by the Fathers from the Holy See. There were four conditions of which three were: (1) that the Community acted of its own initiative in resigning the parish; (2) that the Community debts be assumed by the parish; (3) that the Bishop write a letter of recommendation regarding the Community's work in the parish. These conditions were somewhat rough considering the Community's history in the parish. The Bishop, unaccustomed to agree to such conditions, must have been anxious for the departure of the Community.

5. Bishop Legal had introduced the Ursulines de Chavagnes in 1913 for Sacred Heart School shortly before Bp. McNally's arrival. A community from France and unable to provide English-speaking teachers it withdrew a few years later. There was a long contest before the withdrawal, carried to Rome, due to some proprietary rights which Bp. Legal had invested in the Sisters. About the same time (1913) Father Ciron arranged for the ### Soeurs d'Evron (now in Trochu) to make a foundation in St. Ann's ### as teachers in the schools. It is not clear whether these Sisters actually came or that the arrangement was called off by Bp. McNally before their arrival. Mother L.A. Hockstein's History of Schools in Alberta says that preceding 1918 "the Filles de la Sagesse had taught for a short time in St. Anne's School". As there is no record of the Daughters of Wisdom being in Calgary at any time, mother Hockstein's reference may be to the Soeurs d'Evron.

In connection with St. Ann's school, it is interesting to note that the first classroom was opened in the basement of the newly erected church in the fall of 1909 and that Miss Ethel MacDonald was the first teacher. In 1911 a four-roomed school was built, tow of its rooms being opened in January 1912.

6. Rev. J.E. Carew supplied for a short time in 1919 between Father Cameron and ### Msgr. Smith

7. The difficulties, looking back on the records, were most senseless. The Sisters asked for a raise of salaries. According to Msgr. Smith they were urged to do so by one of

the Trustees. The School Board refusal was not even gentlemanly, and consisted in a tirade on the charity expected from Religious. When the Sisters defended their request quite politely, and took exception legitimately to the School Board's terms of refusal the Board correspondence became more ugly. No community could be expected to take what amounted to abuse. Strange to say, the Bishop seemed to side with the School Board. At the time the School Board was aiding the diocese by renting rooms in Church basements, etc., (especially helping in the financial fiasco of the erection of St. Joseph's) Msgr Smith thinks that he never knew the whole story. This community as it is could from the limited records of the affair could have been saved for the diocese and the School Board replied at the outset that the school district could not afford a raise of salaries at the time.

8. It is difficult to say from the Chancery records whether the Ursuline plan was begun ~~#~~ before the St. Joseph's Sisters' problem arose or as a result of it. In any case, it was in February 1921, that efforts were made to purchase the Bishop Pinkham School, whether for the Ursuline venture or not, is not definite. But failing to get the school, the ~~####~~ Royal Ave. property was sought soon after the establishment of the new Community, although the actual purchase was not reached until 1923.

9. The exact details of the foundation of the new Community are not in the Chancery. What is written above seems to have been what happened. In any case, the foundation was wholly autonomous from all other Ursuline communities.

10. Mother Angela's correspondence indicates that she was a very capable and zealous person. Unfortunately she died within a year or so ~~fro~~ the foundation. It seems also that the first postulant also died in the first years of the Community, and one of the founding Sisters seems to have transferred her allegiance to the Waldorf-Astoria in New York City, (Msgr. Smith).

11. Had not the Ursulines of Chatham been so generous, the Calgary community could hardly have continued. The postulants moved by the Bishop's newspaper appeal, seemed never to have materialized. However some postulants were found locally, and the community continued its existence especially through the sisters supplied by Chatham.

12. The difficulties were not between the School Board and the Sisters of St. Martha, but between the Board and the Bishop, the former thinking that he was interfering in the Board rights by replacing the F.C.J.'s at St. Ann's with Sisters of St. Martha. Someone carried the problem to the Holy See and Bp. Monahan was forbidden to proceed until he explained matters to the Holy See. His own transfer to Regina came shortly before this ~~transfer~~, and the Bishop called off the whole proposition.

Holy See intervention

TRANSACTIONS OF THE ROYAL SOCIETY OF CANADA
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SECTION TWO

French Settlement West of Lake Superior

By GEORGE F. G. STANLEY, F.R.S.C.

IN Canada, west of Lake Superior, three elements of the French-speaking population have contributed in varying degrees to the maintenance of the French fact; the métis, the French Canadians, and the French-speaking immigrants from Europe.

I

The movement of Frenchmen to the west began with the founding of Canada itself. This movement was, in fact, but a continuation of that selfsame migratory movement which had brought the French to the shores of North America in the first place. Impelled by the spirit of adventure, by the desire to participate in the profits of the fur trade, by the will to save souls, or by the simple necessity of earning a living, French Canadians followed the Ottawa and French rivers to Georgian Bay, past Sault Ste Marie, along the shores of Lake Superior, over the height of land and along the waterways leading to Lake Winnipeg and the Great Plains. Champlain himself started this western movement and others followed his example: Radisson, Groseilliers, DuLhut, la Tourette, Noyon, la Vérendrye, Noyelle, Niverville, and la Corne—their names spring readily to our minds. It was these men, their associates and companions, who, during the seventeenth and eighteenth centuries, carried the French fact in North America as far west as the Rocky Mountains. Throughout the western area they built their little trading posts—for trade, not settlement, was the motive of expansion—posts which extended from DuLhut's fort on Thunder Bay in 1678 to Fort la Jonquière erected on the banks of one of the Saskatchewan rivers in 1751.

The actual number of men involved in these enterprises was small. When la Vérendrye set out in 1731 he had fifty *engagés* with him. In 1743, twelve years later, the *Répertoire des congés de traite* listed only fifty-three engagements for the west and eighteen for Kaministiquia. In 1758 the *Répertoire* mentions ninety-one engagements. Since licences were not renewed annually it is probably close to the truth to say that, by the end of the *Ancien Régime*, there may have been about 150 to 200 French Canadians scattered throughout the vast region west of Lake Superior.

With the middle of the eighteenth century and the outbreak of the Seven Years' War in Europe and in North America, French expansion in the western territories came temporarily to a halt. Every man was needed

at the battle front and the traders returned to the valley of the St. Lawrence to defend their homeland against the invading armies of Amherst and Wolfe. Even so the French fact remained established in the west. More than the memory of French achievements remained; more too than the early French place-names bestowed hither and yon by the early trader-travellers; some of the winterers themselves remained. To them the fortress of Quebec was far far away, and to them the political ramifications of the Anglo-French world struggle had little meaning. These isolated elements of French civilization, dispersed over a wide area and living with and like the Indians, carried the flickering torch of French survival during the critical period of transition between the overlordship of Louis XV and that of George III.

The transition period was, however, only a short one. With the return of peace came the return of the traders and the voyageurs from Canada. There were Scots and New Englanders among them, but French Canadians too came in considerable numbers. In 1786 William Tomison of the Hudson's Bay Company believed that there were no fewer than 400 French Canadians west of the Grand Portage. This was no vagrant, transitory population. Some of the traders doubtless looked forward to a peaceful old age on the banks of the St. Lawrence; but there were others for whom such visions rapidly grew dim. Contacts with the St. Lawrence grew more and more tenuous; only a few days each year did the *hivernants* renew their contacts with the *mangeurs de lard* from Canada when they exchanged their cargoes of furs for the cargoes of goods from Montreal. Accordingly many French Canadians abandoned the idea of returning to the villages of their childhood; they chose to or were compelled by circumstances to establish themselves permanently in the new solitudes of the west. These people were the *gens libres*, the freemen who served the fur companies at the various posts as hunters and petty traders. These were the men of the type of Jean-Baptiste Lagimodière, grandfather of Louis Riel, who brought Marie-Anne Gaboury, the first white woman of the west, to Red River as his bride in 1807. Adaptable though they were to the nomadic existence of the Indians, the freemen still clung to the elements of sedentary life. They gathered in groups at those localities where cultivation on a small scale was possible. Alexander Henry mentions the existence of such a group at Pembina in 1807; Selkirk's settlers found at the junction of the Red and the Assiniboine a French settlement which Miles Macdonnel estimated at 200 souls. With the arrival of the Abbés Provencher and Dumoulin at Red River in 1818, both of these groups were served by missionaries from Quebec who not only directed the spiritual exercises of their flocks, but testified to the continued existence of the French fact in the west.

By this date, however, the French settlements in the west were acquiring a new and different character. During their years in the west many of the wintering traders and voyageurs had taken unto themselves Indian wives.

Lagimodière in seeking his wife in Canada was the exception rather than the rule. Through the process of *métissage* there grew up a large mixed-blood population which we call the métis, or "New Nation."

It is impossible to say when or how rapidly *métissage* developed in the west. It attracted little or no comment on the part of contemporaries during the seventeenth century. Men like DuLhut and la Vérendrye make no reference to it, despite the fact that there must have been métis among the canoe-men and others who served them. From the records of the Hudson's Bay Company, however, it seems clear that there was a well-defined French-speaking métis group in the west by the middle of the eighteenth century.

This métis population grew in numbers. Some among them became identified with the Indian nations with whom they were allied by ties of blood. Others became identified with the freemen. They lived in semi-sedentary colonies serving the fur companies as hunters, voyageurs, guides, and interpreters. They intermarried among themselves and with the freemen, and through intermarriage acquired a solidarity and identity separate both from the Indians and from the whites. By the opening of the nineteenth century the fixation of the métis group was complete and we have the appearance of such well-known métis family names as Breland, Vandal, Cardinal, Delorme, Dumont, Beaulieu, Deschamps, and others.

Equally significant with the fixation of the métis was the development of its consciousness of its own identity as a racial group. The story of this development and of the role played by the North West Company in stimulating the idea of racial consciousness among the métis is a familiar one. The immediate result was the conflict between the métis and the Selkirk settlers which led to Seven Oaks in 1816; the more remote result was the rising in 1869 associated with the name of Louis Riel. The métis individually and as a group might speak French; they might look back to some vague ancestry in Canada; but they thought and acted as métis, not as French Canadians. They might harbour some sentimental feeling for French Canada; but the barriers of geography and Company policy prevented them from drawing strength from the original source of their fathers. When Red River was opened as a colony for Company servants and their families, the métis became fixed geographically as well as racially. Red River became a half-breed, a métis colony. The Frenchness of the métis was submerged in their consciousness of identity as métis. Only in their language and in their Catholicism did they perpetuate the French fact—their culture, their way of life, their habits of thought were conditioned by their environment and their Indian origin far more than by any sentimental attachment to Quebec.

It was the tragedy of the métis that their culture, a distinctly primitive, simple, non-competitive culture, was unable to withstand the absorption of their country by Canada in 1869–70. Louis Riel, and those who encouraged him, realized what it would mean—they had broader experience and greater vision. That is why they sought, through armed resistance, to

secure guarantees for their lands and their customs. It was an even greater tragedy that the métis struggle for survival in 1869 became identified so completely in the minds of the people and politicians of Canada with the traditional rivalries of French and English on the St. Lawrence. This distortion of history accentuated existing confusion when the two language-groups of old Canada became the self-appointed champions of Louis Riel and Thomas Scott. And the struggle was not resolved until the collapse of the North West Rebellion. With the defeat of the métis and the execution of Louis Riel in 1885 the New Nation disintegrated.

Today the remnants of the New Nation constitute a social group destitute, defenceless, paralysed by a sense of inferiority and defeat. The Anglo-Saxon, with his customary concept of his own inherent racial superiority, is rarely inclined to treat the half-breed as an equal; the French Canadian is anxious to dispel the prevailing English tendency to identify him with the métis group. There are, it is true, conspicuous examples of complete assimilation on the part of some métis to the culture of the whites, more in the Red River valley than in the outlying communities in Manitoba and in the other western provinces. But these are the exception. On the whole the métis have become, in our society, a marginal group. They do not seem to be able to adjust themselves to the culture either of the Indians or of the whites.

II

Had the French fact in Western Canada been wholly dependent upon the French-speaking métis, it is unlikely that it would ever have survived defeat in 1885. The métis had neither deep roots in nor the strong traditions of French culture. That the French fact did manage to survive the advent of Confederation was due to the French Canadians, and above all to the French Canadian clergy. The real defenders of the French cause during these first critical years after 1869–70 were not the Lepines, the Delormes, the Parenteaus, the Poitras, but the Tâchés and the Ritchots. It was Archbishop Tâché who, in October 1869, complained to Sir George Cartier of the overwhelmingly English composition of the government which was being sent by Sir John A. Macdonald to Red River. His words were revealing and sadly prophetic: "Nos pères ont découvert tous ces pays, ils les ont arrosés de leur sueurs et même de leur sang . . . j'ai toujours redouté l'entrée du Nord-Ouest dans la Confédération, parce que j'ai toujours cru que l'élément français catholique serait sacrifié." It was Archbishop Tâché who inserted the demand for separate schools in Riel's List of Rights; and it was the Abbé Ritchot who conducted the negotiations with Sir George Cartier for the entry of Red River into the Canadian federation. Tâché and the western clergy might hope to identify the métis with the French cause, but they had few real illusions about the strength of the métis group. If the French fact were to survive, it would require a transfusion of vigorous French Canadian blood from Quebec. Accordingly, Tâché and others persuaded several distinguished young French Canadians to leave the old province of Quebec and migrate to Manitoba during the summer of 1870. These were Joseph Dubuc, Marc Girard, Joseph Royal, and Alphonse LaRivière. Each of them was to play an important role in the political life of western Canada; all of them were to be in the front rank of the defenders of the French cause west of Lake Superior.

But a cause without supporters has no strength, no matter how inspired the leadership. Tâché therefore turned his attention to the task of persuading men to leave their homes in the heart of French Canada and settle on the periphery. Expanding industrialization and mid-nineteenth century prosperity in the United States had already attracted a large number of French Canadians from the austerity of Canada to the flesh-pots of the United States. Efforts were being made to stem the tide by directing colonization towards the Eastern Townships, Beauce, and Lac Saint-Jean; the curé Labelle, "le roi du nord," had opened up the country north of Montreal—perhaps some of these colonists, these potential emigrants to the United States, might be diverted towards the western plains where land was free, farming was easy (easy at least when compared with that in the colonization areas of Quebec), and where they were badly needed to maintain the French-speaking population in the face of the growing strength of English-speaking immigration from England and Ontario. "Le nombre va nous faire défaut," wrote Tâché, "et comme sous notre système constitutionel les nombres sont la force, nous allons nous trouver à la merci de ceux qui ne nous aiment pas."

During twenty-five years Tâché never relaxed his efforts. He circularized the clergy of Quebec; he wrote to various bishops for assistance; he appealed to private individuals. In 1872 he sent Father Proulx to Quebec "pour chercher des émigrants et des acheteurs des terres catholiques." Several years later he sent Father Lacombe on a similar mission both to Quebec and to the French settlements in the United States.

But Tâché's efforts met only with a limited success. Not only did he find that French Canadians intent upon going to the United States wanted factory jobs not farm labour, but he found that his efforts were actively opposed both in political and in clerical circles in Quebec. Emigration to the United States had alarmed many of the spiritual and lay leaders of French Canada. Quebec was in danger of losing its strength. If the people of Quebec were encouraged to go to Manitoba the homeland would suffer. Archbishop Bourget and curé Labelle had their own colonization schemes. They wanted to fill up the vacant spaces in Quebec before expanding to other parts of Canada. Their constant refrain was, "Emparons-nous du sol de Québec d'abord." Only from the Bishops of Three Rivers and Rimouski did Tâché receive any positive encouragement.

Moreover, the treatment accorded Riel and the métis, both of whom were completely identified in Quebec eyes with French Canada, was not

such as would encourage immigration to the west. "Les nôtres trouvent ailleurs des obstacles à leur foi et à leur nationalité; pourquoi iraient-ils où ils courront le danger de perdre leur religion et leur langue?" The controversy over the fate of Riel led directly to the emergence of the nationalist Mercier, and Mercier, with his new deputy minister of colonization, curé Labelle, was not disposed to favour emigration to the English-dominated prairies.

What French Canadian colonists came to the west did so largely as a result of the efforts of Father Lacombe, Father Morin, and other priests, as well as those of Charles Lalime, a young lawyer who was appointed federal immigration agent as a direct result of Tâché's importunities at Ottawa. But the bulk of these colonists came, not from Quebec, but from the United States; from Worcester, Manchester, Woonsocket, and other New England towns where French Canadians had settled in great numbers during the earlier part of the nineteenth century. In 1876, 105 colonists arrived in St. Boniface. In 1877, 600 set out for the west to settle along the Red River south of Ste Agathe. Wrote Tâché to Bishop Grandin at St. Albert, "Tous nos métis nous quittent ici. Heureusement qu'il nous arrive des Canadiens; autrement nous serions noyés à ne plus jamais reparaître." In 1878 Lalime brought another 423 settlers to Manitoba. In the years following, French Canadian settlements grew up further west, about St. Albert, Morinville, Falher, and in British Columbia at Maillardville. These are but a few; there is no need to list them all.

These occasional contingents of settlers were but small dribbles in the great tide of immigration during the years prior to 1914. Nevertheless they provided the backbone and body of the French fact in the west. Without them the French cause would have been lost. Their quality was good—we have only to think of men like T. A. Bernier and L. A. Prudhomme—and their cause was just.

III

The third element of the French fact consists of the French-speaking settlers from Europe who made their way to western Canada after the opening of the prairies to settlement. To encourage the settlement of Frenchmen from France was also part of Tâché's plan; but, like his efforts to stimulate a large-scale immigration from Quebec, his hopes for extensive immigration from France were never realized. On two occasions the curé Labelle was sent to France by the Canadian Government to interest prospective immigrants in the opportunities available in Canada. Following his visit in 1885, sixty delegates, including a number of prominent journalists, visited Canada in August to see for themselves the country about which Labelle had spoken; eleven of them survived the round of receptions in the province of Quebec to extend their Canadian journey to St. Boniface in September, despite the dampening effect of the impending execution of the Franco-métis chief, Louis Riel. The visiting journal-

ists were enthusiastic; far more enthusiastic than were the officials of the French Government. France had only just emerged from defeat at the hands of the Germans in the Franco-Prussian War and emigration was regarded as a debilitating process for France, just as it had been so regarded in Quebec. The fact was that, although the French had listened with interest to Labelle, their interest had been prompted less by the possibilities for new settlement for French emigrants than by the possibilities afforded by Canada as a potential market for French wines and produce. That, at least, was the object of the several industrialists and men of commerce who followed Labelle to Canada in 1885. Moreover, Canadian immigration propaganda laid its chief emphasis upon Quebec; Manitoba and the Northwest rated only a second and third priority. Labelle himself declared, "Je préfère mon Nord au Nord-Ouest"; and for him "le Nord" was always in Quebec province.

Nevertheless some French settlers did come to western Canada. In 1883 two noblemen established ranches along the shores of Lake Manitoba. In 1889 Fannystelle was founded southwest of Winnipeg. Other colonies, French and Belgian, were founded at St. Claude, Notre Dame de Lourdes, and St. Léon. Further west in Saskatchewan were Montmartre and St. Hubert—the latter, a colony founded in 1893 by a group of French aristocrats, was the French counterpart of the English colony of Cannington Manor. An area to the north was opened up for French settlement between Duck Lake and Domrémy. This area was settled largely by people from Brittany. In Alberta French and Belgian colonies were established at Trochu, Tinchebray, and Chauvin.

It is difficult from the census reports to distinguish between French Canadian and French immigration to the west, but the following figures will show the rate of growth of the French-speaking population between 1901 and 1911.

Province	*1901*	*1911*
Manitoba	16,961	30,944
Saskatchewan	2,790	24,789
Alberta	4,665	21,094

The French and Belgian settlements in the west did not retain a distinct and separate identity. The first generation might be inclined to keep to itself but the second generation rapidly became assimilated to the French Canadian community. Assimilation was, in fact, their only salvation. The European French were too few in numbers; they were too weak a stalk to flourish except as a graft to a strong Canadian root; and when war broke out in 1914 many of the French settlers, reservists in the French army, went back to the old land to fight in her defence and never again returned to Canada. The names of 158 of those who gave their lives for their Fatherland, France, are recorded on the monument erected to their memory in the churchyard of St. Boniface—a perpetual testimony of their loss to

Canada. In a few words, the contribution of the French settlers to French survival is significant only in so far as they became identified with the French Canadians and added numbers to the French Canadian minority.

IV

On the whole the French fact in western Canada is weak numerically even if strong in spirit. Out of a total population of 3,712,980 in the western provinces, only 216,054 people are classified as of French origin, with the largest number, 66,020, in Manitoba and the smallest, 41,919, in British Columbia. It is a small group constituting only seven-tenths of 1 per cent of the total western population, and only 5 per cent of the whole French-speaking population of Canada.

The remarkable feature of this group is its survival as a distinct group, as an integral part of the larger cultural expression, French Canada. It has met with opposition on every side. Manitoba set the pace with the controversial school legislation of the 1890's which broke the bilingual school system established when Manitoba became a province of the Canadian federation. The school controversies in the Northwest Territories served to sharpen antagonisms until French, the first language of the whites in western Canada, is now almost a proscribed tongue with no official political status and taught on sufferance but one hour a day (i.e. in Saskatchewan and Alberta, not in Manitoba). Such restrictions may be quite constitutional, but to many they appear as a violation of the spirit of the federative act of 1867. And the controversies still persist, if we are to judge from the recent events at Maillardville in British Columbia, and from the protests aroused by an extension of radio facilities for the French population in the west.

It is one of the paradoxes of French survival that in the east, inside Quebec, the French Canadian felt that it was only through his province that he could fully realize himself within his own culture. To the Québecois the province was the best if not the only guarantee of French Canadian survival. Outside Quebec, however, the province has worked against French survival. The French Canadian of the west had to fight against the province for his rights as one of a minority group. He had to rely upon the federal authority as the guardian of minority rights. Thus the French Canadians of the west were, from an early date, inclined to look, not to their several provinces, but to Canada as a whole, as the guarantor of their cultural security. It is on the federal level, rather than on the provincial level, that the western French Canadian realizes the most complete expression of his political personality. Provincial autonomy, as far as the French fact in Canada is concerned, has been a double-edged sword.

However, opposition to the French fact has had results which the proponents of anti-French legislation did not anticipate. This very opposition served to give bone and sinew to French survival. Without controversy to

harden the sense of separate identity it is doubtful whether the small French community in the west would have been as successful as it has been in pulling itself together and in maintaining its identity in the face of overwhelming numbers. The French Canadians have survived adversity because they have needed adversity in order to survive. Religion and language are powerful forces of cohesion; but of no small significance has been the existence of a foe against whom to do battle. Opposition to the janissaries of English Protestantism rallied the French community around those symbols of unity, Church and language. Had there been no rallying cry to fight or die, to survive or be assimilated, the melting-pot would have been a reality rather than a threat. What strength the various provincial "Associations Catholiques Franco-Canadiens" have enjoyed has been due in large measure to the fact that they have had a cause to fight for and an enemy to fight against. Persecution may discourage a race which lacks vigour and conviction—that was the fate of the métis—but it gives life and force to a group conscious of its mission in history and strong in its will to survive.

Father Bidault's History

Religious Guidance Was 'Sometimes Thing With Roads and Rides As Early Barriers

In assembling material for use in the book "The History of Lomond and District" the committee found it necessary to omit some stories and photos, not because they lacked in interest or authenticity, but because of space problems. One such account is of Father J. Bidault, O.M.I., whose letter to the committee describing his life among district settlers, typifies the problems and blessings found by those who served with, and followed him. It is carried here in its entirety.

"I came to Canada in 1909, after having finished my studies in Belgium. I was born in France, but I had to leave it in 1903, exiled by the persecution of Combes, who banished from France all religious order. And as I wanted to join the order of the Oblates of Mary Immaculate, it meant that I had to go to Belgium. After having been ordained there in 1908, I left for Alberta in the following year.

I crossed the ocean on a little liner of the Allan Line, which does not exist any more. From Montreal I came to Calgary on the C.P.R., landing in Calgary on the 14th of September, 1909. Calgary was already a nice little city, with 23,000 inhabitants. Two days later, I was in Edmonton, a city of the same size as Calgary. There I stayed three months, learning English, and in January, 1910, I arrived in Lethbridge where I stayed for 18 years. I landed in Lethbridge the day on which people of all nationalities were taking a homestead. One thousand people were in line on that day around the land office, filing their claim. It was really the day of the opening of agriculture in the southern part of the province, and it was among these people that I was to spend 18 years of my best life, helping them, encouraging them and building churches for them.

The Ibbestad Lutheran Church, about 15 miles south-east of Lomond is pictured above. This weather-beaten lonely sentinel of early days is visible on the horizon from the Booth farm and stands as a symbol of Christendom at a time when denominations were necessarily, of little consequence. Ministers of any faith were welcomed. The church is now in a sad state of dis-repair but it is hoped it can be preserved as a landmark.

I worked first of all on the line to Great Falls, as far as Shelby, Mont. Then in 1911, as far as I can remember, I made my first trip around your country. It was not easy. We had first of all to find the Catholic settlers. And then to choose a home where the people would come for Mass, thus establishing stations here and there. I had no other way of transportation but the good will of the people who would carry me with their horses and wagons from one farm house to the next. Often when I had no one to take me, I walked, with my suit case in which I had my chapel.

In 1910 and 1911, I generally came to Taber, where I held services in the little church. From there I went north, generally with the family of Thom Pine. The next day I held Mass at the farm of Bryan McAndrews. This station was called Barney, (now Retlaw). That was the name of the local post office. From there I went to Lost Lake (Enchant) and said Mass at the home of Tony Grote. From there I went to Sweet Valley (Travers) and said Mass at the place of G. Grenier. That is where I first met J. W. Murphy, whom we called Red Murphy. He had such an abundant [illegible] George [illegible] and I soon became very good friends, and we could talk French together. It was still hard for me to carry a conversation in English. Mrs. Grenier was a very fine Irish woman. With them I was feeling perfectly at home.

From Sweet Valley, I went to a place called Wheat Center. Mr. Grenier took me there with his team. The people there could not receive me. They had no room, and then they were busy, and then they were sore at the priest, because, they said, they had sent a message to a priest to come to a dying man and he did not come, etc. I saw there was nothing to be done there where I was not welcome, so from there I went to Kinnondale, to a German family by the name of Koch. Then to Bow City where I had Mass at the home of [illegible] a Frenchman with a very nice family. From there I had to return [illegible] to Lethbridge, and it was not easy. I tried to find a place with the [illegible] would [illegible] Cluny. So [illegible] those conditions it was [illegible] for me to [illegible] often. I generally [illegible] of four [illegible] the people [illegible] not abandoned. [illegible] go to Medicine Hat where [illegible] was no priest until the fall of 1910. So I took the Spokane Fl[illegible]

I remember in particular [illegible] first visit to Swift Current. I h[illegible] been called there by a go[illegible] woman who wrote me sayin[illegible] Please, come to Swift Curre[illegible] for I have two "kids" to christe[illegible] My knowledge of English th[illegible] did not go that far. So I to[illegible] my dictionary and looked at [illegible] word "kid". So I went to my [illegible] perior who knew a little m[illegible] than I did, and he told me it w[illegible] the slang word for child.

In 1911, they started the [illegible] railroad to Calgary from L[illegible] bridge, and this made thi[illegible] easier for me. But in 1911, it [illegible] not go any further than Carm[illegible] gay. That meant for me hav[illegible] a few more places for Ma[illegible] Barons and Carmangay. And [illegible] train was so slow. One day I [illegible] ceived word that a good wom[illegible] was dying in Carmangay. I to[illegible] the train the next morning [illegible] 8:00 a.m. and arrived at Carma[illegible] gay at 4:00 p.m. to hear that [illegible] woman, Mrs. Robinson, had di[illegible] at noon.

