

Extracts from "Notes about Parishes & Missions of the New Diocese of Calgary", prepared and signed by Mgr Legal, Archbishop of Edmonton, for the use of the new Bishop of Calgary, in 1913.

1. With reference to the status of the Oblate Fathers of Mary Immaculate in the Parish of St. Mary, Calgary:-

(pg.7.
no.31.) "This Parish had been given to the Congregation of the Oblates of M.I., titulo perpetuo, but with the proviso that it could be taken from them, if wanted by a new Bishop; and this has been realized by the Bull creating the new Diocese of Calgary, and appointing St. Mary's Church as the Cathedral. Another Parish can be given to the Oblates, in place of this."

2. With reference to the status of the Oblate Fathers of Mary Immaculate in the Sacred Heart Parish, Calgary:-

(pg.8.
no.33.) "One temporary church. Two resident priests: RR. Fathers A. Naessens and E. Nels, both Oblates of M.I."

Concordant cum originali.
Calgariae, die 8 Septembris, 1915.

Arthurius J. Hetherington
Cancellarius.

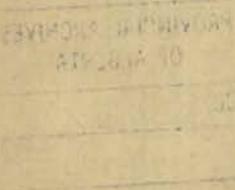
Pour Monument fédéral Lacombe
à Midnapore
1972

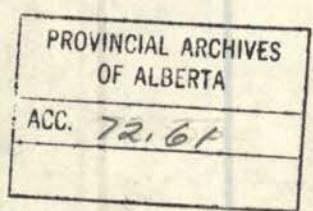
REVEREND ALBERT LACOME, O.M.I.

1827-1916

In 67 years' service to Indians, Métis and settlers in the Canadian West,
^{he} (Lacombe) won national respect and veneration. Founder of St. Albert (and)
St. Paul, (and) of missions, industrial schools, hospitals, and the
Lacombe Home at Midnapore, he earned the Cree name 'The Noble Soul'.

Mastering four Indian languages, he compiled (a Cree) dictionary, grammar,
and translation^s of the New Testament, and collaborated in the publication
of other works. His friendship with the Blackfeet calmed their fears
during the construction of the C.P.R. and the Rebellion of 1885. He was
a government-appointed advisor for Treaty No. 8 in 1899.







Edmonton, le 23 Mars

ALBERTA

MAISON VICARIALE

ANGLE VICTORIA ET 10^e RUE

A Sa Grandeur Mgr. Mc Nally

Calgary.

Monseigneur,

Si je n'étais pris d'un gros rhume qui ne me lâche point de puis six jours, je serais allé voir Votre Grandeur, et lui parler de différentes affaires, mais je n'ose me mettre en chemin actuellement. Le cher Père Levern me demande si Votre Grandeur a réussi à obtenir du département indien la transformation de l'ancienne école en un hôpital tenu par les sœurs de la Providence. Les sauvages ont eux-mêmes fait une pétition dans ce sens, et si Votre Grandeur croit qu'il y a quelque chance de réussir, le P. Levern enverrait cette pétition à Ottawa. Je vous serai donc bien reconnaissant, Monseigneur, si vous voulez bien me faire savoir ce que vous pensez de cette démarche. Votre Grandeur se souvient sans doute que dans une conversation lors de ma dernière visite à Calgary, je lui demandais de bien vouloir me dire si elle ratifierait le don de la paroisse du Sacré Coeur, fait par Mgr. Legal aux Oblats. Je crois qu'il n'est pas besoin de démontrer la nécessité de batir une Eglise plus grande pour cette mission. Votre Grandeur sait aussi bien que moi que l'Eglise actuelle est beaucoup trop petite et que la paroisse est en souffrance par le fait de l'exiguité de l'Eglise. Puis comme je le disais à Votre Grandeur, il serait nécessaire pour nous Oblats d'avoir une maison convenable à Calgary, pour nos réunions et retraites. Si Votre Grandeur voulait bien m'assurer qu'elle nous confie à perpétuité la paroisse du Sacré Coeur

COEUR



MAISON VICARIALE
ANGLE VICTORIA ET 10^e RUE

Edmonton,

ALBERTA

avec ses limites actuelles, nous pourrions peut-être ce printemps faire quelque chose, et la paroisse ferait certainement des efforts pour commencer une Eglise plus convenable. Je ne veux point insister sur ce point, Votre Grandeur comprendra certainement les motifs qui me portent à lui écrire pour en avoir une réponse sur cette affaire. Nous voulons et nous pouvons, je le crois du moins, aider Votre Grandeur à faire le bien dans son diocèse, et c'est pour y mieux arriver que je vous permets de solliciter la ratification ou plutôt la donation effective de la paroisse que nous administrons actuellement.

Veuillez, Monseigneur, me bénir et me croire,

de Votre Grandeur,

le fils bien respectueusement dévoué en N.S.

& M. I.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

G. I. 6.

L'abbaye le 18 Mai 1915

Mme J.

A Sa Grandeur Mgr. M. Nally
Evêque de Calgary

30

Monsieur,

Vous savez sans doute que je suis permisé, si je veux faire pour la paroisse que le R. P. Maesens ou a fait parvenir ces jours derniers. Longue et difficile il fait question de nous envoyer la paroisse des Sacré Coeur, je vous permis de dire à Votre Grandeur que cette mesure aurait regretté comme la preuve que les Oblats de votre diocèse ~~sont~~ certains paroissiens sympathiques, et que le moment venu accepteront volontiers les objectifs que je faisais à ce propos. Aujourd'hui la chose paraît décise. Il me semble indispensable de faire en ce temps l'avance la décision que prendra notre supérieur général, je crois que avec une blâmerai pas de être franchement mais respectueusement ouverte je pense. Cette lettre devra être tout point une lettre officielle. Elle contiendra Votre Grandeur et moi, car je ne la communiquerai à personne, mais à plusieurs reprises avec vous bien entendu me demander à être franc avec vous. Je crois pour cela que je ne suis destiné à vous présenter les observations suivantes.

Par suite de la décision prise par Votre Grandeur, les Oblats après avoir tout critiqué à Calgary et je suis sûr dans le diocèse, sont de toutes forces sur situation, pris que bientôt y arriverait pour la première fois. La paroisse que nous avons offerte est en effet presque deux fois considérable et nous étions obligés de prendre une mesure que le recouvre de cette nouvelle paroisse pourrait bien ne pas être suffisante pour rembourser le intérêt de la dette et payer le salaire du prêtre qui en sera chargé. Vous reconnaîtrez, Monsieur, que ce n'est pas très encourageant.

D'après cette même proposition, une partie seulement suffira à nous tenir pour longtemps à la tête de cette paroisse, quoique on y dise que la toute chambre pourra recevoir une compagnon pour le être chargé de la mission. Vous savez, Monsieur, que nous avions la custode de nos biens à Calgary pour la retraite annuelle et quelques autres occasions dans le cours de l'année. Nous avions donc une centaine de nos biens les missions rattachées, et ceux des autres au village de Sainte-Croix étaient également à ce nombre.

ans pris au commencement du voyage. Le centre est détruit et ce n'est pas sur cette nouvelle pierre que nous pourrons reposer
une maison. Ch' ce point de vue, je vous conseille de concevoir
qu'il est indispensable pour nous de faire une traversée
en voies publiques nous ramenant à nos séminaires sans bousculer
la votre. Votre Grandeur acceptera-t-elle l'opposition
de nous confier à perpétuité toute autre des paroisses qui
seraient dans une situation moins favorable que celle
qui nous permettrait, à nous d'avoir une école dans les
mêmes circonstances que celles-ci, puisque nous n'y sommes
jusqu'au moment où Votre Grandeur pourra nous y ren-
dre. Mais alors, Monseigneur, que ces pensées et bientôt
qu'il sera facile de se former, me tourmenteront et me font faire
peur que telles que l'apparition en ne fassent croire que nous
nous voulons faire notre estime en votre confiance.
Le si c'est ce que nos supérieurs vont décider et comme je le dis à
Votre Grandeur, j'accepterai leur décision quelle qu'elle soit sans résistance
mais j'ai envie venir vous dire moi-même ce que j'avais sur le cœur et
je suis sûr que vous ne m'en voudrez pas de ma franchise. Je pourrais
retourner dans nos missions au commencement de l'année prochaine
de nos retraites annuelles. Des fois je le pourrai, je vous promets
d'aller avec présent sur l'autre, en attendant. Monseigneur,
veuillez me laisser une croire de

Votre grandeur.

He fills his expectations on N. S. th. the 8.
11. 2.

H. G. Gaudier
1900

St. Mary's Rectory,
July 24th, 1915.

Rev. A. B. Macdonald, D. D.

Superintendent of the Calgary Separate Schools,
and Secretary of the Separate School Board.

Dear Rev. Doctor:-

It has come to my ears with every assurance of authenticity that there is among certain religious teachers belonging during the past year to the teaching staff of our Separate Schools some dissatisfaction on account of the treatment recently accorded them by the Separate School Board.

As the person most qualified to do so, I would ask you what truth there is in the current rumours, that 1st. The Faithful Companions of Jesus have been dismissed from St. Mary's School: 2nd. That the said Sisters have been reduced in position and salary: 3rd. That the said Sisters have for many years past labored in our Catholic Schools without remuneration: 4th. That the "Urzelines de Jesus" have suffered injustice in the dismissal of one of their Sisters, who was last year teaching in the Sacred Heart School.

If any of these assertions have any foundation in fact, or any species of truth, I should much appreciate a statement from yourself, or preferably, from the Separate School Board, showing in what consists this fact or truth, and what explanation the Board has to offer for the existence of such.

In the making of this request, I scarcely need assure the Board that I am inspired by no lack of confidence in the justice and efficiency of its work for the education of children.

My experience with the present School Board up to the present is to me ample assurance that the giving of the information I ask, as head of the Catholic community here, will be to the Board neither difficult nor embarrassing.

With the fullest assurance of my esteem and confidence,
I remain,

Yours in Domino,

The above is a true
copy of the letter of July 24th J. T. McNally,
now on file in the office
of the Separate Schools of Calgary.

Bishop of Calgary.

A. Bernard Macdonald
Comm. for taking affidavits,

THEODORE F. COOPER
1905-1906

RECORDED IN THE NAME OF THE STATE OF PENNSYLVANIA
BY THE STATE LIBRARIES WITH THE WRITING PEN

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Calgary. July the 24th. 1915.
The Rev. A. Jan, O.M.I.,
Pastor,
Sacred Heart Church,
Calgary.

Dear Reverend Father,

The Rt. Rev. Bishop of Calgary instructs me to ask you to read clearly and distinctly at all the Masses in your Parish Church to-morrow, Sunday July the 25th., the following notice:-

"His Lordship the Bishop of this Diocese will address the congregation at the last Mass on Sunday next. He wishes to have present at that Mass all the heads of families, both fathers and mothers; as he has something to say to them of the highest spiritual and moral ~~#~~ interest. In the meantime, he asks of every well-disposed member of the faithful of this parish to refrain from taking part in any meetings of protest, or agitation, concerning parish or school affairs, no matter by whom such may be inspired or instigated."

Yours very truly,

Bishop's secretary.

Calgary. Alta. July the 26th. 1915

The Reverend A. Jan, O.M.I.,
Sacred Heart Church,
Calgary.

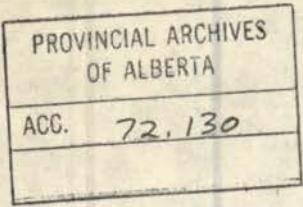
Dear Reverend Father,

His Lordship the Bishop directs me to ask you to tell him, in writing and by return mail, what connection, if any, you have had with the agitation concerning school matters at present going on in your parish.

With kind regards,

Yours very truly,

Bishop's secretary.



G.

J.

St. Mary's Rectory
Eighteenth Avenue West

Calgary Alta. July the 26th. 1915

The Sister Superior,
Ursuline Convent,
1509, 14th Ave. W.,
Calgary.

Dear Sister Superior,

In as much as a considerable agitation concerning school matters is being carried on in the parish where your community is living, and in as much as your community is an interested party in the matter, His Lordship the Bishop requests you to tell him, by return of post, whether or not any member of your community is in any way responsible for the said agitation.

Yours very faithfully,

Bishop's secretary.

Constituted
in the bright of day
the 26th instant



A. M. D. G. & M. I.

(L.)

Houline Convent
1509 - 15th Ave. W.
27th July 1915

My Lord,

I can assure Your Lordship with the utmost sincerity, that no member of our community is responsible for the agitation referred to in the letter which this morning I received in your name from Father Hetherington.

We were very sorry for the disturbance, and when some people came to express their regret at our being no longer teaching in the Sacred Heart School we tried to be as polite as possible and at the same time reserved as the circumstance demanded.

Asking your blessing.

I am, my Lord.

Yours respectfully in Christ

Sr. Marie-Léonie

Udey, Sup.

**THE CALGARY ROMAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
PROVINCE OF ALBERTA**

FILE

DO NOT WRITE ABOUT MORE THAN
ONE SUBJECT IN ANY LETTER

SEND IN YOUR REPLY TO THE
SECRETARY-TREASURER
CALGARY 25, CANADA

OFFICE OF THE SECRETARY-TREASURER

ROOM

1411 10TH AVENUE S.E.
SAINTS OF BURNS BUILDING

CALGARY,
CANADA

July 27th, 1915.

Right Rev. J. T. McNally, D. D.
Bishop of Calgary,
Calgary, Alberta.

May it please Your Lordship:-

In answer to your favor of the 24th ult., asking information about the actions of the Separate School Board regarding teachers who have either been reduced to a lower grade in our schools or else not re-engaged, we beg to make the following statement.

I. The Faithful Companions of Jesus were not dismissed from St. Mary's School. A male Principal and Assistant have been engaged and the former Principal and her Assistant assigned to other grades.

II. The said Sisters have been reduced in position and salary: the Board believing such action necessary for the future welfare of the Catholic children of Calgary, and especially of our boys. Our letter of June 18th, 1915 to the Sisters of the Sacred Heart Convent gives the reasons as follows: 1st. "In view of the fact, that for years past the number of boys in attendance at the High School Classes in St. Mary's School has been so very meagre. 2nd. That a considerable body of the rate-payers believed that male teachers should be in charge of this part of the work, and, 3rd. that you yourself (Mother Ethelberga McNamara) have, on several occasions demanded more help claiming that two teachers could not possibly do justice to the pupils."

To reach a fuller understanding of these reasons one should bear in mind that out of twenty six pupils in the High School, there were only three boys; and in Grade VIII out of twenty six pupils enrolled the boys numbered only seven, and all the while a number of our boys are attending the Public High School and the Western Canada College. It should be possible for us to so order our schools that our boys could finish their studies there. Now they seem unable to stay in a school of this type, and either quit school or go elsewhere.

In addition to this, the spirit of the school was not satisfactory. Much of the work done was imperfect to a considerable degree. As far as one could judge, the weakness was due to the continuation of customs and methods of teaching that were good enough in former days: but now, not up to the standard. There had been, apparently, no new blood, no new ideas, no new methods for years; thus giving rise to a state of comparative stagnation that had to be remedied.

**THE CALGARY INDIAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
PROVINCE OF ALBERTA**

FILE

DO NOT WRITE ABOUT MORE THAN
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ADDRESS YOUR LETTER TO THE
SECRETARY-TREASURER
CALGARY SEPARATE SCHOOLS

OFFICE OF THE SECRETARY-TREASURER

ROOM 211 BRUNEE BLOCK

214-18 P. BURNS ROAD

CALGARY,
CANADA

- - - - 2 - - -

In answer to your third query as to whether the Sisters had labored in our Catholic Schools for years past, without remuneration, we beg to assure you that there must be a misunderstanding somewhere. The Records of the Separate Schools go back to the year 1897, where it is stated that "four teachers in the convent were re-engaged at their former salary." On August 11, 1898 - "It was moved by Harkley, seconded by Collins that the teachers keep the \$495 received from Regina, as their salary for July, August and September." This amount was School Grant under the North West Territory laws, and was given for the salary of July and August months, during which school, apparently, was not open.

At a meeting of January 13th, 1899 - "It was moved by Dr. Rouleau, seconded by Mr. Harkley that the same four teachers be engaged at a total salary of \$2000.00. Carried." At that time a salary of \$500 per year was counted exceptionally good and tradesmen and mechanics of all kinds were working for less.

In the year 1901 - Mothers Green, Crotty, Bernard, and Quigley were receiving \$500 each, and Sister McKinnon \$400, - while Miss. Thomas, a lay teacher was receiving \$300.

On January 11, 1904 - Mother Green was given \$700 per year, and four other Sisters \$500 each.

On September 11th, 1905 - Mother Ethelberga was engaged at \$400 per year: she had previously been offered \$350, and would not accept.

On March 13th, 1907 - "It was moved by Father Lamarchand that six teachers be engaged for the convent school for one year from the 1st day of January 1907, - as follows:-

Rev. Mother Green	\$1200.00
Rev. Mother Philomena	900.00
Rev. Mother Grant	900.00
Rev. Sister McNamara	700.00
Rev. Mother Ambrose	700.00
Miss. Nevins	650.00

At this very time Mr. William Ryder was teaching in St. Mary's Hall School for \$800 per year, and at this same meeting "The Secretary is instructed to write Mr. Ryder that, although the Board is perfectly satisfied with his services they cannot give him an increase owing to the state of our finances." Commentary is hardly necessary here - the Sisters were receiving much more than Mr. Ryder.

PROVINCIAL ARCHIVES
OF ALBERTA

THE CALGARY ROMAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
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CALGARY SEPARATE SCHOOLS

OFFICE OF THE SECRETARY-TREASURER

ROOM

116-18 F. BURNS BUILDING

CALGARY,
CANADA

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March 10, 1908 - "Trustees Miquelon and Chamberlain report that they have engaged the following teachers for the first term ending June 30th, 1908:-

Mother Green	\$1000.00
Mother Philomena	900.00
Mother Bernard	900.00
Mother Ethelberga	900.00
Mother Ambrose	700.00
Mother Agnes	700.00
Miss. M. Roman	600.00

Nov. 3rd, 1908 - Mr. Ryder re-engaged at \$850.00 per year.

In 1909 the same number of Sisters were engaged at the same salary as in 1908.

August 18th, 1911 - "The following salaries were ratified."

Mother Ethelberga	\$1000.00
Mother Philomena	900.00
Sister McKinnon	750.00
Sister E. Baskwell	650.00
Miss. Doyle	600.00
Miss. Hickey	600.00

At the beginning of the year 1913, salaries stood as follows:

Rev. Mother Ethelberga	\$1300.00
Rev. Mother Crotty	1000.00
Rev. Sister McKinnon	800.00
Rev. Sister Baskwell	700.00
Miss. Hickey	750.00
Miss. Knight	700.00
Miss. Shinners	700.00
Miss. Macdonald	700.00
Miss. Fortier	650.00

January 4th, 1913 - "It was moved by Doyle that Rev. Mother Ethelberga's salary be increased to \$1700, that Rev. Mother Crotty's salary be increased to \$1100, that Sister Baskwell's salary be increased to \$900 per year," and they remained at that figure till the reduction was made at the meeting of June 11th, of this year.

The salaries they are receiving now amount to \$3100 per year for three teachers. In our Catholic Schools in Eastern Canada and the United States the remuneration given members of the different religious orders of nuns range from Two to Three Hundred Dollars per year - the Sisters engaged in the Calgary Separate Schools were receiving more than that from the very beginning of our schools, as recorded in the records of this office.

THE CALGARY ROMAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
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CALGARY SEPARATE SCHOOLS

OFFICE OF THE SECRETARY-TREASURER
ROOM [redacted]

214-15 P. BURNS BUILDING

CALGARY,
CANADA

- - - - 4 - - - -

It has, for the past, been our boast that Catholic Schools could be made superior to the others by the very fact that the Sisters had made teaching their life work and would labor for much smaller salaries than could the lay teachers, the saving thus made on salaries could be used to improve our schools and extend our system. No saving was, or could be effected here, for the Sisters always claimed as much salary as lay teachers and generally received more.

The demand for male teachers in our schools is not of recent origin, for the Minute Book, under date of January 15th, 1903 has the following: - "Moved by Costello. seconded by Harkley to petition Bishop Legal for a boys' school. The time has now arrived when our boys should be separated from the girls, and that has been the demand of the Rev. Mothers, teachers of our schools, that male teachers be employed for teaching and managing the boys."

In 1910 - Mr. J. A. Connolley had been placed in St. Mary's School to take charge of the boys. There was, apparently, some friction between himself and the Principal, Rev. Mother Ethelberga, and at a meeting of January 27th, 1911, it was recorded that "Rev. Father Lewis appeared before the Board on behalf of Mr. Connolley, stating that it was his opinion that the Sisters were doing everything possible to embarrass Mr. Connolley, thus making him appear ridiculous. He also stated that many letters had been written to the Bishop by the parents asking that they be allowed to send their children to the Public Schools that they might receive the benefit of the male teachers."

In 1911 - Mr. P. F. Beaton was placed in the School to control the boys; but finding his position unbearable he resigned. Owing to these facts it was felt by the Board that their only course and only hope of peace was to put two male teachers in charge of the whole school.

Regarding your enquiry as to whether the Ursulines of Jesus have suffered an injustice at the hands of the Board, we beg to answer as follows:- Sister Augustine of that Order who taught last year in the Sacred Heart School was not re-engaged for the coming year, the Board feeling that they were in duty bound to secure the best teachers available and feeling also that they were bound by the rules laid down by the Chairman on December 23, 1913 and recorded in the Minute Book as follows: "Sister Augustine and Mother Leonie appeared before the Board in regard to placing Sister Augustine on the Staff as teacher in the Sacred Heart School. The Chairman clearly stated what relationship existed and would exist between them and the School Board. He stated

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OFFICE OF THE SECRETARY-TREASURER

ROOM

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CALGARY,
CANADA

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that Sister Augustine, or any other Sisters accepting a position on the Staff would be dealt with, on exactly the same lines as any lay teacher who might be hired, or was at present engaged. The Sisters would be subject at all times, to the discretion of the Board in any matters pertaining to their retention or dismissal." The work of this Sister was not as satisfactory as we should wish - hence our action.

Mr. J. A. Smith, Inspector of Schools reported as follows:- "On Dec. 1st, of last year I visited her room in the Sacred Heart School and was not very enthusiastic over conditions that existed there, in fact, I was disappointed in the results of her efforts. I spent the greater portion of my time examining her class in Arithmetic, Spelling, Writing, Reading and Oral Language work. With the exception of Arithmetic the showing made by her class was unsatisfactory. From the stand-point of application and habits of work on the part of her pupils there was very much room for improvement. The general tone of the room did not compare favourably with that of the other rooms of the School."