The next year, the road went [illegible] far as Vulcan. So I had Mass [illegible] Champion and Vulcan. From the[illegible] I proceeded across the Sna[illegible] Valley (I believe it is now La[illegible] McGregor) to Sweet Valley.

In 1913, I brought my fi[illegible] car, a Ford Model T. Then I w[illegible] able to go a little more oft[illegible] To my list of places I added t[illegible] more: A. Hempel and J. Conn[illegible] These people were located som[illegible] where on the Little Bow Riv[illegible]

It was in Sweet Valley that [illegible] froze my radiator for the fi[illegible] time. That was on March 20, 19[illegible] It was 20 below zero. And I [illegible] no experience in the care o[illegible] car. So in the morning wh[illegible] wanted to start, I had to fill [illegible] radiator with boiling water [illegible] jack up the rear wheel, and th[illegible] crank, and crank again until [illegible] was all blue in the face. Late[illegible] found out that it was easier [illegible] hitch a team to it. But I had [illegible] learn the hard way. And may [illegible] it was better that way.

Around 1914 the railroad ca[illegible] to Retlaw. It was the beginning [illegible] a new era and villages star[illegible] to spring up overnight like mu[illegible] rooms, Retlaw, Enchant, Trav[illegible] and Lomond. The road did [illegible] go any further in my time.

I was at Mr. Grenier's w[illegible] they built the grade around T[illegible] vers, and we were looking at [illegible] wagons from his front door, [illegible] the old man was very glad.

In 1917 I built the church [illegible] Retlaw, and there was at [illegible] time a large congregation.

A little later we learned [illegible] that Red Murphy [illegible]

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liner of the Allan Line, which does not exist any more. From Montreal I came to Calgary on the C.P.R., landing in Calgary on the 14th of September, 1909. Calgary was already a nice little city, with 23,000 inhabitants. Two days later, I was in Edmonton, a city of the same size as Calgary. There I stayed three months, learning English, and in January, 1910, I arrived in Lethbridge where I stayed for 15 years. I landed in Lethbridge the day on which [illegible] of the priest, helping them, encouraging them and building churches for them.

I worked first of all on the line to Great Falls, as far as Shelby, Mont. Then in 1911, as far as I can remember, I made my first trip around your country. It was not easy. We had first of all to find the Catholic settlers. And then to choose a home where the people would come for Mass, thus establishing stations here and there. I had no other way of transportation but the good will of the people who would carry me with their horses and wagons from one farm house to the next. Often when I had no one to take me, I walked, with my suit case in which I had my chapel.

In 1910 and 1911, I generally came to Taber, where I held services in the little church. From there I went north, generally with the family of Thom Pine. The next day I held Mass at the farm of Bryan McAndrews. This station was called Barney, (now Retlaw). That was the name of the local post office. From there I went to Lost Lake (Enchant) and said Mass at the home of Tony Grote. From there I went to Sweet Valley (Travers) and said Mass at the place of G. Grenier. That is where I first met J. W. Murphy, whom we called Red Murphy. He had such an abundant [illegible] of fire and [illegible]. George Grenier and I soon became very good friends, and we could talk French together. It was still hard for me to carry a conversation in English. Mrs. Grenier was a very fine Irish woman. With them I was feeling perfectly at home.

From Sweet Valley, I went to a place called Wheat Center. Mr. Grenier took me there with his team. The people there could not receive me. They had no room, and then they were busy, and then they were sore at the priest, because, they said, they had sent a message to a priest to come to a dying man and he did not come, etc. I saw there was nothing to be done there where I was not welcome, so from there I went to Kinnondale, to a German family by the name of Koch. Then to Bow City where I had Mass at the home of Mr. Nap Larosee, a Frenchman with a very nice family. From there I had to return home to Lethbridge, and it was not easy. I tried to find a place with the mailman who would take me to Brooks or Cluny. So, you understand, under those conditions it was difficult for me to visit these places very often. I generally did it three or four times a year, just to let the people feel that they were not abandoned. Besides I had to go to Medicine Hat where there was no priest until the fall of 1910. So, I took the Spokane Flyer on Fridays, stayed in Medicine Hat on Saturdays and Sundays, then went from there to Maple Creek and Swift Current in Saskatchewan. They had no priest there either.

[illegible] my dictionary and looked at the word "kid". So I went to my superior who knew a little more than I did, and he told me it was the slang word for child.

In 1911, they started the new railroad to Calgary from Lethbridge, and this made things easier for me. But in 1911, it did not go any further than Carmangay. That meant for me having a few more places for Mass: Barons and Carmangay. And the train was so slow. One day I received word that a good woman was dying in Carmangay. I took the train the next morning at 8:00 a.m. and arrived at Carmangay at 4:00 p.m. to hear that the woman, Mrs. Robinson, had died at noon.

The next year, the road went as far as Vulcan. So I had Mass in Champion and Vulcan. From there I proceeded across the Snake Valley (I believe it is now Lake McGregor) to Sweet Valley.

In 1913, I brought my first car, a Ford Model T. Then I was able to go a little more often. To my list of places I added [illegible] more: A. Hempel and J. [illegible]. These people were located somewhere on the Little Bow River.

It was in Sweet Valley that I froze my radiator for the first time. That was on March 20, 1913. It was 20 below zero. And I had no experience in the care of a car. So in the morning when I wanted to start, I had to fill the radiator with boiling water and jack up the rear wheel, and then crank, and crank again until I was all blue in the face. Later I found out that it was easier to hitch a team to it. But I had to learn the hard way. And maybe it was better that way.

Around 1914 the railroad came to Retlaw. It was the beginning of a new era and villages started to spring up overnight like mushrooms, Retlaw, Enchant, Travers and Lomond. The road did not go any further in my time.

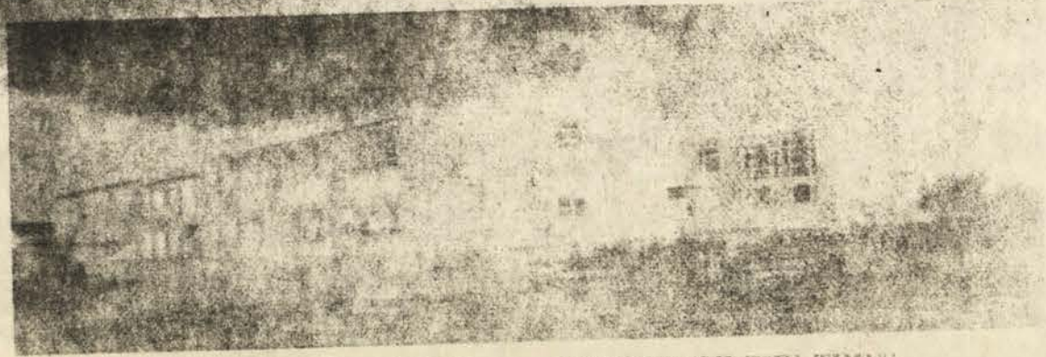
I was at Mr. Grenier's when they built the grade around Travers, and we were looking at the wagons from his front door, and the old man was very glad.

In 1917 I built the church in Retlaw, and there was at that time a large congregation.

A little later we learned in Travers that Red Murphy was getting married. That was quite an event. I met Mrs. Murphy in their home a few weeks after they came back to Travers. Things started to take shape in the home then. It was no longer a time when denominations were necessarily, of little consequence. Ministers of any faith were welcomed. The church is now in a sad state of dis-repair but it is hoped it can be preserved as a landmark.

The Ibbestad Lutheran Church, about 15 miles south-east of Lomond, is pictured above. This weather-beaten lonely sentinel of early days is visible on the horizon from the Booth farm and stands as a symbol of Christendom at

Alfred Lyons and daughter Helma, First Blacksmith Shop



NEW LOMOND SCHOOL . . . PRODUCT OF THE TIMES

CONG

'Lomo

mes Thing' Barriers

I remember in particular my irst visit to Swift Current. I had een called there by a good voman who wrote me saying: 'lease, come to Swift Current, or I have two "kids" to christen. My knowledge of English then id not go that far. So I took ny dictionary and looked at the word "kid". So I went to my superior who knew a little more han I did, and he told me it was he slang word for child.

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The next year, the road went as r as Vulcan. So I had Mass in hampion and Vulcan. From there proceeded across the Snake alley (I believe it is now Lake cGregor) to Sweet Valley.

In 1913, I brought my first r, a Ford Model T. Then I was [illegible] more often [illegible] added two [illegible] Kempel and J. Connor. [illegible] were located [illegible] Little [illegible]

It [illegible] Sweet [illegible] oze my radiator [illegible] the first ne. That was on March 20, 19[illegible] was 20 below zero. And I had the old shack. We had a long talk in French.

At any rate, about that time I had to leave that part of the country, to take charge of the Germans on the new line of Foremost and Manyberries. There was a priest in Taber who took charge of Retlaw and another one in Vulcan who looked after Travers and Lomond.

I have never been there since and I suppose I would not recognize the country if I saw it today. At any rate most of the people that I attended to must be gone by this time.

As for me, I left the south in 1927. I spent 14 years in St. Albert, two years in the Peace River, four years in Lac la Biche, one year in St. Paul and seven years in Saskatchewan. My parish is a nice little parish of 100 families, 80 French and the rest English speaking. I have a very nice church that I built in 1950 and I say two Masses every Sunday. I have a convent with four sisters who teach school to 150 children.

Happy 50th Anniversary To Lomond People . . . Young And Old

OUR TRIBUTE . . .

Missionnaires Oblats de Marie Immaculée
Maison Saint-Joachim
9918-110e Rue
Edmonton -:- Alberta

Nov. 4 [illegible]

Mgr. F. Carroll. D.D.
Calgary.

Dear Bishop:

It is with particular pleasure that I received your [illegible] praise concerning my short article in the 'Messager de l'Immaculée'. Your kind words of yours brought home my inadvertency to inform the Head of the diocese of Calgary on the departure of so worthy a religious who has spent all his life among the Indians of the South and help to [illegible] them. I regret this oversight and I pray his Lordship to excuse [illegible].

Herewith enclosed a copy of the historic notice of the Rev. Thomas [illegible] which I forwarded to his 3 sisters and nephew, still alive.

Respectfully yours in [illegible] M. I.

Ch. Dem[illegible]

Gaussi
Le Messager de l'E
Nov 1955

Reverend Brother Thomas Morkin, O.M.I. (1871-1955.)

Thomas Morkin was born in St.Patrick's parish of [illegible] diocese of London, Ontario, on Feb.8 [illegible]. His parents were farmers. There were thirteen children in the family, but there was also that spirit of Catholic Faith and solid piety which God so often blesses with vocations. [illegible] Thomas passed his elementary grades at the town school, and then came west with the others [illegible] his family moved, first to Brandon, Manitoba, then in 1898 to St.Albert, Alberta. It was shortly after they arrived at Brandon that Thomas left them, little realizing that it was to be a final parting. His uncle who worked at Lethbridge for the C.P.R. invited him to come out and get a job. Tom came. It was whilst he worked for the C.P.R. at Lethbridge that he [illegible] Legal. This meeting ripened into friendship, and to the future bishop of St.Albert [illegible] his secret desire of becoming a lay Brother in the Oblate Congregation. Father Legal [illegible] ed, for he had come to sincerely esteem this young man of 22 and appreciate [illegible] his [illegible] of nature and of grace which made him so suited for such a vocation. In [illegible] his steadfastness however, Fr.Legal took him to the Mission of Standoff on the Blood Indian [illegible] ation where he was the director. It was a difficult post. The Blood Indians were not [illegible] interested in becoming Christians. The teaching and devotedness of the [illegible] res cold. It seemed that the only way to reach them would be through their children. A residential school must be established on the Reservation. Through it, the children [illegible] Christianized and then in their turn could become apostles for their parents. Such [illegible] Legal's hope and the conviction which he shared with all the others Oblate missi[illegible] was a proven method, but it was not easy to accomplish in this particular instance.

After much negotiation, the Dept. of Indian Affairs was finally persuaded to [illegible] a residential school. Waiting for the school to be built and a congregation of Sisters [illegible] over its management, Fr.Legal himself had started classes with the Indian children of [illegible] hood. Partly to please the parents, partly because they needed it, but most of all [illegible] there seemed to be no other way to get them to school, Fr.Legal tarted to give the [illegible] noon meal. The arrival of young Tom was a boon for Fr.Legal. It was Tom who was now [illegible] charge of the children. This was his first contact with the Indians of Southern Alb[illegible] when he was destined to spend all of his religious life. Such was his modesty that [illegible] spoke about thiese first years among the young children of Standoff. From refere[illegible] did sometimes make to his experiences, we can form some idea of what a trial to his [illegible] this task was, for one who love regularity and order as much as brother Tom did.

"Impossible to think of school in the morning...they were not to be found anywhere. Soon as the noon angelus rang, they came from all directions at once. The elder brothers or sisters would sometimes be dragging the younger ones, all now were barefoot and not too cleanly dressed, but all were there. It was mealtime. As soon as lunch was over, they had to be very closely watched or they would disappear as quickly as they had gathered. Some [illegible] in a little building near the mission. Classes would never start,--but it was not [illegible] they would want to leave for one excuse or another. Of course they would not return. Usually they would not bother asking and when my back was turn would softly open the door and disappear. If I would lock the door, they'd use the sill of an open window. One day I had a class of 15 after lunch. Inside half an hour only 8 remained, the others had just disappeared one by one without my really noticing it."

After six months spent as postulant at Standoff, Tom was sent to the Oblate novicia[illegible] Lachin It was October 6, 1893. After his first vows, he was sent back to the Vicariate of St.Albert, where he received his first obedience for the Indian Industrial School of Dunbow. His brother followed in Brother Tom's footsteps and three years later became an Oblate Lay Brother himself He joined Brother Tom at Dunbow. The two, Brother Tom and Brother John, worked together here for twenty five years: Brother Tom as farm manager, and Brother John as engineer [illegible] the able directorship of Fathers Claude, Naessens and Rice, the Industrial School [illegible] founded in 1883 by Father Lacombe, really flourished. Then little by little, it began to loose in importance. Smaller day schools had been established on the Reservations; and as this experiment gained in popularity with the Indians who loved to keep their children near their home the enrollments at the Mission School od Dunbow dropped off steadily. Finally in November 1922 the Industrial Shoal of Dunbow closed its doors. It had served its purpose.

The closing of Dunbow School marked also the first separation of the Morkin Brothers. Brother John received his obedience for the Indian Residential School of Duck Lake, Sakatchewan. Brother Tom was sent back to his first post at the Indian School at Standoff. But Standoff Mission now was not the Standoff Mission of his memories. There were 75 children, all well cared for by the Grey Nuns in a school which, with yearly [illegible] building were crowded all the time. Finally four years after [illegible] replaced by a newer, larger school nearer the center of the [illegible] [illegible] built it near the village of Cardston. The personnel [illegible] [illegible] the unenviable task of organizing the farm in conjunction with [illegible] [illegible] had donated a section and a half for this purpose, but it was [illegible] everything had to be done at once. With the help of some of his old pupils [illegible] [illegible] started. Land was fenced, broken and seeded either to grain or pasture [illegible] and before many years this farm was able to provide St.Mary's Indian Residential [illegible] [illegible] with all of its necessities: flour, milk, butter, meat and [illegible] [illegible] Provinces of St.Mary's at Regina and St.Peter's at [illegible] Brother Tom was given the choice either to remain with the Alberta [illegible] to join the newly formed Anglo-Irish Province of St.Peter's. For a [illegible] finally the memory of Bishop Legal and all of his Indian friends [illegible] [illegible] the Missions. It was in this same year that he had the misfortune of losing [illegible] mother, who was laid to rest at St.Albert alongside her husband who had died in 19[illegible]

After 45 years of hard work, first at Dunbow, then at Cardston, Brother Tom began to [illegible] the weight of his advancing years. He asked Father Provincial to be relieved of his [illegible] [illegible] and for a younger man to take over the management of the Cardston Mission farm. [illegible] 1938 he was relieved and was happy to retire to the new school at Brocket as [illegible] [illegible] he kept for six years, until he was finally directed back to Cardston for [illegible] his strength would permit him to give the community there. What with rheumatism [illegible] [illegible] disorder which resisted repeated operations, he sought retirement at D'Youville [illegible] St.Albert in 1952. It was from this hospice directed by the same Grey Nuns whom he [illegible] knew so well in the Indian Mission of the South of Alberta that Brother Thomas [illegible] [illegible] peacefully to his reward August 27th 1955. He was 84 years of age.

Brother Tom was a worker in the truest and best sense of the word. He would not [illegible] [illegible] any rest except that permitted by his Holy Rule. He was conscientious and [illegible] in the discharge of all his duties, no matter how difficult and trying they might be. [illegible] that his health was exceptional and his constitution robust, but he gave his full [illegible] [illegible] without stint or hesitation. At 75, his infirmities had immobilized him and [illegible] [illegible] him to inactivity, but this constituted the greatest trial of his whole life. [illegible] [illegible] by God, no doubt, to purify a soul already offered Him selflessly in order to [illegible] [illegible] greater heights of holiness. As a farm manager, he had been exceptional in his [illegible] understanding of field and animal husbandry. He utilized these gifts for the benefit of [illegible] religious family and also the education of his Indians. He was their friend and [illegible] [illegible] material as well as domestic problems. They knew him from the [illegible] days of Dunbow [illegible] [illegible] trusted him implicitly. To a remarkable extent they even followed his advice, [illegible] because he never tried to coerce them or impose his [illegible] [illegible]

All his life he was devotedness personified. In the [illegible] of the Congregation [illegible] his Mission, he was careful, almost meticulous, and seemed to hate both negligence and waste. Apart from this however, humility was no doubt his dominant characteristic and he practised it to an eminent degree. He was affectionate, particularly attached to his family [illegible] brother in blood and in religion, Brother John. In his life he [illegible] the solid [illegible] which he had learned at home. It was not the expansive kind, marked by long prayers, but [illegible] characterized by a steadfastness in assisting at every exercise prescribed by the Oblate Rule

He does not leave us a long list of great material accomplishments such as the world is wont to praise, but he does leave to his younger Oblate Brothers in religion the example of a holy and a virtuous life, marked by an exceptional devotedness to duty. May he received the reward of it. R.I.P.

Missionnaires Oblats de Marie Immaculée
Administration Provinciale
9916-110e Rue
Edmonton -:- Alberta

July 19th, 19[illegible]

His Excellency
the Most Reverend Francis P. Carroll, D.D.,
Bishop of Calgary,
910 - 7 A Street N.W.
Calgary, Alta.

Your Excellency:

I am directed by our Father Provincial, the Very Rev. Guy Michaud, O.M.I., to send you the attach[illegible] sketch about the late Father J.L. Levern. With the exce[illegible] of the few lines concerning his death and burial this bio[illegible]phical sketch has been written some three or four years a[illegible] and, as it clearly appears, it has been translated litera[illegible] from the French text.

However our Father Provincial feels that, such as it is, this little script will be of interest to Your Excellency and this is the reason why he desires that it be sent to you.

Asking Your Excellency's blessing, I am
Yours respectfully in Jesus and M.I.

J. Serrurot

Encl.

(Rev.) J. Serrurot, O.M.I.

THE STORY OF SILVER CITY

By the REV. R. J. McGUINNESS, P.P., Banff, Alta.

Monday, Oct. 18th, 1937, at 10.45 a.m., a small, frail stooped old gentleman of about 90 years of age crossed the threshold of his door for the last time, and left that cabin in the wilds which he had occupied continuously since August, 1883. Mount Castle towered above as proudly as ever, its secrets still locked within its bosom, whilst he who had tried for fifty-four years to wrest them, is bent and is led away.

It was in the summer of 1883 when Joseph Smith heard of a "strike" of silver in the mountains to the west. He left the construction gang which was then building the line of the C.P.R. at a point about 20 miles East of Medicine Hat, and struck out for this new Eldorado which he reached in the month of August of the same year. Andrew Sibbald and another man were on the ground ahead of him. Miners and prospectors now literally poured into the site, and they began to sink a shaft into the East end of Mount Castle. The mine shaft is situated about one mile due north of the present site of the C.P.R. water tank, descends into the mountain at an angle of 45 degrees and bore the proud name of "The Queen of the Hills."

When the mining boom was at its height at Silver City, the construction gangs of the C.P.R. arrived at that point, and what with construction gangs, tie camps, and the concomitants of such construction camps, miners and prospectors, the population of Silver City at one time, according to tradition, was estimated at 3,000. Two

Mr. Joseph Smith seen as he crossed the threshold of his shack for the last time. He [illegible] McGuinness, the pastor of Banff [illegible]

mining promoters of Butte, Montana, floated a company, sold stock, and collected all the money they could. They "salted" the mine and quietly departed leaving the bubble to burst in their absence. Silver City existed for about one year more, and then all left save one Joseph Smith.

Numbered among the great numbers of men in the construction camps spread out along the line of the construction of the C.P.R. were—according to the testimony of Father Claude, O.M.I.—thousands of Catholics. And to them Father Claude was appointed missionary with headquarters at Calgary.

Leaving Calgary by train on his first westward journey on Wednesday, Oct. 10, 1883, at 11 a.m., Father Claude reached Padmore (now Kananaskis) and met a M. Poulin, "an aimiable man" who helped him to prepare for his "journey to the mountains." Leaving Padmore on the 11th and after a cold night of camping in the snow he arrived at a siding where there were two houses and a camp of a certain Mr. Madigan on Friday, Oct. 12th. At that siding Saturday, Oct. 13, 1883, he offered the Holy Sacrifice of the Mass; and this is the first holy Mass ever offered in the vicinity of where Banff is today, for that siding was about one mile east of the site of the present station at Banff. After Mass Father Claude pushed on towards the west and on Sunday, Oct. 14, and Monday, the 15th, offered Mass at the camp of a M. Lafrance, situated at a point about where the siding of Massine now is.

On Wednesday, Oct. 17, 1883, Father Claude reached Silver City. He was impressed with the beauty of the surroundings. He found a town already subdivided into lots, twelve houses already built, and a large number of houses under construction. Among the twelve houses already built was that of Joseph Smith. It was a combination stopping house, store, and sort of pool room. On account of the large numbers of men who were here and also in neighbouring camps of one D. B. McDonald, and a certain Smith, Father Claude decided to stay for a few days and considered the possibilities of a station or even a mission and with that purpose in [illegible] building site. He [illegible] and included in it [illegible] Joseph Smith.

Thursday, [illegible] were spent in instructions and hearing confessions, and on Sunday, Oct. [illegible], 1883, at [illegible] o'clock, the first holy Mass was offered at Silver City and Communions given. The evening was spent in saying the Rosary, night prayers and instruction. Monday the 22nd Father Claude pushed on to the "end of steel" which by that time was approaching where the station at Lake [illegible] to-day. Wednesday the 24th Father Claude left for Calgary, and after a brief stopover at Padmore, continued his journey and arrived at Calgary Thursday evening at 8 p.m. He was much consoled with this, the first missionary journey to these parts. There were many conversions and those rough yet big-hearted men offered him $66.00, a buffalo hide, pack sack, and a revolver.

The unseasonable hour of 8.30 a.m. of November 11, 1883, found Father Claude alighting from the train at Silver City for his second visit. After a two hour's repose upon the ground he walked to a camp five miles distant; gathering his men they all walked to Silver City, where a high Mass was sung at 10.30 a.m. on the morning of the 11th. Father Claude, still fasting, had walked ten miles that morning after, no doubt, a sleepless night. After Mass he visited the "hospital," that is some box cars fitted for that purpose and which were standing on the siding. Here he found two Catholics, one who had never made his first communion, and who knew little or nothing of his religion; the other gravely ill. The 12th of November was spent in instructing the one for his first holy communion which he received the next day—the only record of a first holy communion having been made at Silver City. The other who had received the sacraments on the occasion of Father Claude's first visit to Silver City was prepared for death. November 14th, this unfortunate man lost the power of speech, he was anointed by Father Claude and died 20 minutes later; the record of the first death to take place at Silver City. Father Claude records, "the temperature [illegible] that day was very cold,

accompanied by a violent blizzard and deep snow."

After Father Claude's return to Calgary an "assistant" of 60 years of age, Father Remas, was assigned to him, that Father Claude may be free to follow the construction on its westward march. Father Remas came to Silver City in the month of March, 1884, and remained there a few weeks. He returned to Silver City from Calgary in May and found "alas that these rough workers were not so fervent as formerly, and were lax in their religious duties." And later in the year 1884 when Father Claude was returning from Golden, he dropped off at Silver City and found that the "city" had shrunk to "The Deserted Village." Its inhabitants had suddenly disappeared. "They have gone out prospecting. . . what a prospect. . . famine for the winter, but they will return quickly enough," he mused, but he mused wrongly. The bubble had burst, and the mushroom town had passed out of existence, all except Joseph Smith.

Father Claude worked the camps through the Kicking Horse Pass. In the course of his labours, he developed a fever, and after recovering from this illness was thrown from his horse which kicked him in the chest, and he had to lay up in a camp for a while. He returned to Calgary and arrived at the station there August 7, 1884, between the hours of 11 p.m. and midnight.

He now received for assistant a Scotch secular priest, Father Patrick Fay, who later became the first parish priest of Vancouver. Although Father Fay was attached to Calgary, the scenes of his labour lay along the eastern section of British Columbia.

In response to a sick call Father Claude went to the end of steel late in August, 1884, and in September 37 miles beyond. In October, 1884, he went to Canmore at which date the name Canmore appears for the first time, thence to the Columbia River, from whence he was moved to Dunbow industrial school. Father Claude's ministry along the line of the C.P.R. here terminates after a rough experience of just one year's duration from October, 1883, to October, 1884.

Joseph Smith was a hardy wiry man of small and almost frail stature, descended from two [illegible] on his father's [illegible] adian on his mo[illegible] Joseph Smith and [illegible] were married at St. Thomas [illegible] where Joseph was born about [illegible] years ago. His eldest brother fought in the Pontifical Zouaves, and in the Franco-German war of 1870, and he died in 1914. Another brother was a priest, and a sister a nun.

Joe loved solitude and [illegible] and when he found himself the sole occupant of "Silver City" that neither unnerved nor discouraged him. He still believed mineral, and mineral in great quantities existed in the locality, and he was the only prospector of all those who Father Claude had mused, would return, who did return. . . to stay. Once he did try to work with a partner, but one was too big a crowd for Joe and partnership was dissolved. During the winters he would go always alons into almost inaccessible places for long periods of time, to trap. His prolonged absence was a source of uneasiness to Park officials, and on one occasion a warden was sent in search of him to see if he were still alive. When the warden found Joe's cabin almost buried under snow and old Joe quite happy about it, happiness was exchanged for displeasure when Joe understood the reason of the warden's visit. "I can look after myself," were the thanks the warden received.

This strange yet strong character spent his years prospecting, trapping, and reading. He was interested in chemistry, physics and mineralogy. Neither did he neglect to read books concerning his holy religion. There were some well thumbed books, "Faith of Our Fathers," "Catholic Teachings," dated [illegible] "The Imitation of Christ," [illegible] and an old prayer book left in his cabin, on its walls a crucifix which had formerly belonged to his priest [illegible] and prints of Leo XIII, [illegible] and Pius XI, clipped from [illegible]

He was a quiet, thoughtful, intelligent [illegible] very kindly, dignified, courteous [illegible] speech. His speech was very correct, his replies to question definite and to the point. If ever he either could not or would not answer a question, his reply usually took the form, "I cannot answer that."