Our own Superintendent on his visit of March 17th, 1915 reports conditions as follows:- "The order was quite imperfect: There being too much going and coming on the part of the pupils. During class work those standing up in class were conversing with their neighbours, and doing it with perfect immunity, and carefully followed by those in the seats. The Reading class was conducted in a very imperfect manner. The class was numerous and the selections so long, that, except the pupil reading, no one felt any interest in the work and both in this class, and in Arithmetic when a question was asked it was directed to one of the pupils, the rest of the class being perfectly oblivious of the fact that class work was being done, - there is a great difference between one attentive pupil and thirty pupils showing attention, and this teacher never seemed to aim at getting the attention of the whole class. There is, in the room, too much disorder of a childish kind. The spirit is too much of the Kindergarten for the work being done. An uncharitable person might say that things move by the rule of the thumb: but no school spirit is noticeable. One cannot tell whether the pupils are working or enjoying high holiday, and cannot tell whether the teacher is working with the holiday makers or with the others."

In view of this condition of affairs only one course of action was open to us, and that we took. We beg, however, to assure Your Lordship that we are not animated by any spirit of antagonism to any Religious Order or habit, and further we may state, that we should always prefer engaging members of Religious Communities, provided always they are qualified and competent. - the mere possession

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OFFICE OF THE SECRETARY-TREASURER

ROOM 201, 214-18 P. BURNS BUILDING

CALGARY,
CANADA

214-18 P. BURNS BUILDING

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of a certificate of a certain class does not carry any guarantee
of competence.

Trusting these explanations will assure Your Lordship
of our earnestness and upright intentions in managing the affairs
of the Calgary Separate School Board, We remain,

Your Lordship's Obedient Servants,

J. E. McDonald.

Acting Chairman.

J. H. O'Reagan
F. L. Zolton
C. D. Kennedy

Trustees.

第三章 中国古典文学名著与现代学术研究

——以《金瓶梅》为例的探讨

◎ 陈晓云

◎ 陈晓云：《金瓶梅》与现代学术

◎ 陈晓云：《金瓶梅》与现代学术



Sacred Heart Church

Calgary, July 27, 15 191
Atch

His Lordship Bishop Mc Nally D.D.

St. Mary's Rectory

Calgary.

My Lord Bishop,

In answer to your favor asking me to state in writing, "what connection, if any, I had with the agitation concerning the school agitation." I beg to offer the following explanation.

As I informed Your Lordship two weeks ago, I had heard of a certain agitation in the Parish over the dismissal of the Sister, but I did not intend taking any part in it. If I understood you correctly, you told me you had heard something of it also, but you considered this as the affair of the School Board, and as far as I remember you gave me no direction in the matter.

I heard no more about the matter for a few days and I thought no more about it.

I was out of the City from Monday the 19th until late Wednesday evening. Upon my return I was told that the men were to hold a meeting to ask the School Board to retain the Sister on the teaching staff. I intended to attend the Garden Party at St. Mary's that night (Thursday). Upon reflection I decided to attend the meeting of the men of the Parish instead.

The reason why I changed my mind was that I had overheard rumors connecting your name with the decision of the Board and I considered it my duty to see for myself what would be said and done.

I attended the meeting, but I took no part whatever

Sacred Heart Church

2.

Calgary,

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Alberta

in the discussion concerning the dismissal of the Sister. In fact I was not even asked to express my views ont the matter. The affair being a misunderstanding or difference of opinion betwen the Board and the Parents I did not think I had any reason to interfere as long as the latter used lawful and legitimate means to further their wishes.

From the above Your Lordship will see that I had no part in agitation.

The following days i.e. Friday and Saturday, when asked in private conversation about the affair, I stated freely that personally I would regret the departure of the Sisters and that I considered it the right and privilege of the Parents to make their views and wishes known to the School Board.

After the reception of your communication on Saturday evening I abstained from passing any remark or expressing my views on the matter, because I considered it to be my duty to respect Your wishes.

I trust My Lord this explanation will prove satisfactory but as I intend to see Your Lordship soon to receive instructions for your visit next Sunday, I shall be pleased to answer any question You wish to ask me.

I remain My Lord,

Yours most respectfully in Xto.

A. J. S.
J. M. S.

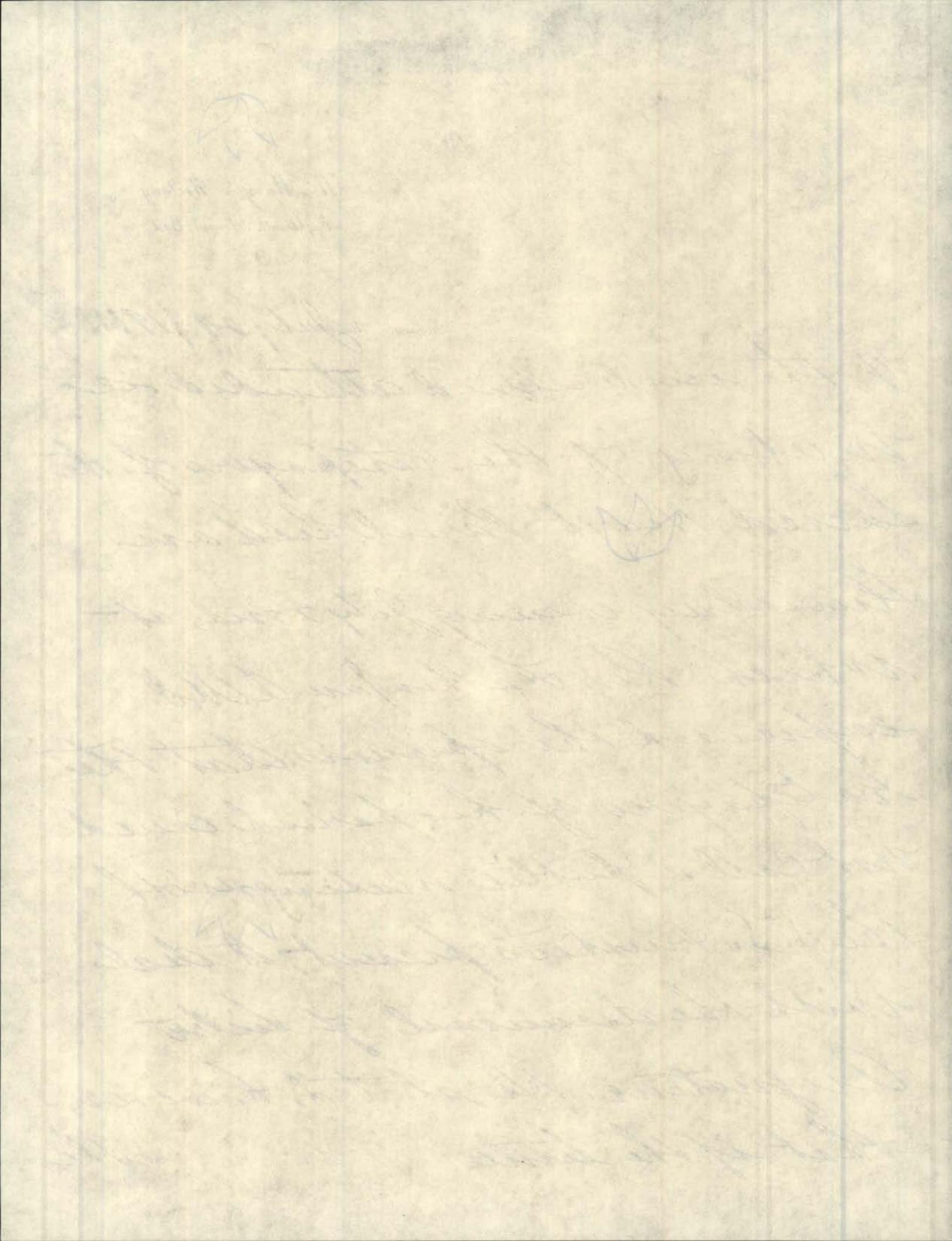
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S) St. Mary's Rectory
Eighteenth Avenue West

July 28, 1915.

I, the undersigned attended a meeting of the ratepayers of the Sacred Heart Parish held on Thursday evening July 2nd, at which Rev. Father Jan O.M.S. expressed the opinion that the ratepayers of his parish could not call a public meeting, with the S.S. trustees present, to deal with the dismissal of Sister Augustine. He stated, however, that if the time set aside by the



St. Mary's Rectory
Eighteenth Avenue West

Calgary, Alta.

School Act during which they could enter a protest against the borrowing of Fifty Thousand (\$50,000) Dollars had not elapsed, they could force a public discussion upon this matter. Rev. Father Jan D.M. J. bitterly opposed the bond issue and stated that the Sister's dismissal could be discussed at the public meeting held to debate the question of borrowing money.

J. P. Freeman
Witness: Atkinson.

Calgary, Alta. July 29, 1915.

The Alberta School Supply Co. Ltd.
have offered 96. net on the issue of
a Fifty Thousand Dollars Debenture at
6% - which means exactly $6\frac{1}{4}$ %
on the money borrowed,

A. Bernard Macdonald.

Calgary, Alta. July 29th 1915:

To Whom it may Concern.

About three months ago Mr. Clair
Carson Gillis asked if the Calgary Separate School Board
did not intend building this summer and, on being informed
they purposed doing so, offered to secure a loan from one
of the insurance companies that he represents. He was
asked to find out the rate of interest at which the
money could be secured. When next seen he announced that
they would want Eight per-cent and was told that the Board
would not pay that rate as they could secure money at a far
smaller rate.

A. Bernard Macdonald

Treasurer

Calgary Separate Schools.

THE CALGARY BONAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
PROVINCE OF ALBERTA

FILE.....

DO NOT WRITE ABOUT MORE THAN
ONE SUBJECT IN ANY LETTER



ADDRESS YOUR REPLY TO THE
SECRETARY-TREASURER
CALGARY SEPARATE SCHOOLS

OFFICE OF THE SECRETARY-TREASURER

ROOM

200 P. BURNS BUILDING

CALGARY,
CANADA

July 30th, 1915.

Right Rev. J. T. McNally,
Bishop of Calgary.

May it please Your Lordship:-

Enclosed herein you will find copy of a resolution
as "
passed at what is spoken of a meeting of the Separate School
ratepayers of the Sacred Heart Parish, and held in the Sacred
Heart School on Thursday, July 22nd, 1915. The answer of the
Board is attached to the "copy" and both are sent you as having
hearing on our letter of July 27th in answer to your enquiries
for information on the school affairs. As Bishop of the
Diocese of Calgary we wish to place in your hands any matter
that can make your information complete.

Trusting these papers will be of use to you, We remain,

Your obedient servants,

The Calgary Separate School Board
per

A. Bernard McDonald S.

Treas - Secy

ABM/MM.

**THE CALGARY ROMAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
PROVINCE OF ALBERTA**

FILE

DO NOT WRITE ABOUT MORE THAN
ONE SUBJECT IN ANY LETTER

ADDRESS YOUR REPLY TO THE
SECRETARY-TREASURER
CALGARY SEPARATE SCHOOLS

OFFICE OF THE SECRETARY-TREASURER

ROOM [REDACTED]

214-18 E. BURNS BUILDING

CALGARY,
CANADA

E
 Copy of a resolution passed by the Separate School ratepayers of the
 Sacred Heart Parish at a meeting held on Thursday, July 22nd 1915.

Whereas we have heard from reliable sources that the Separate School Board has dispensed with the services of Sister Augustine as teacher in the Sacred Heart School,

whereas we have been informed by Mr. Smith, Provincial School Inspector that said sister is a competent teacher, that his report to the department of education is to that effect and that in his opinion the services of that sister should be retained,

whereas we are advised that she is the only teacher in our school that holds a first class certificate,

and whereas we, as Catholic Parents, are of the opinion that the influence of a religious in a school room is beneficial to the children, we therefore, as parents and ratepayers, respectfully ask you, trustees of the separate school district, to call a special meeting of the board to reconsider your decision and reinstate the sister in her former position on the teaching staff; and that you employ such other nuns of the same order who are qualified to teach in the Province of Alberta, as we feel that our wishes as parents and the welfare of our children have not been sufficiently considered by you.

signed on behalf of the ratepayers.

V. Raby,
1009 Royal Ave. West.

L. J. Sullivan,
1617 14th Ave. West.

P. Harcourt O'Reilly,
1911 11th St. West.

[Large handwritten marks: a large 'X' and a smaller 'J' or 'L' shape.]

July 26th, 1915.

V. Raby, Esq.,
1009 Royal Ave. West.
Calgary.

Dear Sir:-

Your document of July 22nd, 1915 containing copy of resolution by the "Separate School ratepayers of the Sacred Heart Parish," reached this office on Friday the 23rd ult., and a special meeting of the School Board was held on the night of Monday the 26th, to deal with the communication.

We beg first to call to you notice that the communication was "signed on behalf of the ratepayers," but as the other two signatories are not ratepayers of the Calgary Separate School District the answer was ordered sent to you, not to the others.

The first clause of the resolution is not quite correct - the Board has not re-engaged Sister Augustine: you use the words "dispensed with" her services.

The second clause, however, deserves a longer comment: there is evidently a misunderstanding somewhere. The petitioners say: "we have been informed by Mr. Smith, Provincial School Inspector that said Sister is a competent teacher." That does not correspond with the written report of Mr. Smith on file in this office, does not correspond with his opinion of her as expressed to our own Superintendent, does not correspond with the report made by our Superintendent, and is certainly not supported by the fact of Mr. Smith on his visit last December, telling the Principal of the Sacred Heart School that "said Sister" was not up to the standard in her work. The Board's information may not have come from the same source as that of the petitioners: but the Board are willing to accept the written report of the Inspector.

Your third resolution demands a few words of explanation. The words: "Whereas we are advised that she is the only teacher in our school that holds a First Class Certificate" state the truth but do not prove what they imply as one of the teachers in that school last year was a Bachelor of Arts. Neither do you state whether such certificate was obtained in this Province or elsewhere, nor whether it was obtained on competitive examinations here, or on the mere recommendation from outside.

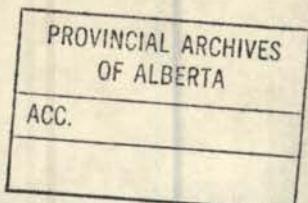
1910-1911



1910-1911
PROVINCIAL ARCHIVES OF ALBERTA
EDMONTON, ALBERTA, CANADA
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The document is in good condition, though it shows signs of age and wear. It is written in cursive script, which is difficult to decipher in some areas. The text is organized into several paragraphs, each dealing with a different topic or subject matter.

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We beg you, however, to remember that the mere possession of a certain class of certificate gives no guarantee of competence in teaching. You are, in all probability aware, that the holding of a diploma by an M. D. does not assure you a competent physician, any more than the possession of a certificate in Architecture guarantees you a competent builder - the final test in the work done.

Your fourth paragraph uses the expression: "We, as Catholic Parents, are of the opinion that the influence of a religious in a school room is beneficial to the children." In that opinion the Board is in perfect accord with the petitioners, provided always that said religious is qualified and competent: but an incompetent teacher, even though a religious, may have very detrimental influences in a school - her incompetence may militate against the teachers in the grade below her and the grade above. We beg to assure you, moreover, that a Special Meeting was called at which our decision was reconsidered but not reversed. As regards your request that we "employ such other nuns of the same order who are qualified in the Province of Alberta." We were governed in this matter, to a great degree, by the fact the Rev. Father Jan, O.M.I. interviewed one of the Trustees shortly before the Meeting at which teachers were engaged, and informed him that, unless the two nuns were engaged the Rev. Ursulines of Jesus could not remain in Calgary, and adding at the same time that, in case both could not be engaged he wished to know before hand, in order that he could arrange for their departure. The Board felt that they could not in justice to "the rate-payers" of the Sacred Heart Parish engage Sister Augustine, and acting on the words of Rev. Father Jan, O.M.I., did not engage Sister Gabriel.

The Board, moreover, wishes you to understand that as Trustees they feel they are administering a precious trust for the Catholic parents and children of the City of Calgary, and that trust obliges them to secure competent teachers for every grade in our schools. Besides this, they feel themselves governed by rules laid down by a former Board and recorded in the Minutes under date of December 23rd, 1913, as follows: "Sister Augustine and Mother Leonie appeared before the Board in regard to placing Sister Augustine on the Staff as teacher in the Sacred Heart School. The Chairman clearly defined what relationship existed and would exist between them and the School Board. He stated that Sister Augustine, or any other Sisters accepting a position on the Staff would be dealt with on exactly the same lines as any lay teacher, who might be hired, or was at present engaged. The Sisters would be

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subject, at all times, to the discretion of the Board in any matters pertaining to their retention or dismissal."

The Board wishes to assure you, that they consider, and ever will consider the welfare of the Catholic children of this City - that welfare, however, can be secured only by our schools employing the best teachers available, and in making an effort to secure greater efficiency the Board regrets very much that their actions are misinterpreted and misconstrued by any body of "ratepayers" in this city. The actions of the Board are open to scrutiny, but the scrutineers, in justice to themselves and the Board, should act on authentic information. The Board would, therefore, respectfully request that the "ratepayers" of any section of the City, when seeking information would ask such at the office of the Separate School Board, where they can secure data in better shape, and with greater guarantee of its veracity than when said information is sought on the streets of the City.

With every hope that these few words of explanation will help you to realize that the Board is making an honest effort to give the Catholic children of this City a proper Christian training combined with solid education, We beg to remain,

Your obedient servants,

The Calgary Separate School Board,

Per. A. Bernard Macdonald.

Calgary, Alberta.

July 30th, 1915.

P. Laurendeau, Esq.,
C/o Consolidated Bldg Co., Ltd.,
601 Centre St.
City.

Dear Sir:-

The petition which you so kindly presented to Dr. J. E. McDonald yesterday reached this office safely and its opening paragraph demands a few words of explanation on your part as your words are false and these words were, in all probability the cause of your securing the signatures.

Your words are: "Whereas we are informed that you deem it expedient to borrow fifty thousand dollars at the rate of 8% per annum." Who informed you that the money was being borrowed at the rate of eight per-cent? You certainly cannot be so lacking in knowledge of the form of procedure in issuing bonds as not to know that we must use the official form of notice in these matters and the wording of these forms is "not above eight per-cent."

As a matter of fact our bonds are away below that figure: but you never sought at this office any information about the rate of interest, nor did you, as far as I can learn, ask any of the trustees about the matter and a petition based on what is false is certainly not a reliable document to place before the Department of Education for the Province of Alberta.

The Board, therefore, requests that you advise them of the source of your information and if possible have it in our hands to-morrow morning in order that we may be in a position to take action on the matter,

Yours very sincerely,
Concordat cum aufwickli

A. Bernard MacDonald
The Calgary Separate School Board,

Secy-Treas.

per

A. Bernard MacDonald.

ABM/MM.



ANH QUỐC HỘ KHẨU

THỦ TỤC KHẨU VĂN

ĐỊA CHỈ KHẨU: 100 LÊ THỊ PHƯƠNG, QUẬN 1, TP HỒ CHÍ MINH
ĐỊA CHỈ NHẬP: 100 LÊ THỊ PHƯƠNG, QUẬN 1, TP HỒ CHÍ MINH

ĐIỀU KHOẢN KHẨU: 100 LÊ THỊ PHƯƠNG, QUẬN 1, TP HỒ CHÍ MINH
ĐIỀU KHOẢN NHẬP: 100 LÊ THỊ PHƯƠNG, QUẬN 1, TP HỒ CHÍ MINH

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ĐIỀU KHOẢN KHẨU: 100 LÊ THỊ PHƯƠNG, QUẬN 1, TP HỒ CHÍ MINH

ĐIỀU KHOẢN NHẬP: 100 LÊ THỊ PHƯƠNG, QUẬN 1, TP HỒ CHÍ MINH

Calgary, Canada, July 31st, 1915.

The Calgary Separate School Board,
Calgary.

Dear Sirs:-

In your letter of the 30th inst., you accuse me of falsehood. During the fourteen years I lived here, I believe that my character has been above reproach on that score: for that reason I naturally resent an accusation of that kind, specially when the accused is a priest, acting in the official capacity of secretary of a public body.

Your argument is simply quibbling (*un jeu de mots*). The main object of the petition is to put the question to a vote of the rate-payers who have this protection accorded to them by the law of the land, in case their Managers or Trustees should make a mistake in their decision. You seem to dread the vote of the public. Are you not supposed to do the will of the people? Should it not be your constant aim to do so?

The petition was not circulated with an intention to deceive anybody. In fact since you deem it expedient to borrow, as you state, at "not above 8%" it naturally follows that you are in reality asking for the privilege (if necessary) of borrowing at 8% which is exactly the heading of the petition that was circulated by some ratepayers of whom I was one. Can you imagine a man (however poor his judgement may be) who would believe that the school board would pay 8% interest if it could get money at a less rate, even if the ratepayers gave it their consent to pay the highest rate permitted by them?

Incidentally I wish to point out to you that I have a fairly good knowledge of school matters, since I was at one time, for a considerable period, the secretary of the Calgary Separate Schools Board.

In view of the accusation that you laid against me without foundation, I hope that the Christian charity which animates you will find an excuse to inform me that you did so by error.

I regret that I do not wish to comply with your request: School trustees and their secretary, so long as they wish to hold that position, are the employees of the ratepayers. Hence it behoves them not to cite their employers at their tribunal. I furthermore object very strongly to be ~~im~~ treated as I have been by your secretary and your chairman, the latter of whom insinuated to both Mr. V. Raby and myself, when we presented him the petition, that it had been done with a spirit of antagonism. I believe the rest of the Board to be gifted with a fairness and broadmindedness capable of offering an apology.

Concordat cum originali

yours truly,

A. Bernard Macdonald

Sacred Heart

P. L. Prendean.

Mr. T. C. Williams, Esq., L.A.

1870. - The following is a list of

the names of the members of the Board of Education of the City of New York, and the date of their election or appointment.

The Board consists of five members, and the term of office of each member is three years. The members are elected by the Board of Education, and the term of office of each member is three years.

The members are elected by the Board of Education,

and the term of office of each member is three years.

The members are elected by the Board of Education,

and the term of office of each member is three years.

The members are elected by the Board of Education,

and the term of office of each member is three years.

The members are elected by the Board of Education,

Announcement made in Church Sunday Augt 1915.

To the Trustees and Members of the Separate School Board of the City of Quebec.

At a meeting held in the hall of the Separate School Board on the afternoon at 4 o'clock on the 20th instant, the consideration of the following resolution, moved by the chairman of the Separate School Board was carried:

That we, the Trustees of the R. C. Separate School No. 1, of the Province of Quebec,

Dear Sirs:

Whereas we are informed that it would be expedient to borrow the sum of Fifty Thousand Dollars at the rate of 6% per annum on the security of the District by the issue of debentures.

Whereas we do not think it advisable for the citizens to borrow money during this period of depression especially at such a high rate of interest, in the interests of humanity and that a vote of the ratepayers shall be taken to ascertain their views on this question unless we are shown satisfactory cause approved of by the ratepayers assembled in a meeting which we beg you to call immediately.