Many thought that he had discovered mineral in paying quantities, and many were the questions directed at him to try to trip him into disclosing its whereabout. To all such questions, no matter at what point of the compass he may at that moment be facing his invariable reply was to jerk his thumb over the shoulder with the remark "over there."

His memory was wonderfully clear and accurate. He gave the writer an example of it. During the month of September, 1936, I visited him wondering if he were able to survive the winter. I greeted him with the remark, "Well, Joe, this is the second time we meet." "Is that so? When did we meet before?" "When I was erecting that steel bridge which spans the Bow River at the Banff Windermere Road." "Let me see," he said, "that was late in 1912." "Yes, I remember," he said. "An engineer from the coast should have come here in the early summer and put up that bridge, for some reason he did not come, so they sent for another fellow." "Yes, Joe, that is right," I said, "and I am the other fellow." And so strange that our two lives are circles which intersect at two points, first in 1912 and then in 1937, when it fell to me to move away this strange and lovable character to a place of safety and of love, and by this act to be the instrument to bring to an end forever Silver City.

Joe's sight failed rapidly during the past twelve months. He realized that all too soon those gorgeous panoramas of mountain, glacier, river and forest would be seen by him no more. His needs and cares were few and simple, and yet, because of approaching blindness these were becoming increasingly difficult for him to fulfil. He was too independent and self-respecting to accept help and anything for which he did not work, and out of his small sustenance he helped an aged sister. What a pity that spirit is so lacking to-day in so many able bodied young men. Joe's great teacher was nature itself, that is God. Those like him who live simply and with nature, and are for ever pitted against the forces of nature, learn to be self-reliant, as well as how to obey.

Beaten only by dimmed sight and not by the wilds or loneliness he consented to part from that cabin home where he had spent just over 54 years. The hour of departure was set for Monday, Oct. 18, 1937, at 10 a.m.

At five minutes to ten I entered his cabin, he was kneeling beside his bed. "Are you ready, Joe?" "No, not quite, I have some more things to put away." He took the old alarm clock from its old position on the wall, I noticed the old crucifix which had so long hanged above the clock was not there, glancing around I noticed the trunk was open. It must be there, I thought. He put the clock, enamelware, dishes and rough cutlery carefully away in an old desk at the north-west corner of his cabin. We hung the pots and pans carefully on the nails in the wall at the south-west corner of the cabin. Threw out old boiled potatoes, tea leaves, two pails of water. Burnt old papers and tidied the cabin. All this required 40 minutes to accomplish. He was silent, he walked around the cabin methodically from corner to corner treading for the last time the rough floor that was so dear to him. He passed by the stove; his right arm touched the handle of the frying pan, picking it up he laid it on the stove in an upside down position, correcting this by reversing its position upon the stove he said to me, "that is alright there." Probably his first action in that cabin in those far away days of 1883 was the same one as his last act there, to place the frying pan upon the stove.

"Come, Joe, let me help you with your coat," quietly he allowed me to help him. Taking him by the left upper arm I led him gently to the door, he stepped over its threshold at 10.45 a.m. and a photograph was taken. He watched me place the padlock on the door and turning towards the west in a half circle from the east, he moved a stick which kept propped open the storm door, closing the storm door he said, "We must fix this." It was nailed securely, the windows were boarded. Now satisfied, and stooped very low he allowed me to lead him to the waiting automobile, as he entered the car he asked, "Shall I sit here?" These were the last words ever spoken in "Silver City." He lit his old pipe, and at 10.48 we were on our way with old Joe's quiet face enveloped in a cloud of smoke.

(Continued on page 21)

ous commission which was to make His Church embrace the earth, encompass the centuries and create for Him an eternal shrine wherein He is adored and loved by all tribes and all nations, in lands of earth and all islands of the seven seas.

The high priests and the others involved in the murder of Jesus were stung to desperate but impotent anger at the escape of their Victim. They concocted schemes, they threatened, bribed, cajoled, but in vain. Nor have their imitators, down to the present, been any more successful. To the end of time the Church founded by Christ will continue to attest in its profession of faith that "The third day He arose again from the dead."

The Story of Silver City

(Continued from page 9)

We left Banff at 1.30 p.m. and at 3.30 were entering Calgary. Turning towards him I said, "Joe, we are now at Calgary." "My," he said, "is that so?" "Last time I came it took three days." "When was that, Joe?" "On 1891 or 1892, I forget which." He had never seen a city since he came west, and knew nothing of the sights of a city. Passing through Calgary, the doors of the Lacombe Home were opened to him at 4 p.m. "My, this is a fine building," was his only comment.

BENEVOLENT BANKS

Five hundred years ago charitable pawnshops were established by Franciscan friars in Italy. In them funds could immediately be obtained by the mere pledging of a trinket or a treasure, according to the amount required. As they developed, these establishments for charitable loans lent money at low rates of interest.

The first Monte di pieta was started in 1462 by the Franciscan Barnabas of Terni. The Perugian Monte, which became a model for several similar banks, was worked on a municipal corporation system. The friars were the chief directors, and under them were various employees, all on a fixed salary; or when a salary was not given, there was an agreed percentage from the net profits for the benefit of these employees.

At first only small loans would be advanced, but gradually larger sums were lent. The amount of a loan was equal to two-thirds of the value of the article pawned. One of the employees was an appraiser, so that all objects pawned had a fixed price. Money was lent only to those needing immediate funds. No financial profit was permitted to the bank; all profits must be used for the payment of salaries and to extend the scope of the work. At the end of the month the net profits were applied to the capital; if they were considerable, the rate of interest was lowered for the benefit of patrons.

(The Franciscan)

THE PURIFICATION

Temple-bound in pairs they came,
One woman had a happy face—
And by the candle that she bore,
Her every line was full of grace.

The pride she might have felt for Him
With Whom she shared her flowing hood,
She showed in neither look nor step,
Or may be—would not if she could.

You saw instead a purposing—
Calm, steady, quiet, sure and free—
Straight, unafraid, and for itself
Not conscious of humility.

Candle light, make clear my dreams,
That straight and truly they may guide
My going-past where Self has left
Humility as well as pride.

Mary A. Hallinan.

Alexander Cruden took only twelve months to compile his monumental Concordance (or index) of the Bible in the English tongue. It was published in 1737. Honor for the first index belongs, however, to Dominican monks who compiled one in Latin in 1250.

Three popes bore the title "Great", Leo, Gregory and Nicholas. Each was the first Pope of the name.

Peter Joseph

By the Grace of God and Favour of the Apostolic See
Bishop of Calgary, and Archbishop-Elect of Regina

To the Reverend Clergy, Diocesan and Regular, The Religious Communities and Faithful of the Diocese, Health and Benediction in the Lord.

DEAR REVEREND BRETHREN AND
DEARLY BELOVED IN CHRIST:

The third chapter in the history of the Diocese of Calgary is unexpectedly brought to a sudden close. So sudden indeed, that it is strikingly true to say, "God's ways are not our ways." Three years ago, on the 18th of August, when We came to you, sent by God through His Vicar on earth, His Holiness Pope Pius XI, We had but one desire: "to spend ourself and be spent" for your spiritual welfare. We hoped, as We stated at the public reception so kindly tendered to Us in Calgary, that Our life's work lay before Us; and that Our greatest joy would be to spend the rest of our mortal days striving, with generosity and self-sacrifice, to make God better known and loved throughout the length and breadth of this Diocese.

God Who sent Us to you, Reverend Fathers and Dearly Beloved, calls Us now to leave you and this beautiful section of the country, with its promise of growth and development, to

assume the responsibilities of the Metropolitan See of Regina. God is witness that We had never wished for this or any other change. For, upon the foundations so solidly laid by the wise and far-seeing founder of this Diocese, Bishop McNally, and so marvelously developed by the meek and saintly Bishop Kidd, We had dreamed to build for God's glory and the salvation of souls. God has, in His Wisdom, willed otherwise. With all humility and obedience, We submit to His decree, and pray and hope that more capable hands may carry on more efficaciously in your midst the works so well begun.

Yet, Dearly Beloved, whilst We submit to the commands received and in a few days will hasten to the new task assigned to Our Pastoral care, We wish through these few lines—our last message to you—to assure you that the parting is not without heartfelt pain and deep regret. On such occasions, we realize that mutual bearing of sufferings and trials has bound Bishop, Priests and people more intimately together than one had ever thought. During these years, many have been tried with trials and tribulations unknown in our generation and country. Some have even seen the savings of a lifetime crumble and disappear, whilst others with heart-rending grief have been forced to quit the homes they had built and the fields they had tilled at the cost of labours of twenty or more years. Want, nay hunger and cold, have been felt in more than one of your homes during the past winters. Along these sorrowful ways your Bishop and Priests have accompanied you, Dearly Beloved, sharing your sufferings and heartaches and trying by word and deed to stimulate your courage and fortitude. On the occasion of our visitation, which thank God has taken us to all of our parishes at least once and to some twice and even three times, we have reminded you with fatherly love, that the life of the true Christian on earth is a vale of tears; that the Master Who calls us to follow Him had made Himself poor and humble; that He was called the Son of the carpenter of Nazareth, and again the "Man of Sorrows"; that He called the poor "blessed"; that He sought out the suffering to heal them; and that He promised eternal joy to those who would carry their crosses to the bitter end. Through prayer we assured you consolation from Him Who refuses not the sorrowing; and in the arms of Mary, Mother of Sorrows, we promised you a friendly refuge. So our adversities and disappointments during the past three years have brought us closer together in our common faith, united in prayer with unfailing confidence in the Divine Providence of Him Who feeds the birds of the air, and Who loves us. Oh yes, much more dearly, since He gave His life that we might live forever with Him in His kingdom. Is it not very true that "He chastiseth those whom He loves", and that, after all, adversity may be only the visitation of a loving God? The motto of our coat of arms, "Thou art with me", has been for us, and perhaps it may have been for more than one of you, a "light to our feet" and an inspiration to our hearts, along the difficult path that God had assigned to all of us during these days, which may be days of special grace.

When in retrospect We glance over these three years spent in your midst, We point with joy and gratitude to the faith enkindled and strengthened in the souls of so many through the missions that were given in every parish of the Diocese. The vocations that blossomed forth are but one tangible manifesation of God's blessing in the souls of some of our young people; and this may just be the beginning of a period which may open to many others the true meaning of life and the conviction that it is sweet to bear the yoke in union with the Master.

With gladness of heart We recall the splendid work of the Religious Vacational Schools which gathered around our self-sacrificing pastors and religious sisters, in every rural parish groups of "the lambs of the flock", who drank into their innocent hearts the sweet and inspiring teachings of our Divine Saviour. This glorious work, the most constructive for eternal life, is a real seeding of faith and virtue for the growing generation, our men and women of tomorrow. How consoling it has been to see the numbers of these children increase year after year, and thereby give all concerned, prisets, sisters and parents, the promise of future generation well grounded in their faith, firmly attached to the principles of a moral life, nay a guarantee that, when we will have passed on, our places will be taken and our churches will be filled by those for whom we have laboured and prayed.

As a sequence to this glorious work, and to continue and ripen the fruits that flow from the Religious Vacation Schools, a new form of social service has been launched and promises even more wonderful results. Once again a good work is made possible, through the self-sacrifice of the religious Sisters. We already have Holy Cross Hospital and Lacombe Home in Calgary; Catholic schools for our Indians at Cluny, Brocket and Cardston; hospitals at Lethbridge and Banff; Separate Schools at Medicine Hat, Pincher Creek, Lethbridge and Calgary, as a result of the willingness of Sisters to launch out in these enterprises at times when the financial returns were nil, or nearly so. This fact is all too readily forgotten today by those who would be willing to remove all, or most of our Sisters from our schools, now that the remuneration is better, in order to provide employment for friends and relatives; forgetful of the fact that, if these institutions exist and are capable of the work they do, it is only because of the Sisters' past contributions and present willingness to be content with salaries low enough to enable our School Boards to remain solvent. In the same spirit of self-denial, our Sisters have once more volunteered to carry on, in Canmore, Drumheller and Raymond, these new and unremunerative ventures, in order to aid the extension of God's kingdom among children who do not have access to Separate Schools, and whose parents are indifferent in matters religious. God will again, as He has always done in the past, bless their work; and through their self-sacrifice He will give this diocese, in years to come, institutions which like the older ones of today, will be the just pride and strength of our Catholic people of tomorrow.

We had hoped with a great hope that a similar institution for the care of children of the indifferent and for the alleviation of poverty in our cities would have been launched, this September, in Calgary. But God requires still more time to cause selfishness to give way, so that His desires be fulfilled. God will win; and the day is not far off when Calgary, as well as other towns in the Diocese, will have their consecrated women winning back the indifferent and stimulating the zealous to greater zeal. The future of the Church here, as elsewhere, and probably more so in these newer sections of our land, depends on the securing of Christian education to each and every Catholic child. Without this work we build our churches and schools in vain. With this work well and persistently done, the future is guaranteed.

During the past three years three priests were ordained for the Diocese; two returned from the United States to resume work with us, two have gone to pursue post-graduate work in Rome. And at home to give our Diocesan priests who had been assigned to educational work at St. Mary's High School the opportunity of doing the work for which they had entered the Priesthood, and at the same time to give our boys in our Cathedral City teachers who have consecrated their Priestly lives to the sole work of Catholic education, the Basilian Fathers came to us from Toronto. Long did We pray before this important decision was made; for Our heart, like those of Our Venerable predecessors, rests great hopes on this most important institution, and now we feel that we have reason to be happy and grateful for the step taken.

Through the generosity of people and the zeal of our priests, parish debts have been liquidated and building funds increased in such a manner that the financial condition of the Diocese can with just pride stand comparison with older and less tried sections of the land.

Zeal, enthusiasm, self-sacrifice and love of God's service will not stay the hand of death. Therefore amidst our joy and notwithstanding our earnest petition to God, we had the sad duty to preside at the funerals of four of our most zealous priests. The names of the Rev. W. E. Cameron, principal of St. Mary's Boys' School, the Rev. A. MacAdam, pastor of Strathmore, the Rev. M. McQuaid, pastor of Beiseker, and the Rev. John Bernard Moriarty, pastor of Banff, will be written in letters of gold on one of the pages of this chapter, as Servants of God who have done their task well. May their memory remain green in the souls of all for whom they devoted the best years of their lives. May their souls rest in peace.

Our visit in your midst has come to an end. May God be pleased with our humble efforts. May He bless Our labours and Our prayers. May Mary Immaculate, Patroness of Our Beloved Cathedral Church, and protectress of this Diocese, watch over each and every one of your homes and children.

Farewell to you, our Dearly Beloved Priests, Diocesan and Regular, all zealous co-operators in the glorious work of salvation of souls. We carry away the fondest souvenir of your devotion to duty, of your self-sacrificing spirit and of your priestly friendship. We thank you from the depths of our heart for your loyal co-operation, your obedience and your brotherly love.

To the Religious Sisters of our Hospitals, Homes and Convents and especially to all the Sisters who have hastened out to the exacting work of the Vacational Schools, our most sincere gratitude and the assurance of our remembrance at the Holy Sacrifice.

To the children of the Diocese, that part of the flock which We loved especially, who were constantly in Our mind and were the cause of Our daily solicitude, farewell. Obey the Church, be grateful to your parents and teachers, be soldiers of Christ in the world.—Farewell.

And to you, Dearly Beloved parents who have borne the burden of the day and the heats, who have been faithful to your God and true to your priests, may He Who saw your devotedness and generosity bless you here below and prepare for you a crown of everlasting glory in Heaven—Yes, good and faithful servants.

And finally we wish to bid a kindly word of farewell to all those outside the fold whom We have met in our public, social, or business relations, and who by many kindly deeds, courtesies and tokens of respect have made the road of life more smooth and Our relations with men more pleasing in this City and throughout the Diocese, We assure them, most kindly good friends, We will not forget.

To each and every one We wish to give the best gift within Our giving, and We therefore say, with fullness of heart, may the blessing of God Almighty, Father, Son and Holy Ghost descend into every soul and every home in this Diocese and abide with you forever.

Given at Calgary this twenty-third of September, the feast of St. Linus, the very eve of our departure for Regina.

† P. J. MONAHAN,
Bishop of Calgary and
Archbishop-elect of Regina.

40 years in West Canada
30 " " Alberta

August 4th, 1955.

The Editor,
Our Lady of the Cape,
Cap de la Madeléine,
Que.

Dear Reverend Father:-

The reference to the Marian history of Southern Alberta in the July-August issue of Our Lady of the Cape (p. 31) is somewhat disappointing. I realize that it is impossible to do justice to such a vast history in a small space; but the four sentences referring to Southern Alberta have no bearing on either our Marian or Church history.

We read: "In 1884, the first Mass was said at Coal Bank, now Lethbridge". The church in Southern Alberta did not begin at Coal Bank. From 1873, Fort Hamilton in the vicinity had been visited by Rev. Constantine Scollen, O.M.I., who doubtlessly said Mass. The records of his baptisms at Fort Hamilton are still extant. In 1884 Father Leonard Van Tighem, O.M.I., was called from Fort Macleod to visit a sick miner at the newly-opened coal-mine. This visit led to the erection of a small church in 1887. What bearing this has on Marian history is a question.

The next sentence declares: "The Oblates had been in Alberta for 25 years before the coal-mine was opened." By 1884, the Oblates had actually given nearly 40 years of heroic service to Alberta. They came in 1855, replacing the secular priests who had been laboring in the area since 1842. Aside from the few missions established by the secular priests, Fathers Thibault, Bourassa and Lacombe, the Church in Alberta owes its foundations to the missionary endeavors of the Oblates during the years preceeding 1884.

The paragraph continues: "The Jesuits followed in 1877 and opened St. Mary's Mission in Bitter Root Valley". Bitter Root Valley is situated in United States, about two hundred miles south of interior British Columbia. It is on the western side of the Rocky Mountains between Montana and Idaho. The Jesuits entered that territory, not in 1877, but in 1840; and its mission of St. Mary was established by Rev. Peter De Smet, S.J., in 1841. It was from this mission that Father De Smet made his historic journey to Father J. Thibault then stationed at Lake St. Ann, north-west of Edmonton. Traversing part of the present diocese of Calgary, he evangelized a band of Assiniboines in the Bow Valley, thus becoming the first priest on record to administer the rites of the church in Calgary diocese (Canadian Catholic Historical reports 1941).

The last sentence of the paragraph implies that the list of missions resulted from the "first Mass" at Coalbank in 1884. Strangely the list includes Fort Edmonton which received its first priests in 1838 (Blanchet and Demers) and which Bishop Tache visited in 1854; and Calgary, which received its first permanent missionary in 1873. The otherchurches mentioned are of modern origin, dating from 1927 to 1936, and contributed nothing directly to our Marian history.

If our Marian history deserved a paragraph, would it not have been better to have related what actually happened? The Church began in Southern Alberta under the protection of Our Blessed Lady. Hampered by divers difficulties and circumstances, it was not until 1873 that Bishop Grandin was able to bring the Faith to the Blackfoot Indians, who dwelt south of the Red Deer River, in that part of Alberta which includes

the whole of the diocese of Calgary and a goodly portion of the diocese of Edmonton. In that year he sent Rev. Constantine Scollen, O.M.I., to evangelize the last of the Plains Indians to hear the Gospel. The mission was established on the Elbow River in the foothills west of where Calgary now stands. It was dedicated to Our Lady of Peace with the hope that Mary's intercession would bring peace among the warring Blackfeet. This mission was the first church building of any denomination erected south of the Red Deer River.

Two years later, Father Scollen was joined by another intrepid missionary, Rev. Leon Doucet, O.M.I. Realizing that the original site was not convenient for his wide-spread labors, Father Scollen chose a new site at the junction of the Bow and Elbow Rivers. Here in the spring of 1875, he left Father Doucet to erect a new mission, whilst he himself visited the Indians along the Old Man River. During that summer, alone in the valley, the first white man to live on the site, Father Doucet welcomed the newly-formed Mounted Police, who, appreciating the site, chose it for a Police post which they named Fort Calgary. On Father Scollen's return, a small church was erected and was given the name of Our Lady of Peace.

Thus Father Scollen chose the site of the city of Calgary and Father Doucet witnessed its birth. From this mission, under the aegis of Our Blessed Lady, came the whole church of Southern Alberta. Since 1889 when a new church was erected, dedicated to the Immaculate Conception, a statue of Our Lady has stood over St. Mary's of Calgary, blessing and protecting the city which found its beginnings at her mission. On the site of the original mission, stands the modern Holy Cross School of Nursing, the chapel of which is dedicated to "Our Lady of Peace". And a section of the city still bears the name of "The Mission".

It is unfortunate that heroic endeavors of these two sons of Mary Immaculate, Father Scollen, who spent 20 years of the most difficult ministry in Alberta (Canadian Catholic Historical Reports 1942-3) and of Father Doucet who spent a life-time among the Blackfeet should be forgotten.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

August 12th, 1958.

Alfred M. Burman,
Annals of O. L. of the Cape,
Cap-de-la-Madeleine,
Que.

Dear Mr. Burman:-

I thank you for your kind letter of August 7th in reference to my criticism of a passage in the Marian history of the July-August issue of Our Lady of the Cape. I was not looking for a retraction or revision. My enthusiasm for our early history and for giving credit where due was responsible. Probably few noticed the paragraph; and it may discourage the writer, who certainly attempted a very wide subject in a small compass, to publish a correction.

However if you use the material, a sentence of my letter could be criticized also for lack of exactness. I wrote: "By 1884, the Oblates had actually given nearly 40 years of heroic service to Alberta. They came in 1855." I should have written: "By 1884, the Oblates had actually given nearly 40 years of heroic service to Western Canada. They came to Alberta in 1855."

The Missions of the Prairie provinces were staffed originally by secular priests, first from Quebec and then from St. Boniface. The task was far beyond their number and capabilities. To organize the missions thoroughly and staff them fully, they were committed to the Oblates, who replaced the seculars by degrees. The first Oblates arrived in the West (now Manitoba) in 1845. They reached what is now Alberta, in the person of Father Remas, 1852. Father Lacombe, already in Alberta since 1852, entered the Oblates in 1856.

Thanking you for the consideration you have given me and with sincere regards,

Yours cordially in Christ,

Bishop of Calgary

CAP-DE-LA-MADELEINE, P.Q., CANADA. TEL.: FR. 4.2441

Les Annales de Notre-Dame du Cap

The Annals of Our Lady of the Cape

August
fourteen
1958

Most Rev. Francis P. Carroll,
Bishop of Calgary,
Bishop's Residence,
910 - 7a Street N.W.,
Calgary, Alberta.

Your Excellency,

Thank you for your second letter, written August 12, on the Quinlan article and Alberta Marian History.

If Your Excellency feels that he was carried away by his enthusiasm, it was surely in a good cause and the results are more than interesting, they are intriguing. It is a felix culpa which will certainly be to our readers' taste. I have made the necessary corrections.

A few days ago I received the August six issue of The Western Catholic and was thrilled to see the Cape featured in headlines on your front page and in the lead article. We Thank you and your Editor for your kindness. It is greatly appreciated. It is very readable throughout.

Thanking Your Excellency once again for his great kindness in setting the record straight on the Marian history of his diocese and the part the Oblates played, I beg his blessing.

Sincerely in Her name,

Alfred M. Burman

:amb Alfred M. Burman, Editor.

Notes [illegible] 193[illegible] article, additional history, corrections, etc.

Notes on the [illegible] corrections, etc.

(1) The arrival of the Sisters in Calgary laid the foundations of their Society in Canada and had an important influence on the school system of the Province of Alberta.

(2) The Society of the Sisters Faithful Companions was founded at Amiens, France in 1820 by the Viscountess de Bonnault d'Houet, born Marie Madeleine Victoire de Bengy. The first convent established outside France was at Somerstown, London, England in 1830. The Society spread quickly, especially in Great Britain. There are convents in Great Britain, Ireland, France, Belgium, Italy, Switzerland, Canada, United States, Australia. At present the Motherhouse is situated at Broadstairs, Kent, England. The Superior General, Mother Catherine Windle, spent her youth in and entered the Society from Calgary. Convents founded from Calgary are Edmonton, Lethbridge, Toronto, and Combermere, Ont. The novitiate for Canada and U.S.A. is at Calgary.

(3) Bishop Vital Grandin, Bishop of the N.W.T., residing at St. Albert, wishing to procure teachers for Indians and whites, wrote several communities in Europe, among them the Sisters Faithful Companions. His letter to these sisters is dated March 22, 1882. They accepted his invitation and 8 Sisters from England arrived in the Canadian West in 1883. Within a year a school had been established at the mission of St. Laurent on the south branch of the Saskatchewan River south of Prince Albert, Sask. This mission had been established chiefly for the Metis who had settled on the banks of the river. Due to the indifference of the Metis for the education of their children, the school at first met with little success. But within a year when progress was being made, the second Riel Rebellion took shape.

(4) Bishop Grandin and the missionaries endeavored to prevent the rebellion. (Chronicles of Canada, Vol. 29, p. 129ff.; "Father Lacombe", by Katherine Hughes, p. 282 ff.; "The Big Chief of the Prairies," by Paul Breton, p. [illegible].) Their efforts failed; the rebels took sides against the clergy and the Sisters at St. Laurent were subjected to rebel persecution.

(5) Early in March 1885, the mission of St. Laurent was deserted by its inhabitants. The Sisters were left isolated in a country in revolt, with no communication with the outside and under the surveillance of the rebels. After a month, Father André a missionary at Prince Albert succeeded in getting them a note about the massacre of Frog Lake. The Sisters, wholly unfamiliar with the country, the customs of

the Indians, etc., decided to go secretly to Prince Albert. The journey was attempted on the night of April 15th. The darkness was impenetrable, a snow storm obliterated all traces of the road. The Sisters lost their way in the forest. The wagon broke down. At dawn, they had to return to St. Laurent. The attempted "escape" was reported to Rebel headquarters at Batoche and the Sisters were taken there on the following day. At Batoche, they were housed in the abandoned residence of Xavier Letendre, and then at the abandoned mission house. Here they passed a month of anxiety and privation, exposed to the fantastic humor of the Metis chief, the insults of the Sioux and in the midst of the fighting which occurred at Batoche. The rebellion was virtually over in May, when, after a three day battle at Batoche, Riel surrendered to General Middleton. Whether the conversation between the General and the Sisters took place is not in the record. But the General provided the Sisters with an escort back to St. Laurent on May 19th and a few days later they succeeded in reaching Prince Albert. ("Origine et Premiers Developments de Calgary" par Jules Le Chevalier, 1936, p. 80.)

Meanwhile Bishop Grandin had been striving to liberate the Sisters. He had decided to bring them to Calgary once they were freed. He could do little during the months of the uprising in which two of his missionaries were murdered and several missionary establishments destroyed. However he sent Father H. Leduc from Calgary in June. Leduc travelled through Regina and reached Batoche on June 29th and ultimately found Mother Greene and her companions in Prince Albert. On July 10th the party left Prince Albert by wagon for Qu'Appelle. Thence they travelled by train reaching Calgary on July 26, 1885. In memory of their experiences at St. Laurent, they gave its name, Sacred Heart Convent, to their new foundation in Calgary. ("Origine et Premiers Developments de Calgary", p. 81.)