(Signed) J. J. Conroy, M. S. Pichot, Leopold L. Jacquin, Adelgide Jacques, L. A. Rioux, W. Sullivan, T. G. Abbott, J. G. Rioux, J. J. O'Gorman, H. J. Tracy, J. Thompson, A. J. Gregoire, W. Macmillan, P. E. McNamee, J. J. Murphy, V. K. Kelly, A. Dunn, Mrs. Adelgide Jacques, L. Prise, P. J. O'Gorman, J. J. Murphy, J. J. McNamee.

The Separate School Board invites every ratepayer to be present at this meeting, as they desire the utmost publicity to be given to their manner of fulfilment of the sacred trust confided to them. His Lordship the Bishop of this diocese will be present and will answer the meeting clearly and openly in defence of the Separate School Board, and of his approval of their efforts for the advancement of Catholic education in our city.



PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 72-130

As a ratepayer and as the Divinely appointed head of the Catholic flock in this diocese, His Lordship invites and exhorts to be present at this afternoon's meeting not only all ratepayers but every Catholic father and mother in the city who desires to know the truth from authentic ~~say~~ sources, and who has at heart the realization of the development of our Catholic educational system to the highest and broadest extent that our united efforts may with God's Provident help, hope confidently to secure.

at the rate of one mill
district by the issue of debentures.
whereas we do not think it advisable for the district to borrow money during this period of depression especially at such a high rate of interest, we, the undersigned, respectfully ask that a vote of the ratepayers be taken to ascertain their will on that question unless we are shown satisfactory cause approved of by the ratepayers assembled in a meeting which we beg you to call immediately.

(Signed) F. J. Conroy, M. S. Fitzsimmons, Leopold E. Jacques, Adelaide Jacques, D. A. Poland, J. Sullivan, T. C. Atherton, J. S. Rieux, George J. Calheun, M. J. Sheedy, P. Laurendeau, A. P. Gingras, McCormick, J. R. Miquelon, P. Laurendeau, A. J. Mellor, V. Raby,

August 1, 1915

Dearly Beloved Brethren. I have been informed, to use the language of the preamble to the document just read to you,—though, indeed, my information may not be a whit more reliable than is that of the signatories of that document,---I have been informed that there are present in the church two stenographers to take verbatim reports of all that the Bishop of Calgary has to say to you to-day. I would save these good people, if such there be here, a lot of unnecessary Sunday work, by inviting them now at the outset to accept a typed copy of the remarks I am about to make. They may thus compare the written with the spoken, and verify the authenticity of the former for themselves. As to the various documents I will have occasion to quote in the course of my remarks, ^{and} which are necessary to complete their narrative, the originals must remain in my hands, ~~and~~ can always be open to the inspection of responsible enquirers.

"Attendite vobis et universo gregi, in quo vos Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei, quam acquisivit sanguine suo."

"Obedite praepositis vestris, et subiacete eis. Ipsi enim per vigilant, quasi rationem pro animabus vestris reddituri, ut cum gaudio hoc faciunt, et non gementes; hoc enim non expedit vobis."

"Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which he hath purchased with His own blood!" (Acts XX. 28)

"Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do

this with joy, and not with grief. For this is not expedient for you." (Heb. XIII, 17)

These texts, my dear beloved brethren of the Sacred Heart Parish, show forth the reason I stand here and address you in a special manner this morning---to give attention necessary at this moment to this portion of the flock placed under the rule of my pastoral staff, and to ask you to look to your fulfilment of the Apostolic injunction quoted in the second text.

It may be that some do not quite understand the Bishop's office. It may be that some whose first spiritual law is their own convenience and interest, may tell you that the Bishop's interference in certain concerns of his people is but tyranny, or at best abuse of authority.

The first text quoted shows you that the Bishop's source of power is directly divine, not human. He is not infallible, it is true. To one alone, the first and chief Bishop, who bears the Keys of Peter, does this prerogative of unfailing teacher of truth, and ^{the} undisputed universality of authority belong. But the Bishop is not merely a messenger or mouthpiece of the Church, as priests are of the Bishop; but he is a real and authentic teacher with power to declare how the principles of faith and morals apply to the existing state of facts and circumstances within his own Diocese, and he is a real legislator with authority to make new local laws. It is not for the Faithful to fix the boundaries of the Bishop's power. They are the flock; he the shepherd. The flock must follow, for the shepherd leads by the right of God. "He that standeth not with me is against me," wrote St. Ignatius of

Antioch in the second century, "standeth not with God."

Now the first prerogative attributed to the Bishop in the ceremonial rite of his consecration is, "Oportet Episcopum iudicare." "It is the Bishop's office to be a judge". In pronouncing sentence however, and in administering correction, he is bound by the recommendation of the consecrating Prelate, when giving him the pastoral staff, "Receive the staff of pastoral office, that, in correcting vice, thou mightest be loving while stern; pronouncing judgment uninfluenced by anger; in encouraging virtue, winning the souls that hear thee; in all thy gentle ways, not abandoning the censorship of due severity."

So much for the Bishop's part. Yours cannot be more forcibly pointed out than in the following quotation from the first Encyclical of our beloved Pontiff, Benedict XV, of which document I have sent you all a copy.

There is one thing about which we cannot be silent. We wish to admonish all the clergy, whom We love as most dear sons, how absolutely necessary it is for their own salvation, and for the fruitfulness of their ministry, that they be perfectly united with, and obedient to, their own bishops. We have already deplored that some ministers of the sanctuary have been infected with spirit of independence and insubordination so characteristic of these days; and it has not unfrequently happened for the Pastors of the Church to meet with sorrow and opposition where they had every right to expect consolation and help. May those who have been so unhappily forgetful of their duty,

[†]Proverbs. XXI. 28.

seriously reflect that the authority possessed by bishops, whom "the Holy Ghost hath placed to rule the Church of God,"* is a divine authority; and if, as We have seen, those who resist any lawful authority resist God, far more wickedly do they act who refuse obedience to the bishops whom God has consecrated by the seal of his own power. "Since charity," says St. Ignatius Martyr, "is the mind of God, therefore, in your regard, therefore have I been forward to admonish you that you be in agreement with the mind of God. For Jesus Christ, our inseparable life, is the mind of the Father, as the bishops also, set throughout the earth, are in the mind of Jesus Christ. Therefore, it is fitting that you run in agreement with the mind of the bishop."† The language of the illustrious martyr has been repeated, generation after generation, by the Fathers and Doctors of the Church.

Owing to the difficulties of our time, the burden of the bishops is already too heavy; heavier still is their anxiety for the protection of their flocks: "For they watch as being to render account of your souls." Is it not cruel that anyone, by refusing proper obedience, should increase the weight and anxieties of their office? To such a one the Apostle would say: "This is not expedient for you";‡ and this because: "The Church is a people united with the priest, and a flock cleaving to the shepherd";§ therefore he that is not with the bishop is not with the Church.

My presence here to-day is fraught with serious purpose. The peace of my beloved flock has been unnecessarily disturbed. The efforts for the advancement of our people as represented by a most responsible and devoted body of their own free choice, striving, with their Bishop's fullest approval and co-operation, to advance the precious cause of the education of the lambs of the fold, is being unreasonably criticized and unjustifiably interfered with.

Let no one, anxious to entrap me in speech, as some once did with our Divine ##### Master, seize upon the claim that these words are too strong. Before I have finished, I think that all reasonable minds will be convinced of their truth and justice.

If in the course of my remarks, some facts must be adduced that you and I would rather never had been made public, blame not me. It is good and true philosophy, that the ignominy of every hanging applies to the criminal, not to the executioner. If, therefore, it comes under my duty as a ruler---to neglect which would be cowardice--- to impale certain false assumptions and certain uncalled for actions, blame not me, I say, but those who have been their inspirers, their instigators, their fomentors and their abettors.

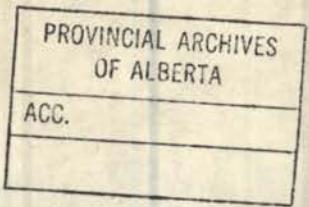
On my recent return from the sad duty of assisting at the interment of a brother in the episcopate, I heard certain rumours of dissension connected with the provision made by our School Board, as regards the teaching staff of some of our schools. I thought little of it. It is always impossible to find everybody pleased. But on the fifteenth of last month the Rev. Fr. Jan, O.M.I.,

your Pastor, who had asked permission to see me regarding certain matters, brought up the subject, asserting that a considerable amount of dissatisfaction was being expressed concerning school affairs in his parish, but that he had had, and intended to have, nothing whatever to do with them. The same day, two Sisters of a community residing in this parish called upon me and ~~found me~~ ^{about} I instructed my secretary to request them, in the event of their calling again, for a written statement of the matter they wished to bring to my notice. They came and received this request the following day, and ten days later---last Monday---they sent in the document asked for.

In the meantime I heard of a meeting assembled to discuss these school matters, at which a variety of remarks were made. I felt that the thing had become dangerous to the peace of my flock, and as its spiritual ruler, I was in duty bound to make an effort to adjust the matters involved. I then sent the following notice to be read in your church last Sunday;/-

:::::::A:::::::

Unfortunately for themselves, if they heard this request from their Bishop, some members of this parish gave little heed to it, but proceeded to continue this agitation, circulating and signing petitions concerning exactly the matter from which they were asked to refrain until their spiritual Father came and explained the facts to them---"He that is not with the Bishop is



not with~~s~~ the Church".

The first signer of the petition just read by your pastor, was present recently at a meeting where the Bishop's office was made clear, and where his Bishop's entire approval of your School Board was plainly expressed, and this person in the presence of nearly one hundred men raised his hand and ~~ostensibly~~ bound himself to respect the work of the shepherd of his soul, and defend it against unwarranted interference---"He that is not with the Bishop is not with the Church".

On Saturday July 24th., I addressed a letter to the School Board, of which the following has reference to the trouble going on in this parish:/:

: : : : : : : : : : : : B : : : : : : : :

I have received to these questions the following answer and explanation:-

: : : : : : : : : : : : C : : : : : : : :

As additional information towards the clearing up of this matter, the Board sent me the following documents, with whose contents the parishioners at large have a right to be acquainted, and which may spare a re-assembling of the meeting that called them forth:-

::: D :::: E :::: F :::

I #may now quote you, also, a request contained in the letter received from the Mère Vicaire of the Sisters in question, on Monday last. "Ne pourriez-vous, Monseigneur, usant de votre haute influence, faire admettre dans l'école, au moins une de nos soeurs". "Could you not, Monseigneur, using your high influence, secure admission to the school of at least one of our Sisters."

Now, my dear people in Christ, if I were to, as I should indeed wish to, consent to this request, I should surely be guilty of undue influence and abuse of my position, if not of my authority.

Of one important fact I wish to assure you, and you may tell it as far and as widely as you can---as long as I have any # influence in the educational affairs of Calgary Catholics, I shall never countenance any symptom of culpable weakness in our Separate Schools. In justice to our people and to theirs and their children's hopes, we must use well and effectively the sacred right that is ours to control our children's education. If we do not, then must I admit that the claim of those who regard Separate Schools as a privilege and not a right, will be but too well provided with arguments that that may tend to their spoliation.

Now I have tried to locate the responsibility of this needless and futile agitation, and, to be fair to all, have even asked the Sisters and your pastor what they could tell about it. Last Monday I had the following enquiry addressed to the Sisters:-

And on Tuesday, I received the following reply:-

::::::: H ::::::::::::

Now does not this discovery indicate the refinement of cruelty. These poor Sisters could not be left in peace in their misfortune, but meddling busybodies had to invade their home and harass their souls by ghoulish mischief-making, while the unfortunate Sisters had to sit mute and unresponsive, refraining through politeness to order their persecutors from their door. No; if wrong has been inflicted, it was surely not by the School Board in the performance of their conscientious, if highly disagreeable duty, but rather by these heartless agitators, who invaded the Sisters' peaceful home with their oucries, and dragged their name about the neighbourhood with their petitions and threats. Surely no self-respecting teacher, least of all a Religious, would allow herself to be forced upon a position ~~****~~ where competent judges had declared her best efforts a failure; nor could your children have any respect for any teacher so forced upon their school.

On Monday last, I also had the following note addressed to your pastor, the Rev. Fr. Jan:-

::::::: I ::::::::::::

And on Wednesday received an answer as follows:-

::::::: J ::::::::::::

I do not care to comment at length upon this except to remark that the word "dismissal" as applied to the Sister is not correct.

There was no dismissal; simply the Board declined, for the reasons given, to renew her contract; and that, while indeed it was "the right and privilege of the parents to make their views and wishes known to the School Board", there were easier and wiser ways of doing it than the one adopted.

The remark of the worthy Father that the reason he attended the meeting in question was that he "had overheard rumors connecting" my "name with the decision of the Board", seems strangely significant. In what way, I wonder was it so connected? Was it said by the heads of this movement: "The Bishop, our God-given Father and friend, is the one to whom we should go in our present difficulty,"? or rather, was it said: "We know" that our Bishop is heart and soul with our School Board, so that our rebellion is necessarily directed against both."?

In connection with the letter just read, I may read you one signed and witnessed, as coming from one of the parishioners present at that memorable meeting:-

::::::: K :::::::

This does not exactly tally in all particulars with the letter of his respected pastor; which goes to show to what lengths revolt against constituted authority will carry those led into it. What took place at the meeting must depend entirely on the individual recollection of its exciting proceedings.

To conclude this matter, I would ask leave to read a declaration on its merits, on the part of the venerable and judicious members of the Committee of St. Mary's Cathedral Parish:-

::::::: L :::::::

should not be allowed to go on in the same way. It is a great
loss to the country.

It is a great pity that the Government has not done more to help

the people. I hope they will do more to help the people. I hope they



It is a great pity that the Government has not done more to help

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Now to more briefly touch upon the matter referred to in the petition recently read to you by your pastor, I may say in the first place that, even if the proposed securing of funds did involve the paying of interest at 8%, it must be admitted that both the land on which to build, and the building itself would cost vastly less at the present time than they would when money would be cheaper.

As a matter of fact, however, a fact that was easily ascertainable to all men of good will who cared to apply for information in the proper quarter, there never was question of paying 8% interest on the proposed loan. The best offer, clearly defined and net, calls for but 6½%, and there are others under the figure quoted in the petition.

As an interesting sidelight to this question, I have here a document bearing witness to the fact that the person whose name has been given as secretary of the meeting of the 22nd. inst. approached the secretary-treasurer of our Separate School Board some three months ago, and asked of him if the said Board proposed borrowing any money this year. On being asked at what rate he could secure it, if needed, his answer was "at 8%", and he was promptly told that the Board was not doing business at that rate of interest.

This statement brings out two evident conclusions. First, that the Board is not seeking for money at 8%; and secondly, that its officials are willing to secure the people's trust even when dealing with officers of meetings presumably in the people's interest.

A third and more cogent justification of the School Board's attitude on the question of increased accommodation for our children

It is a good question to ask what would be the best way to
encourage more people to use the services of their local library.
The answer is not always easy to find, but there are several ways
which could help to increase the use of libraries. One way is to
make sure that the library has enough books for all kinds of interests
and subjects. Another way is to have more information about the
library's services and facilities available. This can be done by
posting signs around the library, by having brochures and pamphlets
available at the entrance, and by having staff members who are
friendly and helpful. Another way is to have special events
organized by the library, such as book clubs, reading groups,
and author talks. These events can help to attract new readers
and encourage existing ones to continue reading. Another way
is to offer incentives for people to use the library, such as
discounts on books or free admission to certain events. This
can help to make the library more accessible and appealing to
a wider range of people.

It is also important to keep the library clean and well-maintained.
This means regularly cleaning the shelves, tables, and chairs, and
ensuring that the lighting is adequate. It is also important to
have a comfortable seating area where people can relax and
read. Another important factor is to have a good selection of
books and other materials available. This means having a
wide range of genres and subjects, and ensuring that the books
are well-stocked and easy to find.



is that that~~s~~ accomodation is imperatively needed at the present time. To say nothing of the crying needs of districts hitherto fairly well provided for, I may cite the case of the region between the C.P.R. tracks and the Bow River, where at the present moment there are 110 children of school age , of whom only 30 frequent Catholic schools. In Bridgeland we began a school scarcely two years ago with~~s~~ two pupils, and now there are ~~are~~ seventy three, with an ever increasing number to provide for. Other more scattered portions of the City should also have some provision made for them. And the Catholic children recently arrived from foreign countries! — have we in our Christian charity no helping hand to extend to them for the preservation of their faith? Or can we in conscience leave their care to those often anxious to destroy that faith ?

Oh, brethren, the unreasonableness of this attitude of criticism baseless cries to Heaven. Does the fact need any further demonstration from me ?

I have said this much in defence of our Separate School Board, because I know of their disinterested work for the best fulfilment of the most sacred trust ^{reposed} imposed in them. If at any time they fell short of that performance, I would be the first to sound a warning note to my beloved flock, who would be the sufferers. But be sure that I have had ample experience to prove them much more deserving of gratitude than criticism, of praise than censure. And you have on it a representative of whom you may be proud. His name and picture and sundry flattering remarks are not often seen in the newspapers, but at the meetings of the Board he is always to be

-12-

found, giving his best of heart and brain for the advancement of our schools. I have been several times, till long after midnight, at meetings of the School Board. Who pays them for their labour and anxiety ? Too often, as in the present instance, their re-compense is ingratitude. And the priest whose judgment was so lightly passed over by that regrettable meeting, has, since taking office, some seven months ago, laboured from 9 a.m. to 10 p.m. every day except Sunday, and Saturday afternoon and evening, though often then he was at his desk as well. The result is that, ^{you may hear} as you will find at the asked for meeting this afternoon, more and better information with regard to school affairs, past and present, financial or otherwise, than you have ever received before.

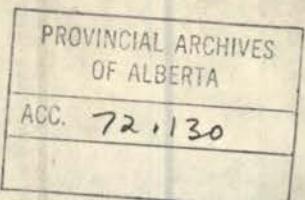
Now to conclude. This is the third occasion within a little over three months in which the peace of the Catholic community in this city has[#] been disturbed, and the publicity in some cases has made many of us hang our heads for shame at the disgrace involved for the name of our holy Church; and, strange to say, in all three cases the trouble centred ⁱⁿ ~~in~~ and radiated from this parish. Is it not enough to set the most serious Catholic minds among you thinking, and to make the most loyal Catholic hearts grieved that such should be the case ? Thus the many good and peaceful must suffer for the noisy few. Let me appeal to all of you who are with your Church, and, therefore, with your Bishop, to unite and bind the Catholic community together like a wall of iron to crush this work of the demon of discord and disunion from among us, and to discountenance without mercy anyone within or

without our ranks who sows the seed of discord under what pretense soever. ~~Let us not make a hatchet out of our fold.~~ Laws, divine and human, show us where to look for guidance, and for all necessary information as to the working of affairs within our fold. Let the Mystical Body of Christ not be mangled in this portion of His Kingdom and let not the "vestis inconsutilis", the seamless garment of the Saviour be torn apart while there are loyal hearts and intelligent heads to nobly stand for the true spirit of Christ-like Catholicity.

Come, then, to this afternoon's meeting, and if your Bishop has justified his stand in this matter, support him with word and deed. Know that in the work for school extension as well as efficiency, he has identified the School Board's present efforts with his own. Help him, then, for the very preservation of our Separate School system, and for the sake of our solemn duty in charity towards the children now abandoned and unprovided for. Whatever may not have been clear in the past, let no honest Catholic soul be deceived in the future. And if dissension be stirred up now or at ⁵ any future time, I beg of you, first verify the value of the case presented to you, and if you find it condemned or even unsupported by the shepherd of your souls, whom the Holy Ghost has placed over you, and whom the Holy Scripture commands you to obey that he may do his watching to render an account of your souls with joy and not with grief, cast it from your mind with loathing, and have your answer ever ready for the agitators, the disturbing triflers with your Catholic souls.

"Begone, Satan! Not from the spirit of falsehood do we Catholics learn the truths of Christ; not from the spirit of hatred do we Catholics learn the laws of Christ. Begone, Satan! Our views are the views of the Church; our opinions are the opinions of the Church; our motives are the motives of the Church; our practices are the practice^s of the Church. We do not merely accept, under protest, the doctrines imposed under threat of heresy; nor do we merely grudgingly obey the laws enforced under penalty of separation. We are thoroughly in sympathy of mind, of ~~the~~ will, of heart with the Church of Christ living in His living Shepherd. We have heard His word: "He that heareth you heareth Me, and he that despiseth you despiseth Me." Begone, Satan! We renounce thee and all thy works, whether of will or of war. We renounce thee and all thy pomps, whether of pride or of passion, whether of bare-faced devil or of disloyal Catholic. Begone, Satan! Without allegiance to His living Shepherd there is no loyalty to Christ."

to you by cable from Ottawa to Butte and asked me to do
what you think is best. We will have the men ready to go
as soon as possible and the equipment we can find will be sent
as soon as possible. I am sending two officers with us. One will be in charge of the
expedition and the other will be in charge of the supplies.
The men will be sent in two parties. The first party will consist of
the officers and the men who are to go on the expedition. The second party will
consist of the men who are to go on the supply train. The men will be sent in
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OBLATE FATHERS

Provincial House

10th. Street & Victoria Ave.

L. J. C.
et
M. I.

Edmonton Alta. A. 5 Aout 191

A Sa Grandeur Monseigneur Mc Nally
Evêque de Calgary

Monseigneur,

Le P. Jan est venu me rendre compte des difficultés survenues dans sa paroisse au sujet de la religieuse congédiée par le bureau des commissaires, et de la visite de Votre Grandeur au Sacré Coeur, dimanche dernier. Je regrette que la nécessité d'assister à la retraite d'une partie de mes religieux cette semaine et d'être également présent à l'autre retraite qui va commencer lundi prochain, m'empêche d'aller immédiatement à Calgary, mais ne pouvant m'entretenir de vive voix de ces affaires avec Votre Grandeur, je me permets de le faire par écrit. D'après ce que me dit le P. Jan, Votre Grandeur a offert de communiquer à ceux qui le désireraient le manuscrit des remarques faites par elle dans l'Eglise du Sacré Coeur. Supérieur des Oblats chargés de cette paroisse, responsable par conséquent des sujets que j'y ai placés, je crois qu'il me serait très utile de prendre connaissance de ce manuscrit, et vous serais très reconnaissant si Votre Grandeur voulait bien m'en faire envoyer une copie. En attendant cette copie j'avoue à Votre Grandeur que je suis péniblement impressionné par deux points touchés dans ses remarques. Le premier regarde la lettre écrite par le P. Jan à Votre Grandeur au sujet de son attitude sur les questions débattues dans une assemblée des parents et des contribuables de sa paroisse. Votre Grandeur après avoir lu la lettre du P. Jan affirmant qu'il n'avait point pris part à la discussion de la question la plus importante, a lu une déclaration d'un témoin disant que ce même P. Jan avait fait une opposition très vive à une proposition faite par les commissaires d'école et discutée dans cette assemblée. Votre Grandeur attira l'attention des paroissiens sur la grande différence entre les deux écrits, mettant sur le même pied l'affirmation de son prêtre et la contradiction d'un inconnu. Le second point qui me préoccupe vivement est celui dans lequel Votre Grandeur affirme que dans ces derniers temps trois scandales ont éclaté dans la ville de Calgary et que les trois ont eu leur origine dans la paroisse du Sacré Coeur. Votre Grandeur comprendra facilement que pareille déclaration faite publiquement dans l'Eglise doive me préoccuper et que je désire vivement savoir si ces scandales ont eu des auteurs et quelle est la nature des faits ainsi dénoncés du haut de la chaire. Il est de mon devoir de veiller à ce que mes religieux remplissent fidèlement leurs devoirs envers leur Ordinaire et envers leurs paroissiens, et je n'hésiterais certes pas à porter remède à toute action ou ligne de conduite de leur part qui mériterait un blâme public de l'autorité diocésaine. Veuillez, Monseigneur, me bénir et me croire de Votre Grandeur, le fils leïen respectueux de l'école.