(6) In 1885, Father Lacombe was attached to the missionaries stationed in Calgary. He was very much on the move during the months of the rebellion -- not only in southern Alberta, but in the North, quieting and keeping the Indians from joining the rebellion. He may have been in Calgary when the Sisters arrived.

(7) The Sisters who came to Calgary on July 26, 1885 were teachers of outstanding qualifications. All had taught in the schools of the Society in Great Britain, Ireland and France where the standard of achievement was outstanding. Thus the private school which the Sisters opened on Sept. 1, 1885

was truly an educational institution of the highest order. Through it the old-world culture was brought to the pioneers of the West. (Monkstein, Dissertation: "R.C. Separate and Public Schools in Alberta," 1954, P. [illegible])

The building in which this school was opened was the "new" church of St. Mary's. The original St. Mary's was erected on the site of the present Nurses' Residence of Holy Cross Hospital in 1875. Proving too small for the growing congregation a "new" church was begun in 1883 and opened for use in July 1884. It was erected on the banks of the Elbow River on the present property of Sacred Heart Convent. It was a two-storey log building, the ground floor containing quarters for the clergy, the upper storey being the public chapel, reached by an outside stairway. This building was given the Sisters for their convent and school. The clergy took up residence in a newly built barn. In the same summer of 1885, a new rectory for the clergy was erected on which is now 18th Ave. To this was attached a third St. Mary's church, replacing the upper storey chapel given to the Sisters. Throughout these years, St. Mary's was known as the "Mission of Our Lady of Peace," the name given by its founder, Rev. C. Scollen, who set up the mission in 1873 near Jumping Pound, and moved it to the confluence of the Bow and Elbow Rivers in the early summer of 1875. (Hetherington; "Chronicles of the Early Church in Southern Alberts;" written in 1923 for the Calgary Herald (Oct. 13th) and enlarged in 1937.)

The school opened on Sept. 1, 1885 as a day school with 15 pupils, but this number grew rapidly. To provide resident accommodation for children from a distance, the first portion of a convent was erected and blessed by Bishop Grandin on Oct. 3, 1885.

Immediately after the opening of the private school, steps were taken to secure government recognition. On Dec. 18, 1885 by a proclamation of the Lt.Gov. of the N.W.T., Edgar Dewdney, the Lacombe R.C. Separate School District No. 1 came into existence. The name honored Father Lacombe, but had to be changed to Calgary R.C. Separate School District No. 1 in 1911 because of confusion with the school district of the town of Lacombe in the sale of school debentures. The first School Board consisted of H. O'Keefe, J. W. Costello, Arthur Forland and Louis Roussel. ("Origine et Premiers Developments de Calgary".)

Before the close of the first year the Lt. Governor visited the school and praised the progress being made. Public examinations were held, as required, yearly from 1886. High School classes were introduced gradually and in 1889, the newly formed Board of Examiners administered high school entrance examinations for the first time. The students of Sacred Heart Convent who presented themselves for these examinations in August formed the nucleus of the first R. C. High School...

[illegible] 1st. (Hockstein, "R.C. Separate and Public [illegible] in Alberta." [illegible] From this beginning in 1885, came the present RC [illegible] From this [illegible] Separate School District No. 1 with its (statistics [illegible] office.)

(8) Rapid growth characterized the early years of this school and there was a continual expansion of facilities. Additional Sisters came from England. In 1889, class rooms were added. In 1893 the cornerstone of a part of the present Convent was laid. In 1905, St. Mary's Parish Hall (the present Canadian National Railway Station was erected). It was used for class-rooms until 1910 when St. Mary's School was erected, on the site now occupied by the St. Mary's Girls' High School. In 1924 a second and large wing was added to the convent and the original wooden structures demolished.

Resume of the work of the convent to-day

There are 32 Sisters attached to the Calgary convent and 12 Sisters in training in the novitiate. The average number of resident students in the convent ranges annually between 65 and 75. The Sisters teach in St. Mary"s Girls" High School, St. Mary's and St. Ann's Junior and Elementary Schools and in St. Teresa's Elementary School. In Lethbridge there are 11 Sisters who teach in the Catholic High School and in St. Paul's Elementary School. In Edmonton there are 28 Sisters in a private boarding school with 114 resident students. The Sisters also teach in St. Joseph's High School and in Grandin Elementary School. In Toronto there are 21 Sisters who teach in one High School and four elementary schools. In Combermere (Barry's Bay, Ont.) 12 Sisters conduct a Boarding High and Elementary School with 173 students.

The article from the 1935 Calgary Herald is generally correct. Some minor details are confused because of different reports, e.g., the number of Sisters in the original group. Eight sisters were involved in the foundation of the Sacred Heart Convent in Northern Saskatchewan and were the first to come to Calgary. Others seem to have come from England either with these eight or shortly afterwards and ultimately joined the Calgary group after their settlement in Calgary. Convents had been founded by the first English Sisters at Brandon, Man. and probably at Prince Albert. Both were abandoned. The accompanying notes provide other corredtions and additional information.

St. Mary's Parish Hall and the C.N.R. Station

All the property of the original Lacombe-Doucet homestead in Calgary was owned by and registered in the name of the Oblates of the N.W.T. Throughout the Oblate regime, none was owned by St. Mary's Parish. Only St. Mary's Cemetery (the northern portion of the present cemetery) and some adjoining land, known as Mission Heights, apparently intended for the cemetery expansion, were transferred from Oblate ownership not to St. Mary's parish but to the Episcopal Corporation of St. Albert. This seems to have occurred after the Cemetery was established (1885 - 1889).

In 1889, St. Mary's Church (later the Cathedral) was erected on 18th Ave. and 1st St. S.W. but on Oblate land. In a statement given Bishop McNally on April 5, 1915, Rev. H. Leduc, O.M.I., declared that the cost of erection and maintenance up to 1912 of this church was $33,000., obtained by loans from the Oblate Consulate, gifts and salaries of the priests who served the parish, etc. There is no record of what the parishioners contributed. By August 1913, the statement claimed that $8,719 was owed the Oblates on this church. This amount was paid them by Bp. McNally.

In 1905, the Oblates erected the parish hall, now the C.N.R. Station, on funds amounting to $14,300 borrowed from the Great Western Insurance Co., Bishop Grouard and Camille Rossen, France, -- this according to the Leduc statement, which gives no information of any contribution towards the building by the parishioners. In 1909, a loan was made from the Oblate Province of Germany to re-finance the original borrowings. Thus the hall was built on Oblate land by funds borrowed by the Oblates.

From 1907 to 1910, the basement of the hall was rented to the Separate School Board for class-rooms.

The hall was sold to the Canadian Northern Railway in August 1911. According to Bp. McNally, the Oblates received $60,000 for it. As it seemed certain, even at this early date, that a diocese would be erected, $50,000 of this amount was paid Senator Burns for his residence to provide a residence for the bishop. The $50,000 was merely a down-payment. For the next two years the Oblates paid the Senator 6% interest on $100,000, which likely was the balance of the total cost. At the same time, Senator Burns paid the Oblates rental as he continued to live in his residence. What happened to the remaining $10,000 received from the Railway is not recorded. It may have been used to repay some of the loan from the Oblates of Germany, although as late as Bishop Newham's episcopate, a portion of this loan was still unpaid.

When the Diocese of Calgary was erected, the following properties were transferred from Oblate ownership to Bishop McNally: - (1) the land on which the Cathedral now stands and two adjoining lots to the west. The priest's house then in use thus remained on Oblate property. (2) the Senator Burns property on 4th St. S.W. with its unpaid debt of $100,000. (3) St. Mary's Cemetery and ajoining lots on Mission Heights. Not satisfied with the CAthedral arrangement Bp. McNally succeeded in exchanging the lots on Mission Heights for the Oblate property beside the cathedral. These Mission Heights lots were sold later by the Oblates for housing. Likewise the Bishop had Senator Burns buy back his residence for the original down-payment. With the latter, the Bishop built the

Cathedral
sanctuary and rectory. The Bishop lived in this rectory until 1919.

Cathedral sanctuary and rectory. [illegible] this rectory until 1919.

From the above, it seems that the sale of the parish hall to the Railway was an Oblate transaction. The parish had no part in it even though contributions had likely been made by the parishioners [illegible] it. The parish benefited indirectly by Bishop McNally's use of the funds from Burns residence.

In the years since, from time to time, the opinion has been raised that in the original deal, the Railway granted a first option to the "Church" to buy back the Station, should the Railway ever dispose of it. This happened in 1929, when the newspapers published an interview with D. C. Coleman of the C.P.R. who declared that a Union Station in Calgary was a possibility. Bishop Kidd wrote S. J. Hungerford, C.N.R. Vice-President, in April 1929, and actually interviewed Sir Henry Thornton, C.N.R President in Montreal in October 1929. In his letter, the Bishop asked for the first opportunity to re-purchase. Hungerford replied that there was no decision to sell, but should it happen, he would inform the Bishop. In his notes of what he intended to say to Thornton, Bishop Kidd said the Railway had been given the right to expropriate this church property. The origin of this statement is unknown. There is no record on file of what resulted at the Thornton interview. Nor is there a record on file that the Railway on this occasion granted any option to the Diocese.

See Msgr Anderson Statement Acta III

In 1945, the newspapers again published the possibility of a Union Station. Some lay members of the Cathedral parish (A. McGuire, J. Dillon, John Burns, J. Bowlen, etc.) enquired from Bishop Carroll if the Diocese had this option to repurchase the Station. They alleged that the opinion was prevalent that the Oblates had obtained this option when the property was sold. On March 10, 1945 Bishop Carroll wrote J. P. Johnson, a former St. Mary's parishioner, but at the time a C.N.R. Vice-President.

Mr. Johnson replied on March 14, 1945 that (1) the matter of a Union Station was no more advanced than it ever was. It was a C.P.R. proposal, and the C.N.R. was not furthering it. (2) There could be nothing in the original deed fo sale which would grant any priority, as such an agreement could not be made legally. "When the property was sold by the Oblates to the Canadian Northern, it was no doubt a clear sale." Mr. Johnson said that he had pointed this out to Bishop Kidd in discussing the matter when it had occurred earlier. (3) If the C.N.R. should decide to sell, the Bishop should get in touch with the Vice-President for the Western C.N.R. region and offer to repurchase the property. He was certain that the Railway would be favorably disposed.

From the incomplete records in the Diocesan Archives it would seem that an option on the Railway property never existed, or that the Railway never granted it at a later date. Since the original sale the Oblates of N.W.T. have become another Oblate province. If any of the Lacombe-Doucet homestead property still exists in Oblate ownership, what Oblate province owns it? The Railway has changed from the Canadian Northern to the Canadian National. Because of these changes it would be difficult to trace further the existence of the alleged option.

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cf aussi Le Courrier de l'Alberta-Sask. 21 avril 1942 P Leon Doucet

4th Degree K of C March 27/65

I am happy to commend this Assembly of 4th Degree K. of C., when you memorialize your deceased members by this chalice presentation. This is a most worthy ceremony. It manifests your generous appreciation of Holy Mass. It is a most appropriate method to remember your dead. Every Mass in which these chalices are used will be a memento for the repose of the souls whose names the chalices bear. As long as the chalices remain, this Assembly continues to pray: "May their souls rest in peace."

#

In the past few years, this is the third occasion on which I have spoken to this Assembly at a chalice presentation. The function does not admit a wide range of topics -- not many more than, the chalice, the priest and the Mass. These three are so closely linked, they cannot be separated. To avoid repetition, I may be pardoned, if I "hang" a topic on one of these inseparables. I would talk to you about a priest, not the priestood -- but a priest who, in his life-time, used a chalice and offered Mass at least two hundred thousand times, if not many more; who made an outstanding contribution to the Church in Southern Alberta, and whom this Assembly honors by its name -- Father Leon Doucet. Even if you are familiar with his story, even if I do not avoid boring repetition,

our local church history and this Assembly demand that we keep his memory fresh.

#

Leon Doucet was born in Beaugency, a town about 100 miles south of Paris, France, in 1847 -- 118 years ago. At the age of 20, when a student for the priesthood, he entered the newly founded community of the Oblates of Mary Immaculate in order to become a missionary to the Indians of Western Canada. A few months later, he was sent to St. Albert, to join the heroic apostolate of the Saintly Bishop Grandin, whose jurisdiction extended over what is today, Alberta, Saskatchewan and the N.W.T. Five months were consumed by the journey from France to Alberta. Slow as the Atlantic crossing was a hundred years ago, it was fast in comparison with the journey across Canada, made by horse and the boat convoys on the Canadian Waterways. He reached St. Albert in September 1868. He was 21 years old.

Cree Indians of the Nor[illegible] Leon D[illegible] was ordained deacon to help the missionaries with the sick, to [illegible] them and carry Holy Viaticum to the dying. As the epidemic increased, and priests were scarce, Bishop Grandin decided to ordain his deacon to the priesthood. The date was October 9th, 1870. The ordination took place in the primitive surroundings of St. Albert. No priests were present to impose hands on the newly-ordained because no priests were available. The bishop was assisted by a seminarian and one or two brothers. And on the next day the bishop himself aided the new priest at his first Mass.

Father Doucet began his missionary career immediately among the northern Crees, first at St. Paul, a mission now known as [illegible] on the North Saskatchewan River about 75 miles north and east of Fort Edmonton; and then at Ile a la Crosse, an old mission station upwards of 200 miles north of the present Prince Albert in Saskatchewan.

While so engaged at Ile a la Crosse, the young priest was afflicted with a disease which effected his legs. A physician, sent through the country by the Government, pronounced the disease as incurable and ordered him to return to eastern Canada before it would become

necessary to amputate both his limbs. But man plans and God intervenes and the instrument which God used on this occasion was a member of that hardy band of Grey Nuns who had established themselves at this outpost of the North. She persuaded the bishop not to heed the doctor's advice and agreed to nurse the young priest back to health.

It was a case of the foolish things of this world confounding the wise. Father Doucet recovered his health, and in a short time was launched upon his long life of missionary activity among the Blackfoot Indians.

The land of the Blackfeet lay in Southern Alberta, south of the Red Deer River and extended into Montana. These Indians formed a confederacy of five tribes, who had their own language and customs and regarded themselves as distinct from other prairie Indians. They held their land, rich in buffalo, against all comers. They earned and merited their reputation for hostility. Their country was the last opened to the message of the Gospel and to thehabitation of the white man. Their reputation was partly to blame, but there were the facts also that their land

the water-ways of the North, and

was far-removed from the [illegible] y
offered little inducement to the fur trade. The Hudson's Bay Company
regarded these southern prairies as excellent grazing grounds for the
buffalo whose skins would ultimately reach the company's posts in the
north. Hence the famous initials of the company, H.B.C, which the
early missionaries humorously rendered "Here Before Christ" were not to
be found in the land of the Blackfeet. A few explorers and prospectors
penetrated the area, but generally it was left to the roaming Blackfeet.
And so we come to the year 1873 -- 92 years ago -- for the first effort
to bring the faith to these Indians. In April of that year, Father
Constantine Scollen, an Irish Oblate, was given the task. He was the
first priest to reside anywhere in the area south of the Red Deer River.
He established his mission headquarters on the banks of the Elbow
River not far west of the spot where the present Bragg Creek road crosses
that river and named it the Mission of Our Lady of Peace. Father
Scollen's heroic achievements make an entrancing story. But we are concerned
with Father Doucet.

Father Scollen had spent upwards of a year as the only priest
in this vast territory when the bishop gave him Father Doucet as an assistant.

He left St. Albert in November 1874 and reached Our Lady of Peace on the
Elbow River in May of 1875, having been forced to spend the winter at
Buffalo Lake, 15 or 20 miles east of the present town of Lacombe.

Nowadays when the air bus will take us to Edmonton in an hour,
we may wonder why the journeys of 1874 took so long. There was first the
vast extent of territory. The diocese of Calgary, which was only a
part of Father Scollen's Parish, covers approximately 45,000 square miles.
Yet that is close to the equivalent of Nova Scotia and New Brunswick
together. Then there were no roads, no bridges. Indian trails were
difficult to follow. Travellers had to walk, use a horse or an ox-cart.
Food was usually found with a gun or a fishing rod en route; and a
sleeping-bag provided for the night's rest.

In the winter which Fr. Doucet spent at Buffalo Lake, Louis
In the winter which Fr. Doucet
Daze a layman who had faithfully served the missionaries in the north
Daze a layman who had faithfully
for many years, was helping Father Scollen at the Elbow River mission.
for many years, was helping Father
In the late fall of 1874, he went hunting buffalo to provide a supply
In the late fall of 1874, he

of meat for the winter. Caught in a blizzard, he was [illegible] and after 10 days' search, his body was found near the Bow River. Because of his faithful service, it was decided that he should be buried with the missionaries at St. Albert. It took 46 days, beset by blizzards, hampered by lost trails, to make the journey, which, probably would not have been completed, except that a friendly Indian found the lost travellers and guided them to their destination.

When Fr. Doucet reached the Elbow River, Fr. Scollen was convinced that there was better site for the mission, closer to the Indian trails, at the confluence of the Bow and Elbow Rivers. They decided they should move. The two Fathers moved their belongings and Father Doucet's first task in this land of the Blackfeet was to erect a new mission of Our Lady of Peace. Meanwhile Fr. Scollen visited various encampments in the south.

In September of that year, a troop of Mounties were searching the prairies for suitable police posts. On their arrival at the Bow River, their records declare: "When we reached the hills north of the

Bow River, we saw one lone hut in the valley. It stood to the west of where the Bow and Elbow rivers meet, and on investigation, we found that it was occupied by Father Doucet, a young Catholic priest." The writer also added a description of the valley, of its beauty, wooded banks, the two rivers, the herds of buffolo moving and grazing, and he states: "there was not another sign of human habitation."

The police forded the Bow and encamped beside Father Doucet's unfinished log cabin. Impressed by the advantages of the site, they chose it as a police post. Pallisades were erected and the post named "Fort Calgary." In October, Fr. Scollen returned. On the advice of the police, he chose another site for the chapel, where the Nurses Residence of Holy Cross Hospital now stands. The police aided the missionaries to move in return for their hospitality, and by mid-November, they took possession of their new quarters. These were extremely primitive. The ~~feel-~~ floor was the bare earth. Cotton sheeting served for doors and windows. Of course the police post was no different. It is not surprising that Father Doucet wrote in his notes: "We suffered severely from cold and snow."

A month after the [illegible] Indians and half-breeds began to encamp around the post [illegible] the employees of the American Baker Company to build a [illegible]. There was timber to be cut and transported. Work was available. [illegible] there was a small settlement at Fort Calgary. The barracks were completed by Christmas and its occupation was celebrated by a ball. On this occasion, Fr. Doucet wrote: "Our half-breeds are keener on the parties and dances of the troopers and the Americans than coming to Mass."

Thus was born this city of Calgary and Father Doucet was present at its birth. Thus the very first church came to Calgary. Father Doucet had a big part in its coming.

But the primary concern of the two missionares was the Indians: And now that a new mission post was established, and Fr. Doucet had learned something of the Blackfoot language he set himself to his chosen apostolate.

It was an heroic task. The Blackfeet still followed the buffalo. The missionary had to move with these wandering Indians, and to

live their life, which was often repulsive. In 1876, this was a No Man's Land of wide extent with the new Fort Calgary an isolated settlement of a few huts and the year-old Fort Macleod, a police barracks.

#

For the next ten years Father Doucet, like Fr. Scollen, spent his days like St. Paul "in journeyings often." From 1876 to 1880, save for a few months, these two priests served the whole wide area south of the Red Deer River. They were well received by the Blackfeet and the Faith began to make progress. But the country, too, was changing. The Government made its treaties with the Indians and the Reserves were established. White settlers entered the area. Homes and farms and ranches began to appear. The C.P.R. was pushing its line across the prairies, the first construction train reached Calgary in mid - 1883.

A year earlier, Father Scollen, founder of the mission, who had done so much for the Blackfeet, worn out by his labors was transferred to the north, and Father Doucet was given a nwq aupweioe in the apostolic and courageous Father Lacombe. He had returned to the west after a ten-year absence in Eastern Canada. Calgary was still the mission headquarters.

(Note: actually Fr. Lacombe had been detained in St. Boniface and Winnipeg where he was parish priest....not in eastern Canada as stated here)

but the settlement was growing. The two missionariestook up homesteads. We frequently hear of Fr. Lacombe's; but Fr. Doucet also, the [illegible] missionaries took up homesteads.

but the settlement [illegible] Doucet also, the original white settler, obtained land — [illegible] became the "Mission" district of this city. Streets were given [illegible] Doucet Avenue, now our 22nd Ave. S.W. Other priests were sent to [illegible] the missionaries. But Father Doucet remained with the Indians. He was given the care of Fort Macleod and the Indian Reserves, and during the many years that followed, he labored unceasingly for them. All the Indian bands of the Blackfeet enjoyed his ministrations. He lived on all their Reserves. Many an Indian soul won the light of the Faith and a happy eternity because he taught them to know God and to serve Him.

#

His missionary career was exceptional. He saw this land change from the ranges of the buffalo into farms and ranches. He witnessed the coming of towns and villages, of roads and railways. He was present at the opening of the first church in Calgary, and 25 years later, at the dedication of old St. Mary's, and 40 years later, he welcomed the first bishop, when St. Mary's became a Cathedral. He saw the foundation of the first parishes and their division and subdivision

into many parishes of today. But throughout all these years, when opportunity to serve elsewhere was offered him, he preferred to remain as a missionary to the Blackfeet. He was quiet unassuming man, possessed of a degree of natural timidity. Yet throughout his whole career, there was no sign of timidity, but every sign of courage and heroic zeal.

Today his story seems to belong to the ancient past. Yet when I came to Calgary 29 years ago, one of the priests of the diocese who welcomed me was Father Doucet, as he had welcomed the bishops who preceeded me. After 60 years, he was still a missionary to the Blackfeet, and he continued as such until old age and infirmity forced his retirement to St. Albert, where he died in 1942 at the age of 98.

#

I do not know who named this 4th Degree Assembly. But he or they deserved a tribute of sincere gratitude for the honor given to a great priest who loved the Mass and who so frequently used a chalice in offering it. By its name, this Assembly will not allow the memory of this humble yet apostolic priest, this last of the heroic founders of the church in Southern Alberta, to perish from the annals of our local church history.

Reverend Father Jean-Louis LEVERN , O.M.I.

1871 - 1960

Father Jean Louis Levern was born on December 10, 1871 at Landerneau, a little village near Brest in the diocese of Quimper, France. His parents were farmers of Brittany. His was a deeply and solidly Catholic family. It was in such an atmosphere that he spent the early years of his life and received that first training which was to stand him in such good stead throughout his later life. In fact that living Catholic faith which he learned at home and never forgot, was to become the key to his whole career: first, the reason for his desire to become a missionary and then the foundation for the signal success which he was to achieve in that difficult vocation.

He made his early studies in his home village of Landerneau at the school of the Brothers of Christian Instruction. In October, 1885 at the age of 14, he entered the ecclesiastical college of Lesneven where he met many of those who were also destined to become Oblate missionaries and one who was even to be his comrade-in-arms in the difficult apostolate of evangelizing the Blackfeet of Southern Alberta, Father J. Riou, O.M.I. Five years later, he entered the Major Seminary of Quimper, his home diocese, -but he had already decided to become a missionary priest in foreign lands. The only obstacle to his ambition was his health. It was not good. He was not strong enough for missionary work. Nevertheless it had been the story of Blessed M.L.Chanel of the Society of Mary which had inspired him to offer himself for the missions of Oceania. He had even written to the Marist superiors. But nothing came of it. God had other plans for him. Whilst at the 'Grand Séminaire', he had also read the life of Brother Camper, O.M.I., and from it had come to know the Oblate Fathers and their missionary works in many lands. Perhaps one of these countries had the climate which his health required?...

Meanwhile his student days were drawing to a close. His health had not improved perceptibly. He had to lay aside his missionary dreams. He was ordained on the 25th of July 1895 by the most Reverend Bishop of Quimper as a secular priest. His first charge was that of curate of the parish priest of Loc-Maria-é-Plouzané. This pastoral charge he filled creditably for several years, whilst his health slowly improved. Then one day Father Mérer, O.M.I., the parish priest of St. Albert, Alberta visited his parish. The talk turned to the climate of "Sunny Alberta". Father Mérer was enthusiastic and optimistic for the missionary aspirant. Father Levern made up his mind to become an Oblate for this mission field.

The necessary ecclesiastical permissions were sought and finally obtained and, in February of 1899, Father Levern entered the Oblate novitiate at Angers for his canonical introduction to the life of a missionary religious. It was there that he made his final profession on the 17th of February, 1900, and with that step his holidays and the slower old-world tempo were forever over. He sailed almost immediately and on the feast of the Annunciation disembarked at New York to say his first Mass in the New World. From New York, he proceeded directly to St. Albert, Alberta where he was most cordially welcomed by the saintly Bishop Grandin, O.M.I., -but was almost immediately given his obedience as missionary to the Blood Indians in the South. So two months after his oblation in France, On April 23, 1900 he arrived at Stand Off to be welcomed by Father J. Riou O.M.I., of his minor

seminary days. But there was no moment to be lost in this new life. He must learn English and the Blackfoot dialect. He [illegible] at once and in two months was able to close the [illegible] devotions at [illegible] school with recitation of the Rosary in English. Then in six [illegible] on October 30th, he heard his first confession in Blackfoot [illegible] All Saints' Day preached his first sermon in Blackfoot. He [illegible] sionary now.

A short year of acclimatation and preparation followed and [illegible] ready to accept the direction of the Indian Mission [illegible] when Bishop Legal, O.M.I., offered it to him at the [illegible] Father Riou was needed elsewhere. Now Father Levern was his [illegible] rior and alone. But he had no time to be lonely; his charge was [illegible] a sinecure. During the six years he was in charge at Stand Off [illegible] to run the whole gamut of missionary trials and consolations [illegible] tle respite. First there were the floods of 1902 and then the [illegible] fires of 1903 and finally the attempted burning of the mission [illegible] dings by a pupil in 1905, all calculated to wipe out the mission [illegible] They were not successful but they served to put fervor into the [illegible] lation with which Father Levern reported them to his Superiors: [illegible] floods and fires, deliver us, O Lord!". These were just the [illegible] nary happenings. The ordinary ones, though more prosaic, were [illegible] der and more all-absorbing. There was the need to perfect himself [illegible] the knowledge of the languages... He studied. There were his [illegible] scattered over a vast reservation... He visited them. There was [illegible] direction of the school both spiritually and materially with [illegible] of manual labor required... He worked and he succeeded to such [illegible] that when, on April 23, 1907 he received his obedience for Blackfoot Crossing, the Indian School and Mission of Stand Off was in a [illegible] flourishing state.

So it was with a heavy heart that he left for his new mission field amongst the Blackfeet properly so-called. He was to be their missionary for nine years. It was a difficult field in the beginning, but it became more successful and consoling after the present Indian Residential School was built for Blackfeet children near the village of Cluny in 1914. Hardly was it running smoothly, however, when in [illegible] ber of 1916, he was sent by his Superiors to the last band of the Blackfoot confederacy, the Piegans at Brocket, and amongst them, he spent the longest uninterrupted span of his missionary labors, [illegible] twenty years. The work here was hard because it was important. The Indians themselves could not be won immediately. Protestant Ministers and even Indian Agents seemed bound to attempt everything lest he succeed. Then there were the years of drought when nothing grew [illegible] when there wasn't even enough water for the Indian School and it seemed the school itself must be abandoned [illegible] but it was not! Just the contrary, the school ~~itself~~ was kept filled and overflowing and slowly the missionary 'broke through' to his people. [illegible] today the Piegans of Brocket reserve can pride themselves on higher standards both material and spiritual than those which are usually found on many Indian reservations, the secret of their advancement lies to a great extent in the devotedness of their principal missionary and their own measure of response to his direction.