J. Gaudry
Sect.

(Vol. XII. 6)

St. Mary's Rectory
Eighth Avenue West

Calgary, Alta. August 7, 1915.

The Very Rev. H. Grandin, O.M.I.,
Father Provincial, Edmonton.

Very Reverend Dear Father,

A communication from you has just reached me, in which you make reference, with certain strictures, to some recent acts of my administration of the charge over which the Holy Ghost has placed me.

As to these, and all my other acts in fulfilment of the serious responsibility attached to my heavy office, I am ready now or at any future time to render a full and clear account to my superiors who sent me here.

Permit me, Very Reverend Father, to avail myself of this occasion to say something I have for some time wished to communicate to you, that is, that henceforward no priest will be permitted to exercise the sacred ministry in the Diocese of Calgary, whether for a brief or for a lengthy period, without the approbation of the Ordinary of the Diocese, to be applied for in each individual case.

With assurances of satisfaction upon your safe return to the important work of your missions, and with sentiments of respectful esteem, believe me

Yours faithfully in Dno..

Bishop of Calgary.

Concordat Cum Originali
Calgariae, die 7 Augusti 1915
Arthur J. Holbrook

Sacred Heart Church

Calgary, Aug. 15. 191
Alberta

His Lordship Bishop Mc Nally D.D.

Calgary.

My Lord Bishop,

I beg to send you a copy of a statement which I intend to publish to-morrow. It needs no explanation, and I trust Your Lordship will understand and approve my action.

Copy. Two statements were read in this Church last Sunday by His Lordship the Bishop concerning the part I took in the discussion on school affairs at a meeting of parents and ratepayers, held some weeks ago in the School.

One was from myself to His Lordship stating that I took no part in the discussion.

The other was from an unknown person who declared that "I bitterly opposed the proposed school loan". As His Lordship remarked there is a discrepancy between the two statements and those who heard them read, who would naturally infer that one was not true.

For this reason I feel I owe an explanation :

1. To His Lordship who has right to know the whole truth on the matter.
2. I owe it to myself because I cannot stand before you on Sundays, while some might doubt or question my truthfulness to My Bishop.
3. I owe it to those who heard the two statements read, and were not present at the meeting.

Therefore I beg to make the following statement :

A/. I did not oppose the proposed school loan, but I did bitterly.

Sacred Heart Church

Calgary

191

Alberta

B/ I did not express my views on the school loan nor on the reinstatement of the Sister.

To make this clearer and stronger I wrote to 12 of the men who were present at the meeting, asking them to answer the two following questions " in all sincerity and frankness :

Did you hear me utter a word in opposition to the proposed school loan ?

Did you hear me express my personal views at the meeting on the question of the loan or of the reinstatement of the Sister.

(These letters were mailed on Thursday evening and up to the time of writing (Saturday noon) I have not received an answer to all .)

I will give the number of letters received without mentioning any name, and I shall leave it to the people to believe whom they wish.

I remain My Lord Yours most respectfully in Xto.

新嘉坡總理司

啟事

新嘉坡總理司



Ten o'clock Mass August 8, 1915 A.D.

Rev. Father Jan remarked that two letters were read the previous Sunday, one from himself to His Lordship the Bishop, in regard to the part he had taken in the meeting held in the school by the ratifiers, and one signed by someone else. The two letters ^{were} directly opposite and one must certainly be wrong.

He said he owed it to himself to place himself right before his people. His character was all he had in the parish, and he could not remain silent and allow anyone to think he was disloyal to his Bishop.

With that end in view he had written fourteen letter to people who were at the meeting, asking them two questions: First whether he had expressed his forward views on the matter. Whether he had bitterly opposed the Lenten rite; Second, whether he had expressed his personal opinion on the dismissal of Sister Agustina?"

Ten replies had been received, the others, he had been assured were in the post. All fourteen stated that he had not expressed having as stated in the letter read the previous Sunday.



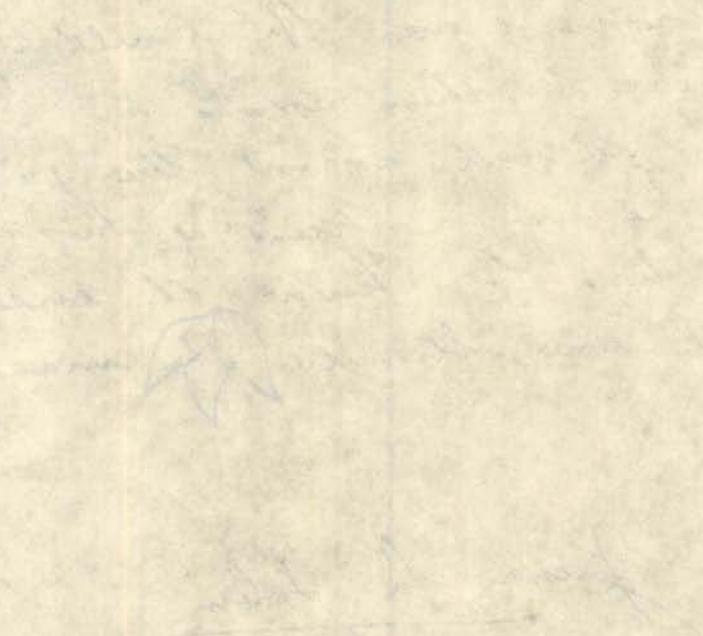
There were fourteen against one. He would leave it to the people to judge for themselves.

He said he bore no ill-will against the party who signed the letter. He was a friend of his. He was still a friend of his. He knew the circumstances under which it was obtained. The man was not to blame.

James L Tobin

Witness

A. Bernard Macdonald



L. J. C.
et

M. I. Edmonton, le 11 Aout 1915

A Sa Grandeur Monseigneur Mc Nally
Evêque de Calgary

Monseigneur,

Je ne puis croire que Votre Grandeur a vu dans ma lettre à laquelle Elle répondait le 7, une intention chez moi de lui demander compte de ses actes. Dieu merci je n'ai point cette prétention qui serait absurde chez moi. Je me suis permis de vous demander communication des remarques que vous aviez faites publiquement dans l'Eglise du Sacré Coeur, c'est parce que cette Eglise est confiée à nos Pères, et uniquement dans l'intention de voir comment et en quelle mesure je pourrais aider Votre Grandeur à porter remède à un état de choses qui ne pouvait être que séri eux puisqu'il nécessitait l'intervention publique de l'ordinaire.

La seule phrase de ma lettre qui puisse être regardée as a stricture, est celle sans doute dans laquelle je constate que Votre Grandeur mettait sur le même pied l'affirmation de son prêtre et la déclaration contraire d'un inconnu. J'avoue franchement, Monseigneur, que j'ai pensé en effet que Votre Grandeur aurait pu à moins de preuves évidentes, donner plus de confiance à la parole d'un de ses prêtres qu'à celle d'un laïque quel qu'il soit, et que c'était diminuer l'autorité du prêtre que de donner à la parole d'un laïque la même créance qu'à celle de son pasteur.

Comme dans sa lettre Votre Grandeur ne fait aucune allusion à l'éclaircissement que je lui demandais au sujet des scandales dont Elle s'était plainte, comme ayant eu leur origine dans la paroisse du Sacré Coeur, j'en conclus que les Oblats n'y sont pour rien, car vous ne me refuseriez certainement pas les moyens de mettre fin à ces scandales ou de les réparer, si mes religieux en étaient les auteurs ou la cause.

Je vais profiter de la réunion de nos Pères pour leur faire connaitre le changement que Votre Grandeur apporte dans la discipline jusqu'alors en vigueur dans les diocéses de l'Ouest.

Veuillez, Monseigneur, me bénir et me croire de

Votre Grandeur,

le très humble serviteur



6

St. Mary's Rectory, Calgary Alberta.

We the undersigned, priests & consultants
of the diocese of Calgary, hereby certify that after
careful comparison of an anonymous letter dated
August 12th, 1915 with another letter signed
"A. J. Fox O.M.I.", we are convinced that the two
documents came from the same source.

1st The water-mark on the paper was the
same: viz: "St. Cuthbert-Linen". The sheets
were exactly the same size & had evidently
been torn from the same pad.

2^d The language in which the letters were
couched was the work of one whose mother-
tongue was French. For example the word
"inquest" is used where "investigation" would
be the correct term - the French word "enquête"
has both meanings but in English the word
"inquest" has a very limited signification.

3^d Some of the expressions used in the letters
and applied to His Lordship Bishop McNally

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

were terms used by the Oblate Fathers and by no others &, moreover used to the great dissatisfaction of the laity.

4 - The letter in question could be written only by a priest connected with the Sacred Heart Church, for it refers to matters of which they alone complain! Reference is made, for example, to "scandal" in the Sacred Heart parish & it is alleged that the Lordship used the word "scandal" in his sermon there a short time previous. The Oblate Fathers claimed & complained that he used the word scandal; but no one else ever asserted that he used the term and we know for certain that the word was not contained in the typewritten document used by him on that occasion.

5 - The two letters were written on the same machine & the machine in question was what is technically called a "rebuilt typewriter". On such classes of typewriters one finds different sizes and shapes of type and in these two letters such differences were very evident & the peculiarity was this in both documents the same letters always showed the same defects. We learned since that Mr. Louis Charlebois had given the Rev. J. the in 9.51, a rebuilt Remington typewriter shortly before the date of his original letter.

As regards the departure of the Oblate Fathers from Calgary we can testify that there was no scandal connected therewith. The people of the parish in particular & the Catholics of the city in general made no protest, nor did they express dissatisfaction at the change. Church work has moved along quietly & smoothly ever since and laymen are frequently heard to express themselves as most pleased with the unity & concord now existing among the Catholics of the city. To them it is a strange phenomenon & traceable, in the words of the layman, to the fact that the former source of discontent has been removed.

Arthur St. Catherington
A. Bernard Macdonald
 Attorney.

Calgary Alberta August 11-15-

I hereby certify that I was at the
Sacred Heart Church at the 11 o'clock mass
on Sunday August 1st when the Lordship
Bishop McRatty spoke. I was sitting in the
choir & saw Miss Colgan sitting just near
the organ with a reporter's note-book,
presumably ready to take notes.

Jas. Greer

Witness

A. Bernard MacDonald.

Calgary Aug 14/15
To The Right Rev G. J. MacNally.
Bishop of Calgary.