It was with deep regret that Father Levern left Brocket in February, 1937 to become the principal of the Indian Residential School at Cardston and missionary once more of his first charge in Canada: the Blood Indians. But he did not remain Principal very long. His own

age (he was already 65) and new infirmities were [illegible]. He pleaded therefore with his provincial to appoint a younger man as principal of the school and director of the Mission. His plea was [illegible] another was named his superior, but he was content to stay at the Mission St. Mary's of Cardston as missionary aid. Having been [illegible] heavy burden of school administration, he was now able to devote [illegible] self entirely to missionary work amongst the Indians and to [illegible] his considerable knowledge of the Blackfoot Language. He took up [illegible] these tasks with all the zeal of a young man. Besides his visiting [illegible] he found time to prepare a new edition of the Blackfoot Catechism [illegible] and prayer book. He revised completely the existing grammar and dictionary and continued with his work. He became a teacher of the Blackfoot language to the younger missionaries.

The year of 1945 marked the fiftieth anniversary of his ordination, his golden jubilee. The Bishop of Calgary, the Most Reverend Francis P. Carroll, D.D., came to preside at the celebration with all the priests of the southern deanery. It was truly an occasion! The day after the celebration when calm had finally returned to the mission and the jubilarian sat in his room to reply to the many letters of congratulations which littered his desk, his reply to one and all was just the same: "Finally it is over... Deo Gratias! The celebration was magnificent... 'Sic transit gloria mundi'... I hope there is something even better for me later in another world."

But the call to that greater celebration in that other world was very slow in coming. Meanwhile, 1955, the year of his diamond jubilee of priesthood arrived, with Father Levern as steadfastly at his post as ever. The Most Reverend F.P. Carroll, D.D., Bishop of the Diocese of Calgary, who through the years had come to know and esteem the sterling qualities of his dean of missionaries came once more to preside at the celebrations in honor of his old friend. This time he invited all the priests of his diocese to come and help him honor the old man.

The 84-year old jubilarian sang his High Mass of thanksgiving and the Bishop in a true panegyric highlighted the interior life and the truly apostolic zeal and accomplishments of his valiant missionary and climaxed his discourse by pinning on Father Levern's breast the medal 'Pro Papa et Ecclesia', in the name of the Holy Father.

On this occasion many gifts were given him, but that which touched him most deeply was a beautiful monstrance from his Indians of the South. It was with this monstrance that he gave the Benediction of the Blessed Sacrament to close a memorable day.

Two months after this summer celebration Father Levern, to his great surprise, received official notification that the Senate of the University of Alberta had chosen him to receive the degree of Doctor of Laws 'honoris causa', at the October Convocation. He came to Edmonton somewhat reluctantly and on the 29th of October had the honor to be presented to Dr. E.P. Scarlett, Chancellor of the University, by Dr. E.A. Greene, Professor of French. In representing him Dr. Greene gave a detailed account of his 'curriculum vitae'. In replay to this presentation, the Chancellor addressed himself to Father Levern with the following citation:

"Très Révérend Père, l'Université vous honore en fils de l'ancienne Bretagne et fils de l'Eglise, qui a donne lavigueur et la vision de sa jeunesse et les années de son age viril au service des premiers

"immigrants de ce pays. Par votre exemple, vous avez illustré votre [illegible]-
"se, votre race et cette province.
"You are in the great tradition forged by the adventurers and [illegible]
"ries of the ancient realm: missionary, scholar and citizen of [illegible]
"alms. In honoring you we also pay tribute to the great achievement [illegible]
"the Oblate Order which played such a notable part in the early [illegible]
"of this territory... You demonstrated that in the [illegible]
"Exemplar, Mercy, Pity and Love do appear in human form [illegible]
"It is with particular pleasure that by virtue of the authority [illegible]
"in me as Chancellor of the University of Alberta, I admit you to [illegible]
"degree of Doctor of Laws, 'honoris causa', with all the rights and [illegible]
"vileges pertaining thereto."

The official reply was made by Reverend Edward Edmonds of the Anglican Church, journalist writer and one of the two other pioneers to receive the degree of Doctor of Laws at this same ceremony highlighting the golden jubilee of Alberta's formation as a province.

The day following the ceremony, Father Levern returned to St. [illegible] at Cardston and to his Indians of the South. There he continued [illegible] his advice and examples of patience, humility, charity and self-[illegible]tion to guide his people and to prepare himself to receive [illegible] the just reward of faithful service from His Master.

Time was approaching indeed when he would receive the call [illegible] this reward. Owing to his advanced age his health was gradually [illegible] though his faculties remained in remarkable awareness to the end. Due to his weak state he was taken to the St. Michael's hospital at Lethbridge on June 26th, and was given the last rites. On July [illegible], the day preceding his death he renewed his religous vows in the [illegible] of his superior Father Lafrance, O.M.I., Principal of the St. Mary's Indian School at Cardston. The following day, July [illegible], at 6:00 p.m. he quietly passed away in his 89th year. He had been a priest for 65 years and an Oblate of Mary Immaculate for 60 years.

Two days later, on July 7th, a funeral service was first held in the Immaculate Conception Chuch of the Cardston Indian Reserve. Bishop F.P. Carroll officiated pontifically at the trone and was assisted by the Very Rev. G. Michaud, O.M.I., provincial, the Rev. D. Fleming, pastor of Coleman, the Rev. M. Lafrance, O.M.I. and the Rev. [illegible] Ponlin, O.M.I., missionary of the Cluny Blackfoot [illegible]. Also, Rev. [illegible]ther Marvin Fox, O.M.I., native son of the Blood Reserve of Cardston was assisting His Excellency during the funeral. The officiating prelate addressed the large crowd of both Indians and Whites which filled the church to capacity and he stressed the untiring zeal shown by this valiant missionary who had devoted 60 years of his priestly life to the spiritual welfare of the Indians of the South.

The following day, July 8th, the burial service took place at St. Albert. Rev. Father G. Michaud, provincial, officiated and was assisted by the Rev. J. Bidault, O.M.I., pastor of Delmas, Sask. and C. Frappier, O.M.I., curate at Bonnyville and formerly missionary at Cardston. The High Mass of Requiem and Libera were followed by the internment in the Oblate plot of the St. Albert.

Father Levern was a man of meditation, far advanced in the ways of prayer, of mortification and personal sacrifice. He was a devotef priest and an exemplary feligious. His flock was spread over vast rexervations and was more or less indifferent, but he searched for them, visiting and

catechizing. He did not wait for them to come to him, but rather he went out to them, and slowly became able to lead them to true Christian practices. He practiced what he preached. He knew that example is worth a thousand words when face to face with heresy or infidelity to God's law.

Father Levern was a thinker and an erudite. From the moment of his arrival at the Mission of Stand Off, he strove for mastery of the Blackfoot language. His ear for languages was very keen and so he made use of some manuscripts and sermon-sketches which his predecessors among the Blackfeet had left him, but soon he took advantage of the missionary reunions of the Oblates of the South to suggest a single catechism, hymnal and prayer book for all the reservations of the Blackfeet. There was as yet no recognized grammar of the language. To fill this need, he set about compiling one. He quickly came to realize that this was a polysynthetic language as are all the Indian dialects. One must analyse the spoken word carefully to discover roots, inflexions, prefixes, suffixes and exceptions. Syntax is a simple matter once the mode of expression is discovered and the analysis of words themselves fully understood, but to discover these peculiarities was not an easy matter. Father Levern undertook to master these peculiarities. It took him a long time, but he kept at it whilst he travelled, whilst he worked, often whilst he made his own cooking. An he finally succeeded. To him we owe a grammar, dictionary, catechism, hymnal, prayer book and questionnaire for confessors. All of these intellectual labors show Father Levern as a man of study. It was this study that became his constant companion when he was otherwise alone, alone amongst his Indians.

Missionary work always has its trials. Father Levern had his full share of these: troubles of all sorts, discouragements, defeats, sufferings and illnesses, but they never caused him to despair nor did they overcame his zeal for souls. He never stopped working for an important. He was another Peter Claver. The good Lord alone knows all the good he has done in the three different mission fields to which he was assigned and the number of souls he won while in these missions and which he saved for eternity.

He was not one to boast of his successes or draw attention to himself in any way. He detested ostentation, pomp or formality. He felt that his best work was done humbly, modestly in the silence and solitude of the mission house with no other objective than the glory of God and the salvation of the souls confided to his care. To attain this double objective, he did his duty as he saw it, that God might bless the effort and that good might come of it. "Qui ambulat simpliciter, ambulat confidenter."

Today his memory is ever present to the peoples of all the tribes of the Blackfoot Confederacy. He worked long for all of them. They have not forgotten him. In saying farewell to his brothers in religion he has left them the legacy of virtue, zeal and true self-sacrifice in every mission field.

†

Diocesan Endeavor

Fifty years of [illegible] Endeavor

50th Anniv. of Diocese) Western Catholic

I Sketch [illegible]

The Diocese of Calgary recently marked the 50th Anniversary of its existence. When Pope St. Pius X erected the diocese on November 30th. 1912, the territory retained its missionary character. Allotted the new diocese were 41.000 square miles of Southern Alberta, extending from the 30th Township to the United States border. Nearly equal to the whole area of England, the widely scattered settlements and the small population presented great difficulties to the missionary labors of the Church.

~~It was~~ A division of the vast diocese of St. Albert brought the new diocese into existence. At the time, its bishop was the Most Rev. Emile Legal, o.m.i. In a pastoral letter addressed to the clergy and faithful of Southern Alberta, he ~~relayed~~ announced the news ~~that~~ of the Pope's action and rejoiced in the great good that would accrue to the Church because of it. This letter was read in the Churches of Southern Alberta in February 1913.

Two months later, on April 4. 1913, the Holy Father appointed the first bishop of Calgary in the person of the Most Rev. John T. McNally. It was not until July 1913 that the new bishop took possession of his See. In the meantime, from November 30, 1912 until the arrival of Bishop McNally, Bishop Legal was the episcopal administrator of the diocese.

2

Sketches intended for Western Catholic
(not completed)

[illegible]hop Legal

was not new to the zealous
[illegible] to the zealous
[illegible] in the Community
[illegible] Community
[illegible] priest in
[illegible] priest in

Southern [illegible]
[illegible]hop Legal. Ordained priest [illegible]
[illegible] the Oblates of Mary Immaculate, he [illegible]
[illegible] for some months, and then began his
labors among the Peigan Indians at [illegible]
the next 16 years of his priestly life, he evangelized [illegible]
Peigans and the neighboring Blood Indians, south [illegible]
Fort Macleod. He was missionary to the Bloods when [illegible]
was chosen as co-adjutor bishop of St. Albert [illegible]
and assist the saintly Bishop Grandin, whom he [illegible]
in 1902. Thus his whole ~~priestly~~ life as a priest was spent [illegible]
Southern Alberta. In 1912 he became the first Archbishop
of Edmonton, of which the new diocese of Calgary was
a suffragan See.

As administrator of the new diocese of Calgary
his Vicar General was Father Albert Lacombe, o.m.i.,
the great apostle of the Crees. In November 1912, he
resided at Midnapore, now within the ~~city limits of the~~
Calgary city limits, at the Home which bears his name.
He continued to live there until his death four years
later.

Calgary

The Church had its beginnings in Southern Alberta
in the present deanery of South Calgary, when Rev. Constantine
Scollen, o.m.i. founded in 1873 the "Mission of Our Lady
of Peace in the Country of the Blackfeet". Originally situated
on the Elbow River, south east of Jumping Pound, P.O., the
mission was moved, early in 1875, to the junction of the Bow

[illegible] Elbow Rivers, [illegible] became "the lone hut ~~tent~~ in the [illegible]ley" found there by the [illegible] search for police [illegible]. Before the end of the year, the [illegible] the birth of Fort Calgary, and Rev. Leon Doucette [illegible], [illegible] residence, became the first white settler on the site of the city of Calgary.

Before the end of 1875 the mission was moved on [illegible] more and a little church, called St Mary's, the first ~~Catholic church~~ church ~~[illegible]~~ in what is Calgary today and the first Catholic church south of the Red Deer River was erected. This first church was situated ~~[illegible]~~ where now stands Holy Cross Hospital School of Nursing ~~now stands and~~ the chapel of which bears the old title of "Our Lady of Peace".

St. Mary's in 1912

When the diocese was established, St. Mary's of Calgary, functioning for 37 years, was a well-organized parish and was chosen by the Holy See as the Cathedral. Its pastor in November 1912 was Rev. R. Dalton, O.M.I. who was assisted by four Oblate Fathers, Revs. M. Lepine, J. Leparoux, C. Deman and A. Chevigny. Except for the recently ~~newly~~ established ~~Sacred Heart~~ parishes in East and West Calgary, ~~St.~~ Mary's served the whole city and its environs, including the little church of St. George, under construction, on the Sarcee Reserve.

The church itself had been erected in 1889, and although it accommodated only 400 people, it was the largest in the new diocese. It stood on the site of the present Cathedral. The ~~[illegible]~~ sanctuary, and sacristy ~~and rectory~~, known to

[illegible] generations were [illegible] Bishop McNally

To the east of St. Mary's stood the [illegible] Hall, in a [illegible] months to become the station of the Canadian [illegible] railway; and to the west, where the present St. Mary's [illegible] situated was the priests' house, known until recently as "the old rectory". This historic building had served several purposes since its erection in 1885. It [illegible] the first St. Mary's Church. In it, Holy Cross Hospital [illegible] its beginning. But in 1912, it served as the priests' [illegible] and continued to do so until a new rectory was built by Bishop McNally. [illegible] its usefulness as the parish hall until 1955, when it was demolished, at the time, it was one of the oldest buildings in Calgary.

St. Patrick's, Calgary

When the diocese was erected, a small church stood west of the "old" rectory near the corner of 18th Ave and 2nd St. W. It had been built originally on the east side of the Elbow River to accommodate the new settlers who had established themselves there with the hope that the C.P.R. Station would be in that area. It was dedicated on Dec. 2. 1883 under the title of St. Patrick by Father Lacombe who was in charge of the mission at the time. But in the spring of 1884, the C.P.R station was placed on the west side of the Elbow. The new settlers followed it and St. Patrick's was abandoned. In March 1885, St. Patrick's was moved across the Elbow and finally settled down near the "old" rectory where it served as a store-house, until it was demolished to make room for the school playground.

[illegible] St. Mary's The present St. Mary's

In 1883, [illegible] Calgary boom,
[illegible] the days of the first Calgary [illegible]
[illegible] Lacombe and Doucet [illegible] homesteads
in the district now known as "the [illegible]
provided sites for ~~the Cathedral~~ St. Mary's Church, the
Sacred Heart convent and the Catholic School, besides
Holy Cross Hospital, and a good portion of St. Mary's
Cemetery. But by 1912, most of the homestead property
had been sold, and the parish property consisted of the
land whereon the present Cathedral and rectory now stand.

Bishop McNally purchased the land west of the
Cathedral on which St. Mary's Elementary School now
situated; and Bishop Kidd purchased the property east
of the Canadian National Railway Station, which has become
provided the site for St. Mary's Boys' High School.

Fifty years of diocesan endeavor has made
St. Mary's Cathedral the center of the diocese.
Beginning with 1st East and the Residence of the Basilian
Fathers, 18th Ave. ~~in the~~ answers its original name of
St. Joseph's St. On it are found, not only the Cathedral
and its modern rectory, but the Don Bosco House of
the Brothers of Lourdes, and the Residence of the Secular
Institute of the Annunciation, the Boys' High School
and the elementary school. Nearby are the convent
of the Sisters Faithful Companions, the Girls' High School, and
the modern Holy Cross Hospital of the Grey Nuns
and its very fine School of Nursing.

(To be continued)

Fifty Years of Diocesan Endeavour

II

When the diocese of Calgary was canonically [illegible] on November 30th 1912, St. Mary's was the only fully organized parish in the city of Calgary. However the beginnings of two other parishes had been made. In West Calgary, Sunday Mass was offered by a priest from St. Mary's, first in a store and then in a public hall. This arrangement began on November 8. 1908. By the next year, a combined church and rectory had been built at the corner of 8th Ave and 14th St. S.E. This church was built under the title of St. Ann on April 24. 1910 by Bishop Legal, but was served as a mission from St. Mary's. In 1912, St. Ann's was made a parish and committed to the care to the Community of Priests of St. Mary of Tinchebray. Rev. G. Biron of this community was the resident pastor. In the same year, the church was moved to its site on 21st Ave.

In west Calgary, a similar combined church and rectory was erected and was sufficiently advanced to be blessed by Bishop Legal under the title of the Sacred Heart on April 24. 1910. It was opened for service in the following June. It also was served by priests from St. Mary's until mid-1911 when it was erected as a canonical parish with Rev. A. Naessens O.M.I. as parish priest. He was assisted

by Rev. E. Walz O.M.I. as assistant priest. He fo
had the care of a mission at Beiseker, Alberta.
Both St. Ann's and Sacred Heart had
schools by 1912. Both parishes have erected mode
churches and rectories since and the 1912 chu
are functioning as parish halls.

North Calgary

When the diocese was established, there was no
church north of St. Mary's or in the area north of the
Bow River. In the spring of 1912, two Benedictine
from Ampleforth Abbey, England, Revs. Basil Clarkson OSB
and John McLaughlin OSB, took up residence on
Calgary's North Hill. Their ultimate purpose was the
establishment of a college on University Heights, now
known as Spruce Cliff. Whilst awaiting development
they had the pastoral care of the Catholics who lived
north of the Bow River. They offered Mass for them in
the Ukrainian Catholic chapel then situated in the
Tuxedo district. The title given the mission
St. Benedict. As neither the University nor the Colle
called to develope, the Benedictines withdrew two
years later, and at that time, Bishop McNally established
St. Joseph's parish.

Thus at the time of the establishment of the
diocese St. Mary's had given two new parishes to
the city of Calgary, Sacred Heart and St. Ann's.

Fifty Years Later

Since then the boundaries of St. Mary's have been
altered on several occasions. The first change came

with the erection in 1913 of the little church of St. Patrick at Midnapore, close to Lacombe Home where in 1912, Fathers A. Lacombe O.M.I. Lacheveque [illegible] in residence. There followed St. Joseph's in North Calgary, and in the area south of the Bow River, St. Francis, Ste. Famille for French-speaking Catholics, St. Elizabeth's for Hungarian Catholics, St. Anthony's and St. Gerard's.

In its turn, St. Joseph's has seen developed within its original boundaries, the parishes of Our Lady of Perpetual Help, St. John's, St. Pius X, Corpus Christi and St. Paul's; whilst St. John's has given the city the parishes of the Assumption of Bowness, St. Bernard's and St. Boniface for German-speaking Catholics. The parish of O.L.of Perpetual Help has seen the birth of Holy Trinity, Forest Lawn and Our Lady of Poland for Polish speaking Catholics.

In the original area of St. Denis are now situated St. Teresa's and the last church under construction in the Ogden district; whilst Sacred Heart has divided its territory with Holy Name, St. Michael's and St. James. The original St. Mary's parish of 1912 has become, in the course of fifty years the area of 24 parishes or churches.

Other Charges

During the past half-century, the three Catholic schools 1912, with approximately 400 pupils, have grown to twenty-three four

to thirty-four schools with ——— pupils. The [illegible] Priests serving the city ~~have~~ in 1912 have become ——— in 1962. Five Communities of Priests and [illegible] brothers have made foundations within the city and four communities of Sisters have added their apostolate to that of the 1912 communities.

Calgary to Banff

Outside the city, in 1912, the towns along the C.P.R. due especially to the coal-mining industry, were relatively well-supplied with churches. At Canmore two priests were in residence, Revs. H. Hermes o.m.i. and A. Sylla, o.m.i., both of whom are still active in the sacred ministry in Saskatchewan. They served the Catholics of Bankhead, Exshaw, Cochrane and Canmore itself, where the church was known at the time [illegible] St. Joseph's. At Banff, Rev. L. V. Lewis o.m.i. was resident pastor.

Since 1912, the mining settlement of Bankhead passed out of existence, and with its passing, the church was abandoned. However Bishop Kidd had it moved to Forest Lawn where it has served its people until recent date. Likewise the church at Exshaw was closed for a number of years, but re-opened with the revival of the town. A new church of great architectural beauty has been built in Banff, where the Sisters of St. Martha have conducted a modern and efficient hospital for the past 30 years.

Likewise Canmore has a new church, which is

credit to the parish, and a new rectory is nearing completion. At Cochrane, the Franciscan Fathers have established Mount St. Francis Retreat House, the first such institution to be set up in Western Canada. They have charge of the new church in the village and the mission church of Christ the King at Water Valley.

Directly north of Calgary in 1912 there was the one parish church of St. Agnes ~~with a mission~~ at Carstairs with a mission at Crossfield. In charge were the Finchebray Fathers of St. Mary, with Rev. P. Renut, S.M.T. as pastor. Fathers vast parish extended north to Olds and south to Airdrie. New churches are now being built at Crossfield and Airdrie.

(To be continued)

Fifty Years of Diocesan Endeavor

III

South From Calgary ~~to Fort Macleod~~

Travelling south from Calgary in November 19[illegible] the first ecclesiastical institution ~~south~~ was St. Joseph's Industrial School for Indians. It stood at Dunbow south of Midnapore, near the Bow River. Rev. G. Nordman O.M.I. was the principal. He was assisted by two Oblate Brothers and six Grey Nuns. An experiment to aid the Indians [illegible] and promoted by Father Lacombe, this school was erected in 1884 by the Dominion Government along with two others [illegible] in Canada. Unfortunately the school was too far removed from the Indian Reserves. It was closed in the early years of the diocese, when schools on the Reserves became more popular with the Indians.

At Okotoks, Rev. D. Dubois, O.M.I. was resident priest and attended the mission church at Nanton, although there was no parish of Black Diamond in 1912. At it lay outside what might be called his parish. At High River Rev. A. Beausoliel, the only secular priest in Southern Alberta had his residence and had charge of an area that extended from Aldersyde to Claresholm, and to the south Vulcan and Barons on the east. Of the numerous mission stations visited by Father Beausoliel, only High River and Champion had churches. There are eleven churches today in the area served by Fathers Dubois and [illegible] them.

Beausoleil with five priests caring for them.

Fort Macleod

The parish of Holy Cross in Fort Macleod is one of the oldest in Southen Alberta. It was established in 1882 and served as a headquarters for the Indian missionaries.

the diocese was erected, Revs. J. [illegible] o.m.i. and Blanchet o.m.i. were its resident priests. They took [illegible] Catholics in the Granum area where the church was built in 1905. In 1912, the parish had a Catholic school [illegible] was only a one-room school, and from the [illegible] had a tenuous existence, ~~In the early 1920's and~~ Ultimately it had to be abandoned ~~ultimate~~ for lack of ~~sufficient~~ enrollment to ensure sufficient school revenue.

South of Fort Macleod at Stand Off the Indian mission of St. Francis Xavier to the Bloods had been in existence since 1889. Father Leon Doucet o.m.i., the first white man to live on the site of the city of Calgary, was in charge, assisted by Rev. Eugene Ruaux, o.m.i., well-known and beloved from his long service among the southern Indians. He died in Calgary on November 16, 1951. The Mission to the Bloods was well advanced in 1912. At Stand Off there were a Catholic hospital and a boarding school, both conducted by the Grey Nuns. During the half century since this Indian mission has made a notable advance. The site of the hospital was moved by the Department of Indian Affairs to Cardston and new hospital built. The Sisters continued their conduct of it until their withdrawal in 1954. The new Boarding school was erected near Cardston ~~and is one of the finest~~ and provides the Indians with their education [illegible] in both elementary and high school grades. A day school serves the Indians at Stand Off. The beautiful large parish church of the Immaculate Conception was erected near the Boarding

School, and churches have been built at [illegible] places on the Reserve, St. Catharine's at [illegible] St. Francis Xavier at Glenwood and the Immaculate Heart of Mary beside the town of Cardston. [illegible] Indian missionaries had pastoral care also of the few scattered White Catholic settlers. Their church built in 1899 and situated south west of Cardston, not far from the U. S. Border was [illegible] known as St. Stephen's. When St. Teresa's Church was built and Cardston was given a resident pastor in 1929, St. Stephen's became its mission and continued as such until recent years when it was abandoned in favor of the new church of St. John Vianney at Whiskey Gap.

West from Fort Macleod

Another Indian Mission of 1912 was St. Paul's of the Peigan Reserve at Brocket. Rev. J. M. Salaun, O.M.I. was in charge. Father Salaun labored in the diocese as pastor of Cardston town St Teresa's, Cardston, until his death in 1942. The Peigan Reserve [illegible] Indian Boarding School, staffed by seven Grey Nuns. In recent years, the Government Department closed this Boarding School, but provided the village of Brocket with a Day School, where the Grey Nuns still teach. Because of the concentration of the Indian population near this village, St. Paul's Church was [illegible] there and a priest's house

Paul's Church was moved there and priest's house erected.

St. Michael's, Pincher Creek, was a well-established parish when the diocese was erected. Rev. L. Pilon, O.M.I.

[illegible] A. Demers O.M.I. were the resident [illegible] [illegible] Daughters of Jesus, conducted a school [illegible] St. Vincent's Hospital, operated by the same [illegible] has been erected. The Fathers at Pincher Creek had the [illegible] of one mission church, St. Henry's, at Twin [illegible] has since become a resident parish, serving also the Church of O.L. of Carmel at Waterton Lakes. But they also served a number of mission stations, now with a resident [illegible] at Beaver Mines, Cowley, and Burmis.

Crow's Nest Pass

The Crow's Nest Pass had two churches and two resident priests in 1912. At Coleman, Father A. Delestre, O. Praem. was in charge. At present, Father Delestre has retired from the active ministry and resides in St. Martin's Hospital, Oliver, B.C. Rev. A. Sammut ~~resided~~ lived at Frank and cared for the Catholics in Blairmore, Bellevue and Hillcrest. There were no ~~mission~~ churches at these mission stations. Since then, churches have been erected and enlarged and each town has its resident pastor. The Sisters of St. Martha have charge of the catechetical instruction of the children in the three parishes of the Pass.

(To be continued)

Fifty Years of Diocesan [illegible]

IV

~~Lethbridge~~

~~When the diocese was established~~ In November 1912, when the diocese [illegible] Lethbridge [illegible] one parish, St. Patrick's. Founded in 1887 by the Le[illegible] Van Tighem, O.M.I., it was, after Fort Macleod, the pioneer [illegible] of the area. In 1912, its clergy served a vast territory [illegible] north along the Old Man River, south to the U.S.A. [illegible] and east along that border practically to Saskatchewan. Among the many stations attended by the Lethbridge clergy only Taber, Grassy Lake, Faith, Allerston and Warner [illegible] churches or chapels. Rev. A. Rosenthal, O.M.I. was parish priest, who, a few years later, became the ~~first~~ founder of the Oblate Province of Belleville, Ill. U.S.A. Assisting him and giving zealous service to the widely-scattered Catholics were Revs. K. Meyer, J. Bidault and L. [illegible] Rev. A. Bidault O.M.I. remained in the area until 1924 and was responsible for the erection of several churches in the South Country. Held in veneration by the Catholics whom he served so faithfully, he is still engaged in the sacred ministry in Saskatchewan. At the time, Lethbridge had a Catholic ~~schoo~~ elementary school, staffed by the Sisters Faithful Companions.

FIFTY YEARS LATER

Today Lethbridge city has three flourishing parishes within the city limits, with eight priests.

attending the pastoral needs, where Fr. Rosenthal functioned alone. St. Aloysius' school [illegible] has grown to seven schools of which two are High Schools, one [illegible] needs where Father Rosenthal [illegible] school has grown to [illegible] schools of which [illegible] one [illegible] conducted by the Basilian Fathers [illegible] for [illegible] under the direction of the Sisters [illegible]. [illegible] Sisters of St. Martha and the Sisters of [illegible] teach; and the large efficient hospital of St. Michael [illegible] School of Nursing are conducted by the Sisters of [illegible] close to the [illegible] is the original foundation of the Brothers of Lourdes at Lourdes [illegible]

In 1912, Father L. Van Tighem's name does [illegible] appear in the roster of the clergy. He was soon to return to the area to become the first resident priest between Lethbridge and Medicine Hat. Taber has become a large parish, with its own school ~~under~~ in which the Brothers of Lourdes and the Providence Sisters teach. Its two resident priests serve St. Thomas' church at Wrentham; After developing missions north of the Town, the parish saw their erection as a resident parish at Vauxhall and Hays.

Between ~~Taber~~ Lethbridge and Taber, St. Ambrose ~~has~~ at Coaldale has become a resident parish with a beautiful church and a modern Catholic school. The missions stations of North Lethbridge ~~have become~~ are now the parishes of St. Joseph's of Coalhurst and St. Catharine's of Picture Butte. The latter enjoys the benefits of a Catholic school and the services of the Sisters of St. Martha. The pastor also cares for two churches at Iron Springs and Shaughnessy.

South of Lethbridge, Raymond, Warner ~~and~~ and Milk River have resident priests and churches at all their mission stations. The area east of the South

at all their mission stations.

highway has become the resident parish of [illegible], whose pastor serves churches at Etzikom, Faith and Manyberries.

Medicine Hat

When the diocese was established, Medicine Hat had a small church situated on one of its main streets. The present St. Patrick's church was under construction. The parish was staffed by the Community of the Priests of the Sacred Heart with Rev. A. Cadoux, M.S.C and two other priests in charge. These priests served the Medicine Hat and mission stations from Bassano and Bow Island on the west to the Saskatchewan border and beyond. Two mission stations were at Battle Creek and Maple Creek, Sask. The only church in this wide area besides St. Patrick's was St. Anthony's at Ganlea, south east of Bow Island which still serves the faithful of that district. Medicine Hat had its Catholic school, staffed by four Sisters of St. Louis.

In the space of fifty years, Medicine Hat has developed into three parishes, St. Patrick's, Christ the King, staffed by the Oblate Fathers and she recently opened St. Mary's. Its little school has become four schools one of them a high school directed by the Oblate Fathers. The Carmelite Sisters of the Divine Heart conduct a modern Old Folks Home, known as St. Joseph's; and the Sisters of St. Louis operate a novitiate for the Western Province of their community.

Bow Island a mission station in 1912, has become a flourishing parish with a Catholic school and two resident priests who

[illegible] churches at Granlea, White [illegible]
[illegible] ~~South of~~ Sacred Heart, south of Bow Island [illegible]
Medicine Hat on the main line of the C.P.R. Tilley
and Brooks have resident priests who care for churches
at Ralston, Tide Lake, Rolling Hills, Patricia and
Bassano. Where there were 2 churches in the [illegible]
Hat area in 1912, there are 15 today.

Bassano Missions

Soon after ~~When~~ the diocese was established, a resident
priest was placed at Bassano to care for the Catholics
who had settled along the Bassano-Empress branch
line of the C.P.R. Churches were built at Rosemary, Patricia
and Jenner. Settlement did not develope as expected.
Only ~~Patricia~~ the church at Patricia remains. But from
these missions came the parishes of Sts. Peter & Paul of
Acadia Valley, St. Joseph's of Schuler, the Nativity of [illegible]
and St. Mary's of Acadia Valley Town — all situated on the
Alberta side of the Saskatchewan border. Schuler
is attended by the Oblate Fathers of Medicine Hat, whilst
the others have a resident priest who lives in Acadia
Valley Town.

(To be continued)

Fifty Years of Diocesan [illegible]

V

In 1912, when the diocese of Calgary was established, the area of the present diocese east of the Blackfoot Reserve and along the [illegible] came under the care of the priests stationed at Medicine Hat. However on the Indian Reserve, a parish had been set up as early as 1882, and in 1912 was under the pastoral care of the humble apostolic missionary Father John Levern, a [illegible]. This zealous priest, who passed to his eternal reward at St. Michael's Hospital, Lethbridge, on July 5. 1960, spent sixty years of his priestly ministry among the Indians of the present diocese of Calgary. On the Blackfoot Reserve, at the time was an Indian Boarding School, conducted by the Sisters of Providence with an enrollment of 44 pupils. Some miles north of the Reserve, was a mission for Catholic settlers at Ouellettesville. In the early years of the diocese this mission was destroyed by fire, and was replaced in [illegible] by St. Mary's Church, Bluesky.

Anyone familiar with the [illegible] today with its new fine parish church and the mission churches of St. Gerard and St. John, ~~to staff~~ a its school building including high school, ~~convent~~, with a staff of Oblate Fathers, Providence Sisters, ~~and~~ lay teachers and 300 pupils will easily realize what has been accomplished during the past half century for the Blackfoot Indians.

West to Calgary

Travelling west from Gleichen and at the west end of the Reserve, the church of St. Victor in Gleichen had been erected in 1910. Rev. G. Simonin, O.M.I. was its resident pastor when the diocese was erected. He had the pastoral care of a large area north of the Reserve, in which the churches of Arrowwood and Hussar have since been established.

~~Another~~

In the year when the diocese was erected, a church was built at Strathmore. Rev. F. Lajat a Benedictine Father, was its pastor whose parish extended north east to Rockyford and south west Wheatland. ~~There were no other churches but that~~ with Strathmore as its only church. Within the area, the parish of St. Stephen had been canonically erected at Atkenstadt, but the parish had neither church nor people. A town site was planned at Atkenstadt and property for a church procured. But the town-site was never developed. There was no other church between Strathmore and Calgary.

Drumheller Deanery

In 1912, the Canadian Northern Railway from Saskatoon to Calgary was under construction and fast nearing completion. It entered the diocese at the Saskatchewan border and traversed that part of it known today as the Deanery of Drumheller. Settlers had been pouring into the area for several years. Except for the church at Beiseker, which was served as

a mission from Sacred Heart, Calgary, there was no other church in this part of the diocese, and no resident priest lived in the whole ~~[illegible]~~ district. There were mission stations at Carbon, Swalwell and Munson served ~~by~~ occasionally by the Tinchebray Fathers from Trochu; and the same Fathers, residing in Castor, sometimes visited what is Oyen parish today.

Because of the sudden and large increase of population, in the first years of the diocese, churches were erected at Drumheller, Munson, Richdale, Youngstown, and Oyen. As soon as they were available, several parishes were given resident priests. But drought struck the area, and many settlers moved elsewhere. Some resident parishes reverted to missions, and some mission churches were abandoned.

Fifty Years Later

Despite these problems, the parishes have been formed ~~[illegible]~~ shape, and are flourishing today. Where there was no priest and only ~~the~~ one Beiseker church in 1912, there are 16 churches and six priests today. Beiseker has long since ~~erected its~~ outgrown its original church, and has erected the ~~fine~~ modern beautiful church of St. Mary. Within the parish is the mission church at Swalwell. Rockyford is an outstanding parish with its resident pastor, Catholic School, ~~and~~ its community of Ursuline Sisters and its mission church of St. Gabriel at Carbon.

Drumheller has become the largest [illegible] area. Besides its new church of St. Anthony, the three priests serve six other churches in the Drumheller [illegible]. Its Catholic school is taught by Ursuline Sisters and lay teachers. Ogen continues as one of the [illegible] parochial areas in the diocese, extending from St. Timothy's Church, Sunnynook to the Annunciation Church at Sibbald, with the mission churches of St. Paul at Youngstown and St. Teresa's at Chinook. Its pastor resides in the town of Ogen where the Sisters of St. Benedict conduct an excellent Catholic school.

In the course of fifty years, due to changes of population, ~~three resident parishes, St. Jon~~ three [illegible] which once had resident priests, Munson, Wayne and Youngstown, reverted to missions churches, and four mission churches at Rosebud, Wayne, ~~Chinook~~ Cereal and Richdale were abandoned entirely or dismantled. Only the Richdale church retains an active existence as the Ukrainian Catholic Church in the town of Ogen. Thus since the diocese was established twenty-one churches were opened in the area.

(To be continued)

Fifty Years of Diocesan Progress

VI

Pope St. Pius X chose the Most Rev. John T. McNally as the first bishop of the newly-erected Diocese of Calgary. Born at Hope River, P.E.I., Bishop McNally made his elementary studies at the University of Ottawa and his theology in Rome. He was one of the early students at the Canadian College, where he was ordained priest on April 4, 1896. After ordination he served as an assistant priest at St. Patrick's Church, Ottawa, and was loaned, a few years later, to the Diocese of Portland where he was secretary to its bishop. On his return to Ottawa he was named parish priest of St. Mary's, Almonte, Ont., which office he held when he was chosen bishop. During the first Plenary Council of Quebec, held in 1909, Father McNally was one of its two notaries and was responsible for the record of that historical event.

Consecrated in Rome

The appointment of the first bishop of Calgary was made on April 4, 1913, four months after the canonical erection of the diocese. Bishop McNally went to Rome for episcopal consecration and was consecrated bishop by his friend, Cardinal D. Falconio, on June 1, 1913 in the chapel of the Canadian College. This Franciscan cardinal was well acquainted with Canada and United States. Ordained priest in Buffalo, N.Y., he held positions in St. Bonaventure's Seminary of that diocese; served for 14 years as the diocesan secretary of Harbor Grace Newfoundland, and in 1899 became the first permanent Vicar Apostolic

Delegate to Canada, later filling [illegible]
United States.

Bishop McNally, following consecration, took [illegible]
of the Diocese of Calgary on July 27th 1913.

The task that lay before the new bishop was a formidable one. The diocese was still very much a Missionary territory. It lacked completely diocesan organization. The bishop had no priests of his [illegible] funds. The real estate boom and in pouring of settlers of the 1900's were nearing an end. The first world war was in the offing. One year later its outbreak occurred.

Diocesan Beginnings

Yet despite the problems, the bishop set himself to organize the diocese. He began immediately its visitation, which, interspersed with journeys in search of priests and seminarians, extended well over a year. At the same time he inaugurated a building program which began with the enlargement of the Cathedral. The sanctuary which he erected was open for Midnight Mass on Christmas of 1913; and the construction of St. Mary's Rectory followed at once. In 1913 and 1914 a number of churches were built in the ~~areas~~ districts of the diocese in which there were no churches.

~~As the missionaries who had hitherto staffed the diocese were ready to withdraw to other mission fields, Bishop McNally's greatest immediate task was to obtain priests. Even before he had been installed as bishop, on his journey from his episcopal consecration and across Canada, he sought priests from generous bishops~~

As the missionaries who had hitherto [illegible] the parishes
Southern Alberta were ready to withdraw to other missio
fields, Bishop Mc Nally's most urgent task was to obtain fr
was able to enter into a helpful and happy agreement with
Oblate Fathers, confirmed by the Holy See, whereby these missionaries would retain their
apostolate among the Indians of the diocese and their [illegible]
parishes of St. Patrick's, Lethbridge, and St. Michael's, Pincher Cre
and would not withdraw from other posts until the Bishop w
able to replace them.

Even before reaching Calgary, Bishop Mc Nally had begun
his search for priests and seminarians. On his journey fro
his episcopal consecration, he sought priests from generous
bishops and visited seminaries for candidates willing to
transfer to the new diocese. This search for priests was to
continue for several years.

First Diocesan Priests

On his way home from Rome, he received from Cardinal
Bourne, the Archbishop of Westminster, the services of a priest
who ranks first among all the secular priests who have lab
in the diocese ~~for the past fifty years~~. He was Rt. Rev. A. J.
Hetherington. At the time, attached to Westminster Cathedral
and in charge of its ceremonial, Msgr. Hetherington was a
trained expert in liturgical matters. Already the author of
several tools, among them the Ritual used throughout England,
he was engaged ~~at the~~ in the publication of what is known
to-day as Fortescue's "Ceremonial". Yet he resigned a
prominent future in this specialized ministry and answered
Bishop Mc Nally's appeal.

Msgr. Hetherington ~~reach~~ arrived in Calgary before the

installation of the Bishop, and with that [illegible] became
bishop's close associate in all diocesan endeavors. He
first secular priest appointed to the Cathedral staff, but [illegible]
1914, the founder of St. Joseph's parish, Calgary, and a year [illegible]
first diocesan pastor of Sacred Heart, Calgary. As well
served as the Bishop's chancellor and secretary, and [illegible]
first Vicar General of the diocese, and office he has held [illegible]
It is impossible to describe fittingly the great contribution
which Monsignor Hetherington has made to the progress of the
Church throughout Southern Alberta. During three vacancies
of the diocese, he was elected Vicar Capitular; and was honored
by the Holy See on two occasions, in 1924, when he was [illegible]
a Domestic Prelate, and in 1937, a Protonotary Apostolic.

Among other pioneer ~~for~~ secular priests who answered
Bishop Mc Nally's appeal during the first months of the diocese
~~were Reverend~~ and whose memory still lives were Rev. Bernard
MacDonald, who resigned a professorship at St. Dunstan's College,
Charlottetown, and Rev. Albert Newman, who came from
Ottawa diocese, and who became, in 1914, the first diocesan
priest rector of the Cathedral. There were also Rev. Peter O'
Russell who from 1913 to 1915, opened several parishes along
the Canadian Northern Railway, and Rev. Ronald Beaton, who
died a few years ago as the Vicar General of Victoria B.C., and
in 1914 the parish of Bellevue, Alberta. In the first years that
followed ~~came~~ from Peterborough, Ont, came Rev. Michael
Fitzpatrick, known in later years as the Dean of Medicine
Hat and Father Fergus O'Brien, for many years pastor of
St. Joseph's, Calgary.

First Seminarians

Bishop Mc Nally succeeded in obtaining a number of

seminarians, some of whom were, in 1913, in the last year of their priestly studies. Among these was the Rev. William Dan[illegible] a native of Brooklyn, N.Y. who became the first secular priest ordained for the diocese of Calgary. ~~Cardin~~ He was ordained in Brooklyn on Dec. 26.1914 by Bishop, (later Cardinal) Mundelein, and from early 1915 until his death as pastor of St Ann's, Calgary in 1932, had charge of various parishes in the diocese. A final year seminarian in Thurles, Ireland was Edward J. Carew, who seems to have been the first priest for the diocese ordained in St. Mary's Cathedral on August 25.1915. He was the first diocesan priest in Strathmore parish. Sickness caused his resignation and retirement to Ireland.

In 1914, other seminarians preparing for Calgary and ordained within the next few years were Rt. Rev. J.S. Smith, Rt. Rev. E.J. McCoy, Revs. Philip Cosman, Jas. F. Hughes, Wm. F. Bowlen, Patrick F. Beaton, ~~[illegible]~~ John E. Dougan, Neil A. McCormick, Wm. E. Cameron, Stephen MacAdam, Michael McQuaid, John McLaughlin, Richard Donovan, Edwin Doyle, Albert E. Rouleau and others. All these priests, some already enjoying their eternal reward, were among the pioneer priests of the diocese. Among them, Father Rouleau was the first native-born priest.

(to be continued)

Fifty Years of Diocesan Endeavor

VII

The primary and important work of the first bishop of Calgary was the organization of the diocese. This included not only a supply of priests, the formation of parishes and the erection of churches, but the establishment of diocesan works and the ~~encouragement~~ development of those already in existence. Bishop McNally set himself to all these tasks with zeal and energy. It would be impossible to describe fittingly all that he accomplished. Yet some of his achievements deserve to be remembered as important events in the fifty years of diocesan endeavor.

In order that the diocese might hold ~~title to~~ property and enjoy the right of administering it, civil incorporation was necessary. Bishop McNally sought and obtained an Act of the Legislature of Alberta, passed on October 25, 1913, whereby the ~~[illegible]~~ diocese of Calgary was constituted a civil corporation sole. Hitherto ~~the~~ Ordinances of the Northwest Territories had granted to the ~~his~~ missionary bishops the right to establish parish corporations whenever they erected canonical parishes. Some such parish corporations existed in the diocese at its foundation, but other parishes had not been erected canonically. The solution was a corporation sole for the whole diocese. Yet the solution, which has since proved its worth, gave the first bishop some years of ~~a~~ difficulty. One parish corporation continued to function, ~~without the and~~ found itself heavily in debt and the object of a civil suit. The case was carried to the Supreme Court of Canada for final settlement in 1917, ~~following the~~ and became a

legal precedent for parish corporations of the NWT.
Following N.W.T. Following

the settlement, an amendment was passed by the Alberta Legislature which removed the application of the N.W.T.

[illegible] by the Alberta [illegible] lature which removed [illegible] and [illegible] ances from the parishes of the [illegible] ion. [illegible] vested all parish property in the [illegible]

St. Mary's College

In 1912, Calgary had three Catholic schools, [illegible] Mary's, an eight-room school, which provided also [illegible] school courses, and two ~~four-room schools [illegible] and Sacred Heart of which in January 1912~~ [illegible] four room schools, at St. Ann's and Sacred Heart, [illegible] of which, two class-rooms were functioning in the early part of 1912. With the encouragement of the bishop, the school-board [illegible] to develope despite financial difficulty, to answer the [illegible] the Catholic children. In 1913, a one-room school [illegible] in Bridgeland, and in 1914, two more schools were [illegible] one in Hillhurst, now St. John's; the other in St. Joseph [illegible] Between 1914 and 1917, the school population of Calgary increased [illegible] to 909. In Lethbridge also St. Basil's school was opened by its school board and inaugurated its Catholic High School.

~~Calgary had the privilege~~ Thanks to the zeal of the Sisters Faithful Companions, Calgary had the privilege of a High School since 18[illegible] It was the first Catholic High School in Alberta and [illegible] its unbroken succession in St. Mary's Girls' High School [illegible] today. But when the diocese was established the [illegible] High School included both boys and girls. The [illegible] was opportune for a Boys' High School especially for [illegible] development of the needed vocations for the priesthood. With the co-operation of the School Board and Bishop McNally's provision of priest teachers, a Boys' High School was organized in September 1918. Financially a school building ~~[illegible]~~

could not be erected, but four rooms in St. Mary's Rectory were employed. Here under the able direction of Rev. [illegible] Cameron St. Mary's College for boys began in September 1918. The diocese prepared and supplied priest teachers for this school until the death of Father Cameron in 1933. In the meantime St. Mary's College had become St. Mary's Boys' High School in the building now occupied by St. Mary's Elementary School.

Other Achievements

The first bishop ~~resided~~ from his advent to the diocese resided in the Cathedral rectory. However with the ~~when St. Mary's College was~~ establishment of St. Mary's ~~Rector~~ College in the rectory, a new bishop's residence had to be found. At the latter part of the building boom, a residence had been erected (1911-1912) by Real Estate promoters on the north-hill for the purpose of developing large dwellings in that part of the city. The plan failed with the end of the boom. This particular house passed through several owners between 1912 and 1918, and Bishop McNally, with the help of generous contributions from the late Senator Burns and ?? Dillon, was able to purchase it at a most reasonable cost. The site, on the edge of the hill with its own grounds was excellent. With some renovations, the Bishop ~~establ. opened~~ set up in it a chancery office and an episcopal chapel and took up residence therein early in 1919. Thus without any cost to the people of the diocese, he provided a fitting Bishop's Residence which has served the bishops of Calgary since.

The expansion of the school system, despite the excellent zealous service given by the teaching Sisters already in the diocese and by zealous lay teachers, demanded an increase of teaching communities. Those introduced into the

diocese in the first years of its existence, the Sisters of Charity of Huron and of St Joseph of Peterborough, withdrew in a short [illegible]. As communities then as now were difficult to procure, Bishop McNally decided to attempt the hard task of founding a local community. Mother M. Clare of the Chatham Ontario [illegible] Ursulines and Mother Angela Sidley of the Pittsburg, Pa. community joined him in this venture. He published appeals for recruits in the Catholic press, and gathered a small community of Sisters from various Ursuline foundations. It was not until September 1921 that the foundation could be made. Then Mother Angela became the foundress of the Ursuline Sisters of Calgary, in the convent now occupied by the Sisters of the Precious Blood. The first years of the community were difficult as Mother Angela and several of the founding group died. But the generosity of the Chatham Ursulines ~~con~~ filled the gaps until the community could function locally. ~~[illegible]~~ Always grateful ~~[illegible]~~ religious ~~[illegible]~~ god-parents, the ~~[illegible]~~ towards their Ursulines of Calgary, twenty years after their foundation, amalgamated with the Ursulines of the Chatham Union.

The first unit of the Catholic Women's League was established in Moose under Bishop McNally when the Senior Subdivision of St Mary's came into existence on May 8. 1921. With the erection of other units, the Calgary Diocesan Council was established in 19[illegible]. The bishop also gave ~~Calgary~~ the diocese its second hospital when St. Vincent's Hospital, ~~Pincher Creek~~, was opened in Pincher Creek under the direction of the Daughters of Jesus.

Bishop of Hamilton

Bishop McNally's fruitful leadership and wise government extended over eleven years, during which he laid the diocesan foundations well and permanently. He was transferred the diocese of Hamilton [illegible]

the Diocese of Hamilton, Ont., by Pope Pius XI on

August 12. 1924, where he took possession on Nov[illegible]
Two years later he was made Assistant to the Pontifical
Throne. Still later on February 17. 1937, H[illegible]
promoted him to the Archbishopric of Halifax, N.S. where
he directed that See until his death on ~~[illegible]~~
November 18. 1952.

Fifty Years of Diocesan Endeavour

VIII

Following the departure of Bishop McNally for Hamilton, Ontario, the diocese of Calgary was left without a bishop. February 6, 1925. During the period of vacancy, the diocese was governed by Rt. Rev. A. J. Hetherington as Vicar Capitular. On that date, Pope Pius XI chose as second Bishop of Calgary, the Most Rev. John T. Kidd.

Bishop Kidd was born in Athlone, Ontario, on August 28, 1868. He made his studies at St. Michael's College, Toronto and at the Gregorian University, Rome, where he earned his doctorate in theology. Ordained priest on February 16, 1902 in Rome for the diocese of Toronto, he returned to Canada to become the parish priest of the parish of Penetanguishene, Ont. In 1908, Archbishop Sweny appointed him as Chancellor of the diocese, an office which he continued to fill under Archbishop McNeil. With the opening of St. Augustine's Seminary, Toronto, in September 1913, he became its first rector. 10 years later, the Holy Father raised him to the rank of Domestic Prelate.

Chosen as Bishop of Calgary, Monsignor Kidd was consecrated on May 6, 1925, in St. Michael's Cathedral, Toronto by Archbishop di Maria, the Apostolic Delegate at the time, and took possession of his see on May 13th of the same year.

Diocesan Expansion

If it was Bishop McNally's difficult task to establish the diocesan administration, to provide stable parishes and form a diocesan clergy, it was Bishop Kidd's lot to build on the foundations laid by his ~~predecessor~~ predecessor. Thus the second bishop's

which lasted for the short space of six years.
His episcopate was one of construction and consolidation.
When he came to the diocese, he had forty-six priests. He left
sixty-three, of whom fifty-two were secular clergy. The
increase in clergy is not evident from these statistics as some of
the earlier clergy had died or departed for labors elsewhere.

On his advent, 29 parishes had residential pastors. On
his departure, 49 churches were so provided. Eight new
missions churches were opened, and the number of missions from
where Mass was offered in a house or hall was reduced from 110
to 68.

Church Building

In the short ~~space~~ period of Bishop Kidd's regime, the diocesan
records show that thirty-five churches and mission chapels
were constructed for the use of the faithful. These are found
in every part of the diocese. Although many were small, they
were adapted for the needs of the Catholic people. Yet there
were among them, some architecturally fine buildings.

Under Bishop Kidd's encouragement, Sacred Heart Church, Calgary
and rectory in Calgary were built. The upper structure
of the Gothic church of St. Patrick in Medicine Hat, which had
remained unfinished for many years was completed. The
chapels of Sacred Heart Convent and Holy Cross Hospital
were erected.

In the city of Calgary, the Bishop established ~~two~~ three
parishes. St. John's in West Calgary ~~and~~ Our Lady of
Perpetual Help in Bridgeland ~~and St. Louis~~ as well he ~~established~~ opened
Ste. Famille for French-speaking Catholics and a chapel
for Hungarian Catholics. The latter has become the territorial
parish of St. Francis.

In the diocese, among the parishes which have changed
from mission stations to residential parishes or which

he erected as such are St. Mary's Banff; St. Peter's, Milk River;

[illegible] St. Peter's, Milk River; the Nativity, Empress; St. [illegible], Cardstone; Sacred Heart, Raymond; St. Augustine's, Taber; St. Teresa's, Cardston; St. Joseph's, Cowley; St. Michael's, Black Diamond;

Schools and Institutions

Catholic schools boards throughout the diocese felt the impetus of the Bishop's program of development and responded to his encouragment. Four Catholic High Schools were added to those already functioning. The number of elementary schools was nearly doubled. The Indian Reserve school near Brochet, recently closed in favor of a day school and the magnificent school on the Blood Reserve near Cardston were erected.

In 1929, a large wing was added to Holy Cross Hospital, Calgary, and in that year and in 1930, Mineral Springs Hospital, Banff, and St. Michael's Hospital, Lethbridge, were opened. On behalf of immigrant young women girls, Rosary Hall was established in 1926 on 18th Ave. S.W. under the sponsorship and management of the Catholic Women's League.

New Religious Orders

Bishop Kidd introduced the Redemptorist Fathers and their apostolate to the diocese. On April 19, 1929 Rev. Isidore Shalla, C.SS.R. came to Calgary to take charge of the recently erected parish of St. Angela in the Bridgeland district of Calgary of St. Angela's in the Bridgeland district of Calgary. This parish had been in existence since September 1925, cared for Rev. N. R. Anderson then the Bishop's secretary. Mass was offered in a temporay chapel in the school Shortly after Fr. Shalla's arrival

It was decided to erect a temporary church to be named the Lady of Perpetual Help. This parish was formally committed to the Redemptorist Fathers, and first superior and pastor was Rev. Edward Walsh, C.Ss.R. The temporary church was opened in December 1929. The Bishop also gave the pastoral charge of the Forest Lawn area to these Fathers, who served it as a mission. Holy Trinity parish, Forest Lawn has since developed into a second Redemptorist foundation.

~~Sisters~~ of St. Martha - hospitals & St Basils school

~~Ursulines~~ - Rochyford

Constant visits p. 3

Coup ~~C. D.~~ - Vacation schools - esp. for rural districts & no schools

~~Radio~~ instruction

~~C. W. L.~~ development 1st National Convention

→ How he financed the construction, Ch. Ext. & Kyle campaign & loan

Kindly disposition, loveable character

~~60 acres~~ Riley Estate - p. 24 I

~~Of~~ Delegate I 24 (50)

~~Sr Mary's~~ Boys

It was in Bishop Kidd's regime that St. Mary's College moved from its rectory quarters to a new building of its own and became St. Mary's Boys' High School. The new building stood at the corner of 18th Ave and 2 St S.W. Calgary and is known today as St. Mary's Elementary School. The Bishop laid the corner-stone on June 1st 1927 and the school was solemnly blessed on November 4th of the same year by the Most Rev. Andrea Cassulo, Apostolic Delegate to Canada. It is a happy coincidence that the corner-stone of the present modern St Mary's Boys' High School situated on 18th Ave. east of the Cathedral, was blessed and laid by the Bishop of the diocese on April, 2. 1958 and the building officially blessed on August 30th 1958 by the Most Rev. J. Panico Apostolic Delegate to Canada.

In 1926, the Bishop aroused the Diocesan Catholic Women's League to the needs of single young women, especially immigrants, obliged to live in the city away from their homes. Under League sponsorship and management, Rosary Hall was established on 18th Ave. S.W. In 1929 a large new wing was added to Holy Cross Hospital and two new hospitals, at Lethbridge and Banff, as noted below, were opened.

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It was decided to erect a temporary church to be named Our Lady of Perpetual Help. This parish was formally committed to the Redemptorist Fathers and the first superior and pastor was Rev. Edward Walsh, C.Ss.R. The church was opened in December 1929

The Bishop also placed the Forest Lawn area under the pastoral charge of the Redemptorists who served it as a mission. Holy Trinity, Forest Lawn, has since developed into a second Redemptorist foundation.

Bishop Kidd also brought to the diocese the Sisters of St. Martha, Antigonish, N.S. These Sisters came in 1929 making their first foundation in Lethbridge by opening St. Michael's Hospital and providing teaching Sisters for the schools. The hospital was begun in a temporary building and in 1931 the first unit of the present fine hospital was erected. In 1929 also, the Sisters purchased the old Brett Hospital and Sanatorium in Banff, renovated it and opened it as a General Hospital under the name of the Mineral Springs Hospital. This hospital stood on the same site as the recently-erected modern hospital.

The Ursuline Sisters of Calgary established a convent in Rocky Ford and began teaching in its Catholic school. Bishop Kidd blessed this convent on August 30. 1929.

(To be continued)

Fifty Years of Diocesan Endeavor

IX

Bishop Kidd's short episcopate of six years was one of extraordinary expansion. Besides the erection of churches and chapels and the provision of priests, his efforts extended to every phase of ecclesiastical endeavor. Although relatively well-supplied with schools, he was convinced that the diocese needed a boarding College, especially for the development of vocations to the priesthood. With this in mind, he purchased sixty acres of the Leily Estate on the Ave N.W. Calgary for this future project. ~~Although~~ Times change quickly. Although the purchase was made only a little over 30 years ago, and there were good prospects for the accomplishment of the Bishop's purpose, financial depression and years of hardship followed. It became necessary to sell the property to meet unpaid taxes. To-day the Brian Hill district of Calgary occupies the site, which when purchased by the diocese, was farmland.

Catechetical Instruction

The history of the diocese must necessarily record Bishop Kidd's endeavors to provide ~~the~~ regular instruction in Christian Doctrine both for the ~~children~~ and adults of his scattered flock. For the children, he established the Confraternity of Christian Doctrine, emphasizing especially its program of summer Vacation Schools. Thus in many rural parishes, annual vacation schools were established when the children of the parish were gathered together in a central location, and for two weeks were given intensive instruction. Sisters of the

rious communities, lay teachers and [illegible] took charge of the teaching under the direction of the local pastor, and ~~[illegible]~~ parishioners, members of the confraternity known as "helpers" and "fishers" - provided transportation, board and lodging. This method of instruction had been developed by Msgr. Victor Day, Cathedral Rector of Helena, Montana, in which diocese it had proven its worth. Bishop Kidd employed the text-books and programs of Monsignor Day, meeting with the same success as in the neighboring diocese to the South.

For the adults, the Bishop purchased time from the Radio Broadcasting Co. of Calgary, known then as "The Voice of the Prairie", and for one hour twice each week on Tuesdays and Fridays, Christian Doctrine was broadcast. As well on each Sunday, alternating morning and afternoon, High Mass and Vespers, ~~[illegible]~~ were also broadcast.

Other Developments

During the Bishop's first year in Calgary, the Catholic Women's League was incorporated, and all parishes and missions were urged to establish units. The League began a steady growth which it has maintained since. In 1928, the Diocesan League arranged ~~[illegible]~~ and received the National Convention, the first ever held in Calgary. In the same year, ~~the~~ Business Women's units were established in Calgary and Lethbridge, and the Calgary unit began its catechetical apostolate whereby children in isolated areas are taught catechism by correspondence. The Calgary Business unit of the C.W.L. has continued this truly marvellous work since wherein lessons have been mailed, examinations corrected, correspondence with pupils maintained

and all expenses met. The [illegible] the
[illegible] has been most apostolic.

Likewise the Knights of Columbus were [illegible]
to participate in diocesan endeavors. Their diocesan [illegible]
campaign for funds to help the Bishop in the erection of
chapels and other diocesan works was an outstanding
achievement.

Diocesan Visitation

Besides the impressive record of ~~[illegible]~~ development,
Bishop Kidd's episcopate was noted for his constant
visits to the churches and parishes of his diocese. Despite
inclement winter weather or the heat of summer, difficulties
of travel and sometimes problems of accommodation, he was
well-known by his frequent visits in every part of his diocesan
territory. Practically everywhere he left his name in
the parish records as blessing a church or chapel,
consecrating a bell or altar-stone, dedicating a
cemetery or performing some such parish ceremony.

He is remembered everywhere for his kindly disposition
and lovable character, so well reflected in his episcopal
motto "Deus est caritas" ("God is love.")

For his program of expansion, funds were required.
To obtain these was for him a serious problem. The Catholic
Church Extension Society was most generous, providing
the initial contribution for the erection of many chapels and
financial aid for the seminary training of priests. The
Knights of Columbus, as already mentioned, conducted a
campaign for funds throughout the diocese. But these
sources of revenue were not sufficient, as many of the areas

on which he had erected churches and chapels could not provide funds to complete the task. The Bishop was obliged to borrow money, and loan it to these parishes. He had the hope that in due course these parishes would re-imburse the diocese or that he would devise other means whereby the debts would be met. But this unfulfilled plan was brought suddenly to end when the Holy See, on July 3. 1931 transferred him to the Diocese of London. Yet his short episcopate left a large and imperishable record in the history of the Diocese of Calgary.

Beloved by clergy and laity, Bishop Kidd moved to London in September 1931 and took possession of his new see on September 23rd. For nearly 20 years, he ruled the Diocese of London with the same apostolic zeal as he had manifested in Calgary. He died as Bishop of London on June 2, 1950 at the age of 82 years.

(To be continued)

Fifty Years of Diocesan Endeavor

X

From the departure of Bishop Kidd in early September 1931 until the ~~election~~ appointment of a new bishop, nearly a year later, Monsignor Hetherington was again elected as Vicar Capitular and again administered the diocese during its vacancy. Pope Pius XI chose as third bishop of Calgary, the Most Rev. Peter J. Monahan.

Born at St. Lin, Quebec, not far from Montreal on May 4 1882, Bishop Monahan made his college studies at the Bourget College of the Clerics of St. Viator, in Rigaud, Que., and his theological course at the Grand Seminary of Montreal. He was ordained priest by Archbishop Bruchesi in Montreal on July 4, 1909. His priestly ~~labors~~ life, save for two years, was spent in the Diocese of Sault Ste Marie, Ontario. He went there immediately after ordination and held the positions of secretary of Bishop Scollard, chancellor of the diocese and rector of the pro-Cathedral in North Bay, Ont. from 1909 to 1921. In the latter year, he ~~was~~ became a professor in the Joliette Seminary, but in 1923 returned to the Ontario diocese of Sault Ste Marie, where he was parish priest ~~from 1923 to 1932~~ of St. Patrick's Church, Fort William, which has since become the Cathedral of that diocese. His pastoral office extended from 1923 to 1932.

CALGARY'S THIRD BISHOP

On June 10, 1932, Father Monahan was chosen by Pope

Pius XI as the third bishop of the Diocese of Calgary. He received episcopal consecration from the Most Rev. Cassulo, Apostolic Delegate, on August 10, 1932 in the North Bay cathedral and was enthroned in Calgary eight days later.

Bishop Monahan's episcopate coincided with the first years of the economic depression which affected rapidly the whole country and especially Western Canada and was to continue until the end of the decade. His task was most difficult. Parish and diocesan debts had to be met with practically no sources of revenue to meet them. The clergy received meagre support. They were as poverty-stricken as the people they served. Yet the Bishop faced the difficulties with great courage and put his trust in God's help, as he declared in his episcopal motto "Tu mecum es" ("Thou art with me")

<u>His record of Endeavour</u>

St. Mary's
Calgary-

LAYING OF THE CORNER-STONE OF ST.MARY'S CHURCH,

CALGARY.

...extract from Codex histori-
cus,pp.215,216,-

9.Juin,1889.

" 9.Dimanche.- Fête de la Pentecote.- Les offices sont parfai-
" tement suivis et notre église se remplit trois fois aujour-
" d'hui.Les communions sont nombreuses.Mgr assiste pontificale-
" ment à la grand'messe et prêche sur le mystère du jour.A 7 h.
" du soir,la population catholique et protestante arrive nom-
" breuse pour la bénédiction et la pose de la Pierre Angulaire
" de l'église.La bande de musique de la Police-Montée nous prê-
" te son concours.Mgr Grandin,assisté par les RR.Pères Leduc et
" André,vient processionellement de l'église et vient commencer
" les prières liturgiques à la place où doit s'élever l'autel.
" La musique militaire joue un de ses plus beaux airs religieux
" et la cérémonie se continue.Mgr vient au prie-dieu qui lui
" est préparé et entonne les litanies des Saints;il bénit en-
" suite la pierre angulaire,les fondations de l'église qu'il
" dédie à l'Immaculée Conception.La pierre est posée sur sa ba-
" se et les fidèles viennent frapper sur cette pierre et dépo-
" ser leur obole.L'offrande d'aujourd'hui se monte à $ 102.50.
" Après la pose de la dite pierre,Mgr retourne processionelle-
" ment à l'église où il donne la bénédiction solennelle du Ss.
" Sacrement.Le R.P.Leduc des rafraichissements aux membres de
" la police-montée qui sont venus avec leur musique militaire
" rehausser l'éclat de la cérémonie.

$$$$$$$$$$$**********$$$$$$$$$$

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O. M. I.
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BISHOP. #1

Your Excellency:

On this festal day of your Episcopal Silver Jubilee we bring you the profound veneration, joyful congratulations and respectful greetings of the Clergy, Religious Communities and faithful laity of your sunny Diocese of Calgary. In particular, we, your priests, Diocesan and Regular, gather around you as sons drawing near to a beloved father, to offer thanks to Almighty God, for your fruitful Episcopate, to express to you our deepest sentiments of loyalty, homage and affection, and to recount in some small measure the magnificent achievements wrought in our midst through your wise and benign leadership.

Nominated Bishop of Calgary by Pope Pius XI, after a brilliant priestly career in positions of highest responsibility, including those of President of the Seminary and Vicar Capitular of your native Diocese of Toronto, you received Episcopal Consecration at the hands of your archbishop, now the venerable Cardinal McGuigan. Endowed with the fulness of Holy Orders, like Abraham of old you left your country, your kinsfold and your father's house for the land which the Lord had shown you.

The land to which you came was not one flowing with milk and honey. The times were most inauspicious. Economic depression weighed heavy on the prairies. Our diocese was burdened, parishes poor, priests troubled, people discouraged, the future insecure. To those of us who had been privileged as your students at St. Augustine's to recognize the great spiritual qualities and administrative talents with which God had so richly endowed you, your coming was as a ray of light in the darkness. We remembered the words of Holy Writ: "I will give you pastors according to my own heart who will feed you with knowledge and doctrine." We rejoiced that God, faithful to His promise, had sent us a shepherd to lead us safely out of the gloom. Our joy was doubtless a selfish joy that did not reckon the burdens you assumed in the awesome pastoral care of the Diocese of Calgary, with "Mane, nobiscum, Domine," as your motto. The Lord has indeed remained with you; under your beneficent rule He has blessed our diocese with the extraordinary spiritual and temporal growth which we briefly summarize here.

When you came to Calgary you were Chief Shepherd of forty thousand souls; today your flock numbers seventy five thousand. You found here fifty seven Diocesan priests;

on this, your Jubilee Day, despite death's toll over the years, their total is eighty six. Regular priests have increased from twenty four to fifty one. Three Hundred dedicated Sisters now work where formerly there were but two hundred. Parishes have grown from forty eight to sixty six, churches from ninety seven to one hundred and twenty eight; and many old churches have been replaced by splendid new edifices. Decent rectories, a rarity in 1936, are now found in almost every parish. With massive tower thrusting heavenwards, a beautiful new Cathedral, graced with spacious rectory and fine parish hall, stands as a monument to the courageous vision that has marked all of your labours. Despite this vast physical progress, the struggling diocese of 1936 is today a lusty, growing concern established on solid financial basis.

With giant strides, Catholic education has ranged over the diocese in a five-fold increase, - from twenty seven hundred pupils in twenty three schools to fourteen thousand children in fifty nine schools. Spiritual and charitable works too numerous to list proclaim the catholicity of your love of God and of souls. Five Religious Communities of men and five of women have been added to diocesan rolls while the scope of others has been greatly broadened; Mount St. Francis Retreat is a fountain of benediction for clergy and people; language priests and churches care for our new Canadians; Catholic Charities directs the social needs of a growing community; the Confraternity of Christian Doctrine, established in every parish, has developed an apostolic, articulate laity; Catholics occupy a proud position in the civic professional and commercial life of our cities and towns; congregations everywhere participate more fully in the primary task of liturgical worship. Wisdom and imagination have gone hand in hand with marvellous execution in your zealous reaching out to vivify every phase of Catholic activity.

Throughout this ceaseless endeavour you have made no demands on your co-workers beyond the call of priestly duty. To us you have been a true father, ever conscious of our needs, understanding our difficulties, patient with our deficiencies. In all of your seeking you have sought nothing for yourself, looking only for the honor of God, the good of Holy Church and the salvation of souls.

God in His goodness did not spare you suffering and disappointments. Perhaps the heaviest cross was the grave illness which forced you to lay aside the onerous obligations of

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your sublime office and for more than a year to be a lonely exile from your clergy and people. When you returned to us fully recovered, our happiness was that of the Psalmist who sang:"Then was our mouth filled with gladness and our tongue with joy."

Contrary to the Gospel advice, in this short outline we are serving the best wine last. Our deepest appreciation of your Excellency's worth stems from your tremendous success in fostering vocations among the youth of the diocese. Let the throbbing viger of this vital stream be gauged by the record. Thirty Alberta-born seminarians are yours today where in the beginning there were but two. The very presence of these young men among our altar boys during vacation and with our young men in summer camps is in itself a seed and augury of continued vocations. Four native Albertan priests paid you reverence in Calgary's first Cathedral. Surrounding you at this moment, fifty priests indigenous to the soil, hail you as their beloved Bishop. Hic vere est Dei digitus. They are the most precious jewels in the shining crown of your illustrious reign. Their numbers alone do not tell the full tale. The older priests who were nurtured in climes less virile, look with pride on their alert young confreres, confident that the challenges of atheistic materialism, scientific humanism, population explosion and whatever other problems the years may bring will be ably confronted. "Mane nobiscum, Domine!" The Lord indeed will be with you as you face the future. With you also will be that noble phalanx of dynamic priests you have brought forth from the bright land of southern Alberta.

Warm, therefore, are our felicitations and genuine our thanks as we salute you, our good Father, today. We pray the loving Shepherd of souls to pour on you His choicest blessings and graces, with health and strength to rule us AD MULTOS FAUSTISSIMOS ANNOS.

With this prayer and with renewed expression of our fealty and respect we ask you to accept this symbol of our affectionate esteem.

Signed on behalf of the Clergy,
Diocesan and Religious,
of the Diocese of Calgary.

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MOST REV. JOHN THOMAS MCNALLY, D.D., [illegible] of Calgary, 1913-1924.

The Diocese of Calgary was established by Pope St. Pius [illegible] November [illegible], 1912, by a division of the vast territory of the Diocese of St. Albert into two Sees, [illegible] and Calgary. Bishop Emile Legal, OMI, of St. Albert, became Archbishop of [illegible] also Apostolic Administrator of Calgary until the arrival of a [illegible] bishop. In the latter capacity he issued a pastoral letter to the clergy and faithful of the new diocese [illegible] announcing the good news of the Pope's action and rejoicing in the [illegible] accrue to the Church because of it. The letter was read in all churches of southern Alberta on the first Sunday of Lent, February 9th, 1913. On the same day, the Apostolic ~~Document~~ Letter of Pope Pius was read in St. Mary's Church, Calgary, which, in the same document, was designated as the Cathedral Church of the diocese. The pastor of St. Mary's, Rev. Ricard D'Alton, was directed to "invite for the occasion the clergy of the city [illegible] as any of the neighboring clergy who may be able to attend.....and thereafter [illegible] an Act, signed by yourself and the clergy present to certify to the publication of the Papal Letter....." Signatories to the Act were: Albert Lacombe OMI, V.G.; A. Naessens OMI, Dom Basilius Clarkson OSB, E. Ciron SMT, J. B. McLaughlin OSB, Ricardus D'Alton OMI, M. Leparoux OMI, M. Lepine OMI, C. Deman OMI.

Two months later, on April 4th, 1913, Pope Pius appointed the first Bishop of Calgary in the person of Rev. John Thomas McNally, parish priest of St. Mary's, Almonte, in the Archdiocese of Ottawa.

Bishop McNally was born at Hope River, P.E.I., in 1871 and studied at Prince of Wales College, Charlottetown and at Ottawa University. He spent seven years in Rome where he received degrees in Philosophy, Theology and Canon Law, and was ordained to the priesthood on April 4th, 1896, by Cardinal Cassetta in the Archbasilica of St. John Lateran, the Pope's Cathedral. After spending two years as assistant at St. Patrick's, Ottawa, he went to Portland, Oregon, to become chancellor of that archdiocese. Recalled subsequently to Ottawa he served as pastor of Old Chelsea, Quebec, for five years and as pastor of St. Mary's, Almonte, for two years, before his appointment to Calgary. He was consecrated in the chapel of the Canadian College, Rome, on June 1st, 1913, by his friend Cardinal Falconio, who had been the first Apostolic Delegate to Canada. Cardinal Falconio was assisted by Bishop

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Bishop McNally #2

Emard of Valleyfield, - later of Ottawa, - and Bishop Fraser of Dunkeld, Scotland. The new Bishop arrived in Calgary and was enthroned on July 27th, 1913.

As Bishop he faced a tremendous task. The new diocese of which he assumed charge comprised some 41,000 square miles of southern Alberta extending from the 30th Township to the United States border, and east and west to Saskatchewan and British Columbia respectively. It was still largely missionary territory of recently arrived settlers in scattered settlements where churches would have to be built. There were no paved highways and no gravelled roads, only dirt roads and rough trails. Diocesan organization was completely lacking and there were no diocesan funds. It was a diocese without diocesan clergy or seminarians. As the missionaries who staffed the churches of southern Alberta were ready to withdraw, he had to find priests to replace them. To add to his difficulties, the boom period of the preceding years was on the point of collapse, several seasons of drought with more to come, had brought about crop failures and an exodus of homesteaders. And World War 1 was in the offing; it broke out one year later.

In the Cathedral City there was only St. Mary's with it's unfinished church blessed in 1889, and three small parishes - Sacred Heart and St. Anne's with little frame churches, and St. Benedict's, (later St. Joseph's) without a church. In Lethbridge and Medicine Hat partially

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built churches, planned in prosperous times, were facing financial burdens [illegible], in Lethbridge, resulted in a basement church for many years, and in [illegible] at a troublesome lawsuit and a heavy debt.

Despite the problems Bishop McNally set himself to organize the diocese. He began his visitation immediately, broken by journeys to enlist priests and seminarians. At the same time he inaugurated a building program which started with the enlargement of the [illegible] of St. Mary's and the addition of a sacristy and rectory; it continued throughout the eleven years during which thirty churches were built. With the help of Mr. Patrick [illegible] he acquired a house on the brow of the north Hill which was converted into a chancery office and residence for the bishop.

Even before reaching Calgary he had begun his search for priests and seminarians, seeking the help of generous bishops and visiting seminaries for candidates willing to join the diocese. His search was to continue for several years; nor was it without success. The first priest he recruited was Father Arthur J. Hetherington of the Archdiocese of Westminster in England, who arrived in Calgary some time before the Bishop to help in preparing the episcopal reception and who soon was named Vicar General of the diocese. Others in 1913 were Revs. A.B.MacDonald of Charlottetown, and Rev. A. Newman, of Ottawa. In 1914 Rev. Ronald Beaton of Antigonish and Peter Russell of Buffalo joined the diocese, and in 1915 Revs. M. F. Fitzpatrick and Fergus O'Brien of Peterborough. Later arrivals were Revs. A. Gilman, W.G.Smith, Patrick Beaton, J. B. Moriarty, M. F. Murphy, John Osborne. Between 1915 and 1922 twenty five seminarians were ordained for the diocese, only one of whom, Rev. Albert Rouleau, was a native son. As well, some priests were received on a temporary basis, including Rev. Paul Meyer of Hamilton and Revs. John Shea and John Ryding from the diocese of Providence, R.I. This program of recruitment was in itself a most remarkable achievement.

As well as this, he was able to enter into a helpful and happy agreement with the Oblates of Mary Immaculate, confirmed by the Holy See, whereby these missionaries would retain their apostolate among the Indians of the diocese and their conduct of the parishes of St.Patrick, Lethbridge, and St. Michael's, Pincher Creek, and would not withdraw from their other posts until the bishop was able to replace them.

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In order that the diocese might hold property and enjoy the right of administering it, civil corporation was necessary. Bishop McNally obtained an Act of the Legislature of Alberta, passed on October 25, 1913, whereby the diocese of Calgary was constituted a civil corporation sole. Hitherto Ordinances of the Northwest Territories had granted to the missionary bishops the right to establish parish corporations whenever they erected canonical parishes. Some such parish corporations existed in the diocese at its foundation, but other parishes had not been erected canonically. The solution was a corporation sole for the whole diocese.

The Bishop encouraged the Separate School Board in Calgary to build schools in the Hillhurst, North Hill and Bridgeland areas and to erect a second school in St. Mary's parish. For the secondary education of boys he organized St. Mary's College under direction of the Rev. W. E. Cameron and diocesan clergy; this subsequently became the basis of St. Mary's Boys' High School. To staff the elementary schools he invited two communities, the Sisters of Charity of Evron and the Sisters of St. Joseph of Peterborough, to open houses in Calgary. When these sisters had to withdraw after a few years he brought the Ursuline Sisters of Chatham to undertake this work. In Lethbridge St. Basil's School was opened by its school board for high school work.

Bishop McNally also gave the diocese its second Catholic Hospital when St. Michael's in Pincher Creek was opened under care of the Daughters of Jesus.

On August 12, 1924, Bishop McNally was nominated to the See of Hamilton, where he was installed as Bishop on the following November 24th. Two years later he was made an Assistant at the Pontifical Throne. After thirteen years in Hamilton where he built the Cathedral of Christ the King, he was appointed Archbishop of Halifax, February 1, 1937. He died at Halifax on November 18th, 1952.

A bronze tablet erected in old St. Mary's on the eve of his departure from Calgary, and later placed in the new Cathedral, honors Bishop McNally

"WHO WISELY AND SOLIDLY LAID THE FOUNDATIONS OF THE DIOCESE OF CALGARY

AS ITS FIRST BISHOP".

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Most Rev. John Thomas Kidd, D.D., second Bishop of Calgary

With the departure of Bishop McNally to Hamilton in November 1924, Monsignor Arthur J. Hetherington administered the Diocese of Calgary as Vicar Capitular. On February 6th, 1925, Monsignor John Thomas Kidd, D.D, a Toronto priest, President of St. Augustine's Seminary in that city, was chosen by Pope Pius XI as the second bishop of Calgary.

Bishop Kidd was born at Athlone, Ontario, on August 28th, 1868, and received his education at de la Salle Collegiate in Toronto and at St. Michael's College. Due to ill health he had to interrupt his studies for several years and accepted a position with a large lumber company at Wiarton, Ontario, where he quickly proved his ability and became manager of the mills and timber limits. When he regained his health he went to Rome to complete his philosophical course and spent four years at the Gregorian University where he obtained a doctoral degree in Theology. On February 16, 1902, at almost thirty years of age, he was ordained a priest at the Canadian College, Rome, by Archbishop Zardetti.

On returning to Toronto Dr. Kidd was appointed assistant and then pastor at St. Michael's, Penetanguishene. In 1908 Archbishop McEvay brought him to Toronto as chancellor, and on the death of the Archbishop in 1911 he was elected Vicar Capitular of the Archdiocese. The new archbishop, Most Rev. Neil McNeil, reconfirmed him as chancellor and in 1913 chose him to be the first president of St. Augustine's Seminary. Shortly afterwards Pope Pius X made him a domestic prelate. Nominated bishop of Calgary in succession to Bishop McNally, he was consecrated in St. Michael's Cathedral, Toronto, on May 6th, 1925, by Most Rev. Pietro di Maria, Apostolic Delegate to Canada. A week later he arrived in Calgary.

His first undertaking after assuming charge of the diocese was to obtain first hand knowledge of his territory by visiting nearly every district of southern Alberta, often calling on people in their homes and occasionally accepting simple accommodation in humble shelter in the course of difficult journeyings. In subsequent years, through regular visitations and by frequent extraordinary visits to inspect churches under construction and again to bless them, be became personally acquainted with hundreds of people in rural parishes. All whom he met were deeply impressed by the bishop's gentle disposition, his kindly manner and his warm charity, so aptly expressed by his episcopal motto "God is love". Almost equally well his motto could have been "Orare et Laborare"; he was a man of constant prayer and of ceaseless activity.

After the initial visitation Bishop Kidd embarked boldly upon the immense building campaign which was the especial mark of his episcopacy and which brought about the construction of thirty five churches and chapels and many rectories. His practical experience in the lumber business served him well here, enabling him to draw up specifications and estimate the costs of many of the buildings erected, most of which he personally checked during construction. When his brief episcopate ended, twenty new residential parishes had been established in the diocese and many mission churches added. Even before his consecration, while still at the seminary, he had begun to prepare for this expansion program by enlisting seminary students to join the diocese; and in pursuit of this aim he made yearly trips to St. Augustine's and other seminaries, thus ensuring a steady stream of young priests to staff the additional parishes.

In a few of the places where churches were built the people themselves were able to pay for them. Generally, however, because the areas were scattered and poor, local resources were inadequate. Partial assistance was given by a Knights of Columbus financial drive and generous gifts were received through Catholic Church Extension Society of which Bishop Kidd had been one of the founders; but most of the money had to be borrowed. It was the bishop's hope that in due time the loans would be repaid by the parishes or that other means of meeting the debts could be devised. But at that point the Holy See transferred him to the diocese of London.

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The bishop's rural activities did not cause him to neglect the cities. In Calgary he established two new parishes, St. John's and Our Lady of Perpetual Help; opened Ste-Famille Church for French-speaking Catholics and St. Francis Chapel for Hungarians; while encouraging the pastor and people of Sacred Heart Parish to build a new church and rectory. Holy Trinity Church, at the abandoned mining site of Bankhead, was dismantled and re-built at Forest Lawn. In Medicine Hat, the upper structure of beautiful St. Patrick's, in an unfinished state since 1913, was completed and occupied.

The Redemptorist Fathers were brought to the diocese in 1929 and given charge of Perpetual Parish in Calgary's Bridgeland area where four years earlier Bishop opened a chapel in St. Angela's School to serve the Catholics of the north east section of the city; some time later he entrusted Holy Trinity, Forest Lawn, to the Redemptorists as a mission.

Catholic school boards responded to the impetus of the bishop's development program and to his encouragement by building several needed schools, including the eight room St. Boys' High School hitherto housed in the Cathedral rectory. On the Indian reserves, the magnificent St. Mary's I. R. School near Cardston and Sacred Heart School at Brocket were opened. St. Rita's School in Rockyford, blessed by the bishop on 1926, became staffed in 1929 by the Ursuline Sisters who also opened a boarding school.

Bishop Kidd introduced to the diocese the Sisters of St. Martha of Antigonish, N.S., who made their first foundation in the west in 1929 at Lethbridge. There they bought the former Van Harlem Hospital and immediately began planning the modern structure which was opened in 1931 under the title of St. Michael's General Hospital. In the same year the Sisters purchased the old Brett Hospital and Sanatarium at Banff which they renovated and opened as a general hospital with a new name, Mineral Springs Hospital. A large wing and a chapel was added to Holy Cross Hospital, Calgary, by the Grey Nuns , also in 1929.

The bishop became a pioneer in the field of religious broadcasting by radio when he arranged with Mr. W.W.Grant, owner of CFCN 'The Voice of the Prairies' to program on alternate Sundays the high Mass and Vespers from the Cathedral, and catechetical talks each Tuesday and Friday afternoon. He introduced into western Canada the practice of summer religious vacation schools so successfully begun by Bishop O'Hara in Great Falls Diocese, Montana, whereby in rural districts children were gathered in central places to receive religious instruction for one or two weeks by sisters, seminarians and lay teachers in co-operation with pastors, and with other parishioners enrolled to take charge of transportation, meals and lodging as well as entertainment. For children in more remote areas he inaugurated a catechism correspondence course under auspices of the Junior C.W.L.

He urged that the Catholic Women's League be established in every parish; and to the C.W.L. he gave the sponsorship of Rosary Hall, set up in Calgary for single girls working in the city, and of the Catholic Immigrant Centre to help immigrant girls coming from Europe to begin life in Canada.

Newcomers from Europe made especially dear to Bishop Kidd who made many efforts to bring to Calgary priests who could speak their languages. Nor were the Ukrainian people forgotten. To assist the hard-pressed Bishop Budka, at that time the sole Ukrainian bishop for all Canada, he supervised and paid part of the costs of removing St. Stephen's Church from its location on the North Hill to a central spot in Riverside. [illegible] and kept the Ukrainian pastor in the episcopal residence.

On July 3rd, 1931 Bishop Kidd was named Bishop of London. Beloved by clergy and laity, he left Calgary two months later and took possession of his new See on September 23rd. After nineteen years of apostolic work in London he died there on June 2nd, 1950, at the age of 82 years.

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MOST REV. PETER JOSEPH MONAHAN, D.D. , 3rd Bishop of Calgary 1932-1935

The third Ordinary of Calgary, Bishop Peter Joseph Monahan, was born in St. Lin, Que., in 1882, at a time when a fellow native son, Sir Wilfred Laurier, was a rising star in Canada's political firmament. Peter Joseph was the sixth child in a family of fifteen, eight of whom survived to witness his consecration as bishop. After elementary schooling at St. Lin he went to Bourget College, Rigaud, Que., for his high school and philosophical studies and completed ~~the~~ his theological course under the Sulpician Fathers at the Grand Seminary, Montreal. Ordained a priest in the parish church of St. Lin on July 4, 1909, by Archbishop Bruchesi of Montreal, he taught for a few terms at Joliette Seminary before offering his services to Bishop Scollard of the comparatively new diocese of Sault Ste. Marie. In September 1910 he was assigned to the pro-Cathedral staff at North Bay.

A man of dynamic but well directed energy, the young priest found ample scope there for his talents and physical strength. For two years, from his North Bay location, he looked after the rapidly growing mining centres of Copper Cliff, Creighton Mines, Gowganda and Elk Lake, which entailed forty and fifty mile trips by sleigh and wagon. Then for seven years he filled very successfully the posts of cathedral rector and diocesan chancellor. The years 1920 to 1923 saw him parish priest of Blessed Sacrament in the Soo, where he paid off the debt on a struggling parish. Transferred to St. Patrick's, Fort William, the first diocesan priest in that pastorate, he quickly put it on a sound financial basis and then set about to build a Catholic high school, Arpin Memorial, which opened in September 1928 entirely free of debt after an expenditure of more than one hundred thousand dollars.

While busy with material undertakings, Father Monahan's chief concern in all of his pastoral administrations was the spiritual formation of his people. He did this by holding parish missions and retreats, through his own eloquent and forceful preaching, by visiting the children in classrooms and by his constant calling at the homes of his parishioners, the careless ones as well as the faithful. It was said of him at St. Patrick's that he knew every member of the parish on a first name basis. A truly pastoral spirit animated him; he loved people and he regarded parish visiting as the basic work of a parish priest. There is a story told of an assistant priest serving under him, who reported to Father Monahan one morning that he had discovered a fire in the sacristy that would probably have

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destroyed the church if he had not found it. Father Monahan's response was: "What were you doing in the sacristy at that time when you should have been out visiting the parish?" As a public spirited citizen he assumed leadership in community affairs, urged Catholics to participate in all such matters with their fellow citizens, and was a popular speaker at civic and fraternal functions.

On June 10th, 1932, nearly a year after Bishop Kidd's transfer to London, Father Monahan was named third Bishop of Calgary by Pope Pius XI. Consecrated in the pro-cathedral, North Bay, on August 10th by Archbishop Andrea Cassulo, the Apostolic Delegate, Bishop Monahan sang his first pontifical Mass on Sunday, August 14th, in the arena at Fort William before the largest concourse of people ever assembled at the head of the lakes. Four days later, on August 18, 1932, he was enthroned in Calgary as Bishop.

Bishop Monahan's Calgary episcopacy co-incided with the worst years of the worldwide economic depression which had more dire effects in western Canada than elsewhere. Provincial governments and city administrations in the west were unable to meet their indebtedness. Through drought, low prices and loss of markets, prairie farmers saw their savings and their life's work wiped out. Business failures mounted, unemployment was rampant, men 'rode the rods' seeking work, and bread lines lengthened in city streets. The priests of Calgary diocese suffered with their people in the prevailing poverty and distress. It was common for the bishop to receive letters from his priests with such poignant statements as, "The collection last Sunday was $1.07." or "Thank you for the generous gift of twelve dollars; now I can go on eating for a while and keep my old lizzie on the road." The bishop shared in the general deprivation of the times. He lived frugally, pared episcopal expenses to the minimum by doing the chancery work single-handed and personally driving his old automobile on his numerous pastoral visitations.

It was a time that precluded physical construction of any kind. Instead it was a time of spiritual reconstruction and sacrifice, a time of working together to build the city of God in the hearts of men. of challenging clergy and people to trust in God. It was in the spiritual domain that Bishop Monahan displayed superb leadership by his example, by

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by sermons and by deeply moving pastoral letters at the head of which appeared the motto he had chosen - 'Tu mecum es', 'Thou art with me'. By word and deed he stimulated hope and courage, ever reminding people of God's love and of the poverty of Christ. He encouraged them, in the darkest days, to reach out and to share their meagre means with the even more sorely stricken parishes of Saskatchewan.

The pastoral spirit that had ruled him in his priestly days he imparted to the priests of Calgary. His message to them was always the same - "Know your people." Typical of this was his advice to a young priest but recently ordained, - "Get a book and a big pencil and go out knocking on doors, - and keep at it always!"

Recognizing the value of the summer religious vacation schools inaugurated by Bishop Kidd, he enlisted the support of all sisters' communities in the diocese to assist in this work and he visited many of the schools in person. Two communities, the Sisters of St. Martha and the Ursulines, were encouraged by him to found social and catechetical centres, in Canmore and Drumheller, respectively.

The achievement that gave Bishop Monahan the greatest satisfaction and which opened a new era in Catholic education in Calgary was the acceptance by Father Carr of his invitation to the Basilian Fathers to staff St. Mary's Boys' High School in 1933.

On June 22, 1935, Pope Pius XI named Bishop Monahan to the See of Regina. On September 25th he was installed as Archbishop of Regina in Holy Rosary Cathedral.

Archbishop Monahan died in Regina on May 7th, 1947.

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MOST REV. FRANCIS PATRICK CARROLL, D.D., 4th Bishop of Calgary, 1935 - 1966

One cannot do justice in capsule form to the signal record of achievement wrought by Bishop Carroll whose thirty one year rule of the diocese of Calgary spanned more than half of its history. The progress of the Church under Calgary's fourth Bishop was commensurate with the phenomenal growth of the burgeoning city. "From Rags to Riches" could well be the title of the story of Calgary's emergence from a mediocre provincial city numbed by economic depression when Bishop Carroll arrived in 1936, to an internationally known metropolis in 1967 conscious of its 380 percent growth and throbbing with vitality, at the time of the bishop's death. That the growth of the Church of Calgary matched that of the city may be grasped by the Separate School statistics for Calgary's North Hill; - in 1948, one school, eighty eight pupils; in 1967 one high school, fourteen junior high and elementary schools with nearly seven thousand pupils.

Growth of such magnitude is accompanied by growing pains. To the diocese it brought all the complex problems of establishing parishes, building and financing churches, supplying priests to serve them, and the need of a strong hand at the helm to give responsible direction. It was God's Providence that Calgary had the wise guidance and the prudent control of Most Rev. Francis P. Carroll when it was passing through the final stages of hard times and entering upon an epoch of unprecedented expansion.

Bishop Carroll was a Torontonian of Irish-Scottish stock, born on July 7, 1890. He attended St. Helen's Elementary School, St. Michael's High School and College, all in Toronto, and made his ecclesiastical studies at St. Augustine's Seminary. Ordained a priest for the Archdiocese of Toronto by Archbishop Neil McNeil on June 2, 1917, he was immediately appointed professor of Sacred Scripture at the seminary and had a term of special tuition under Dr. Kissane, a scripture scholar of Maynooth. He occupied the chair of Sacred Scripture until 1931, except for one year, 1929, spent at l'Ecole Biblique de Ste-Etienne in Jerusalem. In 1931 he was named rector of the seminary.

While fulfilling ~~that post~~ the post of seminary rector, added responsibilities crowded upon him. When Archbishop McNeil died, Father Carroll was elected Vicar Capitular of Toronto and administered the archdiocese from May, 1934 to March, 1935. During that time he became a Domestic Prelate. Archbishop McGuigan appointed him Vicar General on June 12, 1935. It was no surprise

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when Monsignor Carroll's spiritual worth and administrative genius were recognized by Pope Pius XI who nominated him Bishop of Calgary on December 19, 1935. Consecrated on February 19, 1936, in St. Michael's Cathedral, Toronto, by Archbishop McGuigan. Bishop Carroll took possession of the Diocese of Calgary on March 25 in St. Mary's Cathedral.

Bishop Carroll was a man of destiny almost from the day of his ordination to the priesthood. His reputation for scholarship and eloquence spread throughout Ontario and the neighboring states of the U.S. and he became a familiar figure at conferences, on seminars and in pulpits in his native province and beyond its confines. Years later, B. K. Sandwell, editor of SATURDAY NIGHT in the days of its literary excellence, ranked Bishop Carroll as one of the seven outstanding speakers in Canada. Among the photographs of the orators on the magazine's front page spread, that of the bishop showed him in episcopal robes addressing a vast gathering in Portland, Oregon, towering above a rostrum the support of which was the carved oak figure of a great eagle! At a giant patriotic rally held in Calgary's old arena in 1940 at the time of the German blitzkrieg through France, the thunderous applause which greeted the dramatic conclusion of Bishop Carroll's address was capped by the announcement of the chairman that the other scheduled speakers had asked him to say that further speeches would be superfluous.

To the end of his life the bishop retained his oratorical powers and his ability to adapt to the mood of the occasion in speaking assignments which took him across the length and breadth of Canada and into the United States for clergy and sisters' retreats, national conventions, meetings and ecclesiastical ceremonies. With children in confirmation groups he was at his episcopal best. The little ones, tensed by the prospect of being grilled by the bishop's questionings and even more fearful when faced by the actuality of his awesome presence, quickly became relaxed under the warmth of his genial humor.

When Bishop Carroll came to Calgary, Canada was still in the throes of the depression which had especially bitter consequences in the west. Calgary was stagnant and its population declining; the great exodus from the farming communities was continuing

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Bishop Carroll #3

unabated. Although the diocese was spared the severe financial calamity which had stricken other western areas, some of the parishes had onerous debts, several were struggling with loans far beyond their means, and in most places incomes had shrunk below minimal requirements. Few ordinations and the loss of priests through death or on account of illness meant that the pastors had to assume almost superhuman burdens to cover larger territories over ill-kept roads.

After making a thorough visitation of the diocese, Bishop Carroll undertook a complete and favorable re-financing of diocesan and parish indebteness. His letters to the clergy during the early years indicate an extraordinary grasp of conditions together with a fatherly solicitude for the priests and a deep interest in their spiritual and temporal good. He lost no opportunity, however, of urging on them the importance of awakening their parishioners to a sense of their moral obligation to meet liabilities. To encourage reduction of debts he accepted even the smallest repayments and in many instances credited doubly for every dollar received. By 1946 his careful management had achieved positive results and the diocese and parishes were on a sound basis. When the bishop resigned some twenty years later Calgary was rated as one of the foremost diocese in Canada.

He strengthened the spiritual and apostolic life of the diocese by arranging parochial missions and retreats, by establishing everywhere the Confraternity of Christian Doctrine. He gave impetus to the Catholic Women's League and to the Holy Name Society as well as to the imaginative and exciting program of the Dandelion School for the formation of youth, - a program that originated in Calgary and spread across the country. His Lenten and other pastoral letters, couched in beautiful language, were models of instruction in the Faith. Extant copies of sermons and addresses on wide-ranging religious topics testify to the meticulous care Bishop Carroll devoted to his office as teacher of God's Word.

site.
Always a friend of the Indians, Bishop Carroll was very proud of having been made an honorary chief with the title of White Eagle.

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Bishop Carroll #4

Bishop Carroll enriched the diocese by bringing in many religious communities of men and women. Among the first were the Franciscan Fathers whom he invited to institute Mount St. Francis Retreat House at Cochrane and eventually to take over St. Francis Parish in downtown Calgary. Other communities who responded to the bishop's call were the Pallotine Fathers, the Oblates of Mary Immaculate of St. Mary's Province, the Society of Christ and the Brothers of Lourdes. Among women religious were the Sisters Adorers of the Precious Blood, Dominican Sisters, Carmelites, Sisters of St. Elizabeth and the Sisters of St. Benedict. Two parishes were transferred to the Basilian Fathers who were also placed in Catholic Central High at Lethbridge. National parishes were opened to care for the steady stream of Catholic immigrants coming to Calgary from Hungary, Poland, Italy and Germany; and the bishop secured priests to administer to Croatian and Slovak people.

An outstanding development of Bishop Carroll's regime was the growth of vocations to the priesthood and the religious life among the sons and daughters of Alberta, - a work very dear to his heart, and one which met with extraordinary success. Four native priests greeted the bishop in 1936; nearly seventy diocesan and religious clergy who had been reared in Alberta mourned him in death.

He had a life-long active interest in Catholic education; his written statements with incisive probing into and commenting on matters relating to Alberta's Separate Schools are treasured documents prized by Catholic educationalists everywhere in the province. During his episcopate seven new Separate School Districts were formed in the diocese, others greatly enlarged and the numbers of Catholic schools and pupils were quadrupled. To meet the needs of Calgary's population explosion the bishop had to supervise a very extensive construction program for which he laid down definite and firmly imposed rules of financing and which eventuated in the erection of some forty five churches. Paramount among these was the new Cathedral which stands as a fitting monument to him and to the pioneer Oblate missionaries who raised Calgary's first St. Mary's on that identical site.

Always a friend of the Indians, Bishop Carroll was very proud of having been made an honorary chief with the title of White Eagle.

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Bishop Carroll was scholarly rather than socially minded in his pursuits; yet when occasion demanded he was very much at home in gatherings, a brilliant conversationalist and a witty raconteur. Among his brother bishops he was highly esteemed for his ability to find solutions to difficult problems and to express fair, balanced judgements on them. It is said that C.C.C. meetings found the bishops beating a path to his door for advice. With tongue in cheek, oblique reference to his well known 'canny Scot' attitude towards spending, the bishop said shortly after his retirement: "Now that I am an unemployed bishop maybe I should accept the job they offered me to be treasurer of the C.C.C!" One of the most joyful events of the bishop's life was his audience with Pope John XXIII in 1959; often afterwards he spoke feelingly of Pope John as a lovable, kindly father.

Never a robust man, Bishop Carroll was hospitalized for fourteen months at St. Gabriel's Sanatarium, N.Y.; in his last years he became afflicted with emphysema. In 1963, at his own request, he was given an Auxiliary by Pope Paul VI in the person of Bishop Joseph L. Wilhelm. He was very grateful to the pope for this assistance, - grateful too to Bishop Wilhelm for the ready and competent manner in which he assumed and discharged the administrative and active diocesan concerns, the majority of which were entrusted to his capable hands. Bishop Carroll was present at the first session of Vatican Council II; the remaining sessions were attended by Bishop Wilhelm.

Late in December 1966 the Holy See announced Bishop Carroll's resignation as Bishop of Calgary which had been tendered that fall, and his appointment as Titular Bishop of Horrea and Apostolic Administrator of Calgary until the reception of his successor. A few weeks earlier Bishop Wilhelm had been named Archbishop of Kingston.

Bishop Carroll accompanied Archbishop Wilhelm to Kingston for the enthronement ceremonies of January 25th, 1967. At the clergy dinner that night the assembled hierarchy and priests listened spellbound to what proved to be his last public speech, - an address that was a masterpiece of language, delivery, content and wit. It evoked a prolonged standing ovation. Exactly one month later, on February 25th, 1967, Bishop Carroll's voice was stilled in death.

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MOST REVEREND FRANCIS JOSEPH KLEIN, D.D., 2nd Bishop of Calgary, 1967 - 1968

Most Rev. Francis J. Klein, Bishop of Saskatoon, was transferred to Calgary by Pope Paul VI on February 24th, to succeed Bishop Carroll.

A native of Saskatchewan, born on a farm near Sedley, Francis Klein was the eldest child in a family of thirteen. His primary education was made in Sedley and higher studies were pursued at St. Anthony's College, Edmonton, and at Campion College, Regina. He studied theology at St. Joseph's Seminary, Edmonton, and at Regina Cleri, Regina, and after a year of graduate study at Laval he was ordained a priest by Archbishop McGuigan, of Regina, on September 2nd, 1934. Father Klein filled rural pastorates for eighteen years at Mutrie and Quinton. His extraordinary pastoral qualities must have ranked high among ~~this~~ the many other talents which attracted the notice of the Holy See when searching for a candidate to fill the vacant See of Saskatoon. Chosen by Pope Pius XII to be bishop of that diocese, he was consecrated by James Cardinal McGuigan, Archbishop of Toronto, in the cathedral at Regina on April 30th, 1952.

The news of Bishop Klein's transfer to Calgary was received with great joy and expectation by the Calgary clergy who recognized in him a worthy successor to Bishop Carroll. He was known personally by the majority of the priests through his frequent participation in diocesan functions and ceremonies. All of the priests and many of the laity were well aware of the remarkable strides made in the neighboring diocese under his dynamic direction, - a direction which had forged a comparatively poor and scattered diocese into a throbbing hive of Christian awareness and activity that prepared it very readily to accept the full import of church renewal which was to stem from Vatican II.

Education in all its phases became the focal point of Bishop Klein's decisive leadership in Saskatoon. For young men aspiring to the priesthood he founded St. Pius X Seminary which opened in a residence and developed into a major seminary on the campus of the University of Saskatchewan from which seminarians could receive degrees. The old frame house which for many years served as St. Thomas More, and wherein so much good had been accomplished among the Catholic students of the university by Monsignor Markle and by the Basilian Fathers, was replaced by the gracious building which bears that name today. Taxation

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rights for Separate High Schools in Saskatchewan were won through a concerted campaign spearheaded by Bishop Klein, - a favorable decision in higher education which enabled him to provide high schools in Saskatoon. He formed an Adult Education Centre from which issued programs on social action, rural life and on Catholic thought which gained nation-wide acclaim.

Bishop Klein gave strong support to the Holy Father's plea for missionary aid to South America by inspiring his people to contribute generously to mission appeals for that continent and by sending a team of able priests with several sisters and lay staff to establish a foundation in Brazil.

He presaged Vatican 11 by his openness and cordiality to people of other faiths and by his ready cooperation with all Christian bodies and community groups in action concerning the public weal. The testimonial dinner given by them to honor the bishop on the eve of his departure from Saskatoon was one of the outstanding events among the farewell tributes accorded to him by the people of central Saskatchewan.

And so, Bishop Klein came to Calgary where he was installed as Bishop in St. Mary's Cathedral on April 25, 1967. "Our new bishop reminds me of Pope John. He is a fatherly pastoral man to whom one is drawn instantly, - and he will not live very long." These prophetic words, reputed to have been uttered by a priest after meeting the bishop for the first time on that April day, give a succinct summary of Bishop Klein's Calgary episcopate. He quickly won the hearts of clergy and people by his warm simplicity and Christ-like humanity; after a brief nine months they gathered in mourning for his funeral Mass at the cathedral.

In that short time, however, Bishop Klein wrought an indelible good. Among the priests especially the memory of his pastoral charity, his fatherliness and depth of understanding of their problems, his readiness to lay aside all other business in order to give himself wholly to them, will never die. The laity too will not forget the kindly, encouraging words and the message of Faith with which he greeted them on occasions of parish visitations and confirmations which took him into every section of the diocese. It was his delight to

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call on the priests in their rectories, his joy to celebrate Sunday or weekday Mass in city and country parishes, his happiness to replace a priest on Sunday to give him an opportunity to take a holiday. Nearly every Sunday on which he was free saw him driving to the Cathedral to say Mass and give the homily. He never lost an opportunity to serve his priests and to see his people.

For the priests he initiated a new form of diocesan organization by instituting Priests' Council, designating the mode of election to ensure wide representation of the clergy, diocesan and regular. He directed that deans, hitherto named by the bishop, should be elected by the priests of the deanery and confirmed in office by the bishop.

He saw the need of the churches already being planned for new areas in Calgary, - St. Cecilia's, Corpus Christi and St. Luke's, - and authorized their construction. Canadian Martyrs' Parish was established by the bishop and it's plans approved, and he blessed St. Mary's Church at Brooks and St. Gerard's in Calgary.

To bring about orderly impletation of the Vatican Council's teachings on the Liturgy Bishop Klein established a Diocesan Liturgical Commission. Catholic Charities and social works were amalgamated into a new body, the Council of Social Agencies; and the scope of the Diocesan Catechetical Office was broadened and its staff increased.

Plagued by severe physical pain for many months during which he worked ceaselessly, Bishop Klein entered Holy Cross Hospital for treatment at the end on January. On February 3rd, 1968, he entered into his eternal Reward, amidst universal sorrow. After funeral Mass at St. Mary's Cathedral attended by members of the hierarchy from across Canada and a crowded congregation of priests and people, civic officials and clergy of numerous Christian denominations, his body was interred in the little Catholic cemetery at Sedley, Saskatchewan.

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Most Rev. Joseph Lawrence Wilhelm, D.D., Auxiliary Bishop of Calgary, 1963-1966

At the end of a conference during the June 1963 clergy retreat at Cochrane, Bishop Carroll said to the priests: "As you know, I am getting old and decrepit. Some time ago I asked the Holy Father to send me help; and I am pleased to announce that official word came to me an hour ago that His Holiness has kindly given me an Auxiliary, - Father Joseph Wilhelm of Hamilton." Having taught the bishop-elect at St. Augustine's Seminary and having observed the progress of his priestly career in Hamilton, the Bishop knew him well; he spoke feelingly of his gratitude to Pope Paul for having given him a co-worker so eminently fitted for the task.

Bishop Wilhelm was born at Walkerton, Ontario, in the Diocese of Hamilton, on November 16, 1909. He was ordained by Bishop McNally June 9th, 1934, after having completed his studies at St. Augustine's Seminary. Appointed as assistant at St. Mary's Church, Hamilton, he served also as secretary to the Bishop until 1939. Enlisting in the Canadian Army as chaplain at the outbreak of World War II, he received preliminary training and proceeded overseas in the fall of 1939. He saw active service throughout the Italian campaign during which he won the Military Cross; and after the capture of Rome he remained in the Eternal City until the end of the war. On his return to Hamilton, Bishop Ryan sent him to the University of Ottawa to study Canon Law in which he obtained a licentiate. He was then named founding pastor of Sts. Peter and Paul, Hamilton, where he built a beautiful church and a rectory and, as a member of the Hamilton Separate School Board, opened a large parish school. He was also Officialis of the Diocesan Marriage Tribunal. Just before Pope John's death Father Wilhelm was made a domestic prelate. One month later, on June 28, 1963, Pope Paul VI elected him Titular Bishop of Saccea and Auxiliary to Bishop Carroll. He was consecrated by James Cardinal McGuigan in Christ the King Cathedral, Hamilton, on August 22, 1963. Bishop Wilhelm arrived in Calgary on September 4th, and was welcomed by Bishop Carroll and the clergy of the diocese and by Archbishop Jordan of Edmonton, at a noon luncheon and by the laity at a public reception held that evening. On that day ~~xxxxx~~ ~~officially announced~~ the official announcement of his appointment as Vicar General of the Diocese and Pastor of St. Anthony's, Calgary, was made. Ex-officio Bishop Wilhelm became a member of the Bishop's council of Consultors.

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Within a month of his arrival in Calgary Bishop Wilhelm set off to Rome to assist at the 1963 Session of Vatican Council 11; he also attended the sessions of 1964 and 1965. Many duties fell upon his willing and capable shoulders. Bishop Carroll entrusted to his Auxiliary the chairmanship of the Diocesan Board of Administration, ~~In that~~ in which capacity Bishop Wilhelm directed two successful diocesan financial campaigns. Under him a Diocesan Central Fund was instituted through which idle surplus parish funds were received as loans from parishes and distributed at low interest to parishes involved in expansion programs. He was also chairman of the Diocesan Building Committee, the Land Committee and the University Committee as well as being responsible for many other diocesan organizations and for the appointment of diocesan directors.

During his three years as Auxiliary, Bishop Wilhelm officiated at most of the pontifical ceremonies held in the diocese, including ordinations, confirmations, the dedication of churches, the blessing of schools and other institutions. He also represented Bishop Carroll at many civic functions.

His ~~many~~ numerous diocesan duties did not cause him to neglect his parish. Somehow he found time to administer it faithfully and to visit nearly every home in St. Anthony's. By his gracious and charming manner the bishop won the love and esteem of his parishioners. On December 14th, 1966, Pope Paul VI appointed him Archbishop of Kingston in succession to Archbishop O'Sullivan who had resigned. He left Calgary January 24th, 1967 and was installed as Archbishop in St. Mary's Cathedral, Kingston, on the following day.

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