Your Lordship:

Regarding my conversation with you my Lord I am pleased to put in writing my remarks that I uttered at the time & that is that during a conversation recently with the Rev Father, said, the remark was made by the Rev Father that the Sparab School Board was damaged in yourself or words to that effect, but allusion on my taking several exceptions both as to the truth & justness of the remark apologized

I remain your most
obedient servant

C. H. Young
Sparab School Trustee.



In the morning of August 8th Rev. Father Jan. D. M. S. telephoned me, to get Mr. Kavanagh's address, which I gave him. Later in the forenoon, he called on me, & told me it was only at six o'clock or there about of the evening of August 8th that he knew for certain it was Mr. Kavanagh who had written the letter, read by his handship, the Bishop, on Sunday, August 1st, at the Sacred Heart Church. Rev. Father Jan. D. M. S. assured me, they did not blame Mr. Kavanagh in any way, but simply wanted to get a frank & clear statement, in writing, of his connection with the letter.

In the course of the afternoon, of the same day, Rev. Fr. Jan. D. M. S. again telephoned, asking me, not to give Mr. Kavanagh's address to any other person, as Mr. Kavanagh might be intimidated into not making a frank statement, and impressed on me the necessity of having such a statement, in writing, otherwise he would have to resort to more ~~severe~~ means of getting the statement from Mr. Kavanagh.

1231-15 Ave East

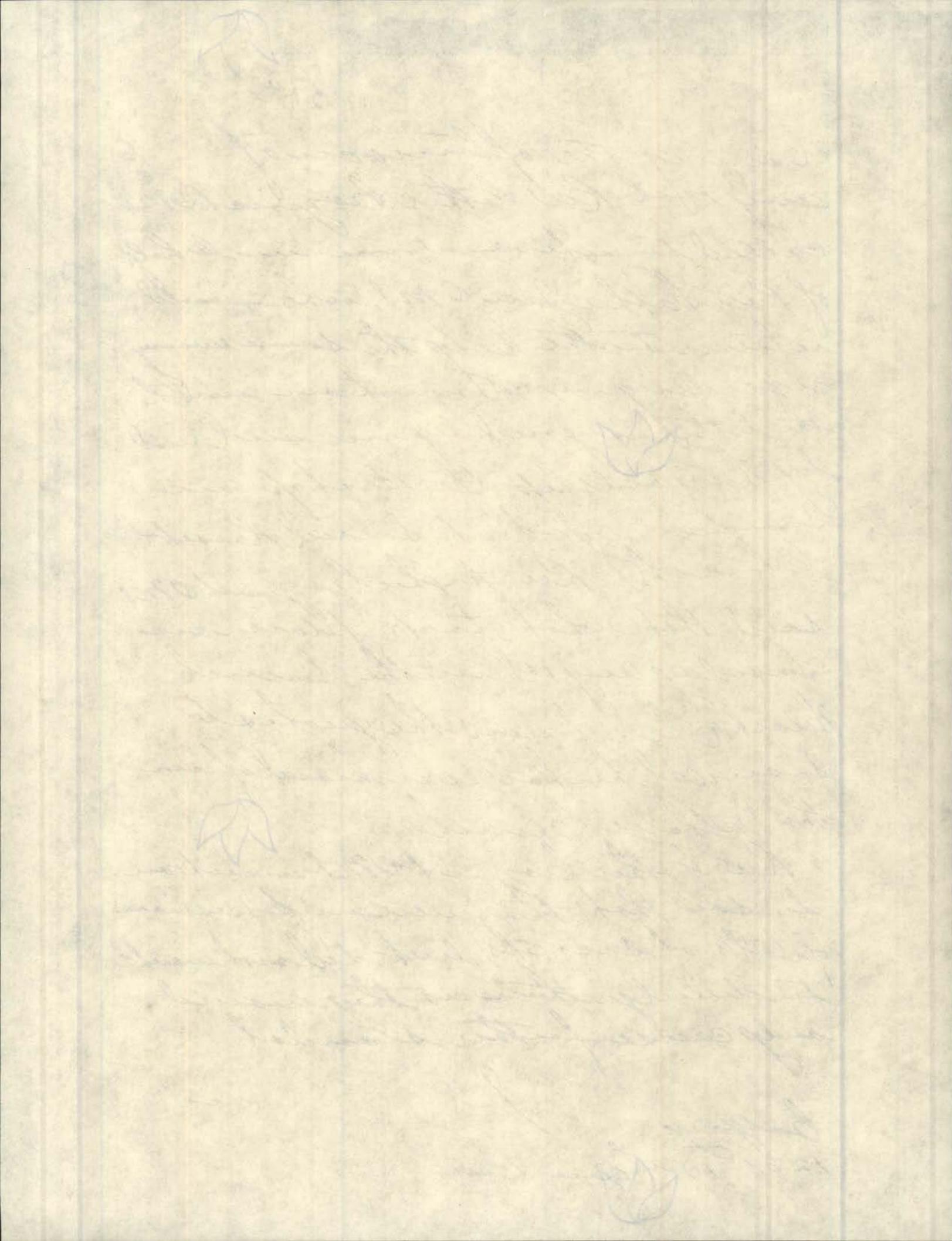
Calgary, August 14th, 1915

Mrs. J. R. Kavanagh.

During the afternoon of
any 13th Rev Father Cozint O.M.I.
called he informed me in behalf
of Rev Father James O.M.I. who would
return to the City the same evening
regarding my connection with
the letter signed by me and read
by His Lordship the Bishop on
Sunday Aug 1st at Sacred Heart
Church. Rev Father Cozint O.M.I.
said that what took place on
Sunday Aug 1st in the Sacred
Heart Church was the greatest
scandal he had ever heard of in
the Catholic Church.

Rev Father Cozint O.M.I. went on
to say that they were in possession
of lots of secrets, but did not want
to divulge them as they would
only cause further scandal.

Calgary J.R. Fec. 1908
12 31-10 Chancery West



Ottawa le 28 Aout 1915

Je crois qu'il est de mon devoir de vous faire connaitre la Grandeur que je ne puis accepter comme définitive de la situation dans laquelle elle concerne les deux Oblats qui desservaient la paroisse en question et contre la Congrégation qu'ils représentaient, et que pour ce motif vous avez dépeuillé d'une paroisse qui lui avait été confiée par l'Ordinaire. J'aurais compris et accepté que Votre Grandeur me demandât le remplacement de sujets dont elle aurait eu prouesse à se débarrasser, et encore dans ce cas, il me semble que la simple justice exigeait que les coupables fussent entendus et pussent se défendre. Monseigneur, qu'il n'en a pas été ainsi, Votre Grandeur m'a tout au début de notre dernière entrevue qu'elle ne voulait point discuter avec moi, mais simplement me communiquer devant témoins la sentence que elle portait contre nous. Permettez moi, Monseigneur, de vous dire que j'explique tout chement que je ne m'explique pas la présence de ces deux hommes dans celle d'un laïque, à moins que par là Votre Grandeur n'ait voulu empêcher l'humiliation qu'elle m'infligeait plus dure et plus penitiale. Je n'ai pu refuser de sortir de la maison d'où vous nous chassiez pour ces deux bons que je ne reconnais pas comme valables, je n'ai pas veulin laisser pour ne pas causer un scandale et une agitation toujours nuisible. Mais si j'ai cédé à votre autorité, je tiens cependant à réservier certains droits de la Congrégation, droits que ne feraient pas disparaître les fautes même très graves des sujets qui la représentaient au Sacré Séminaire. Jamais Votre Grandeur ne m'a fait de plainte contre aucun des Pères qui étaient chargés de cette paroisse, la seule et unique fois que vous m'avez fait part de ce que vous leur reprochiez, votre jugement était tout à fait juste et vous n'aviez pas même daigné m'avertir de votre mécontentement pour des raisons qui avaient pu le faire naître. Si j'ai gardé devant vous, au moins le silence que vous m'imposiez, Votre Grandeur sait bien que j'aurais ressenti vivement et cruellement les procédés dont elle se servait contre nous, procédés que je crois inouïs dans les rapports entre un évêque et le représentant d'une Congrégation religieuse, Congrégation qui dans ce cas semblait avoir mérité un traitement plus juste et plus équitable de votre part. Même en admettant, Monseigneur, que tous les reproches que vous faisiez à nos Pères fussent fondés, les fautes de ces deux sujets devaient-elles vous faire oublier les travaux, les sacrifices que leurs frères s'étaient imposés depuis plus de quarante ans pour préparer le diocèse confié à Votre Grandeur ?. Ces fautes vous donnaient-elles le droit de nous chasser comme des malfaiteurs de la seule paroisse qui nous restait, des trois fondées par nous dans votre ville épiscopale ? Je ne le crois pas, et encore une fois je tiens à protester contre cette expulsion et j'en appelle avec confiance au représentant du Saint-Siège auquel je remets notre cause pour qu'il en soit le juge. Ce n'est pas sans peine, Monseigneur, que je me décide à prendre cette attitude envers Votre Grandeur, j'avais espéré tout autre chose, quand cédant à nos désirs, Rome nous avait envoyé parmi nous comme le premier Evêque de Calgary. Je crois avoir fait mon possible pour montrer à Votre Grandeur que je désirais sincèrement l'aider de tout mon pouvoir dans l'accomplissement de sa mission, mais je serais incapable de tous mes efforts de représenter de la Congrégation et je ne trouvais pas les moyens que le Droit met à ma disposition pour assurer la réparation d'un grave dommage porté à ses intérêts et à sa réputation.

Veuillez, Monseigneur, me croire de

Votre Grandeur,

le bien humble serviteur en N.B.&M.

H. Gaudreault
curé

2

and to Express our gratitude
to Rome for the honor bestowed
upon our city.

On both occasions the Rev.
Superior stated that he was
looking after the reception of
the New Bishop himself and
did not want any interference
from any one. More particu-
larly on the occasion of
the second visit he was
very pronounced in his
opposition to any reception
and plainly told me to
mind my own business
and not interfere with
his and that if he needed
any assistance that he
would call on me
but until such time as
he did that I was to leave
the reception entirely to him.

1

I. J. B. Creagan, State Deputy
of the Knights of Columbus for
the Province of Alberta, State
that upon the occasion of
the installation of the First Bishop
of Calgary, acting in behalf
of Calgary Council #1186 K.C.
interviewed the Father Superior
of the Oblates of Mary Immaculate
on two different occasions
asking that we as a congre-
gation be given full information
as to the exact time of the
arrival of our New Bishop,
in order that we might pre-
pare a suitable reception.

WE DESIRED TO MAKE SOME
DEMOCRATIC DEMONSTRATION TO SHOW OUR
FAITH AS CATHOLIC LAAYMEN

Calgary, Alberta Dec 27,

PROVINCIAL ARCHIVES
OF ALBERTA

ACC

4

Caused by the departure of
the Oblate Fathers from the
Sacred Heart Parish in
this City but on the con-
trary ~~that~~ has existed
since that time such
a spirit of peace and
harmony and union
among Catholic people
of this city as was never
known either in Church
or school matters here before.

I desire to bear witness of one
outstanding fact of present
conditions here, and that is
that since the happy day when
Rome sent us a Bishop speaking
our language and under-
standing our ways, there
has been developed among
the Catholic population a
spirit of satisfaction and

3

In fact I was commanded
to make no plans or to in
any way arrange any
demonstration or reception
for his Lordship the Bishop.

The Knights of Columbus as
a body were painfully sur-
prised when we learned
that no reception had been
tendered to our New Bishop.

In fact we as members
of the congregation in Calgary
have ever since felt ashamed
of the manner in which
His Lordship was received
on his arrival here.

As the head of the largest
and most devoted body of
Catholic laymen in this
Province I can state
with absolute certainty that
not only has no scandal
or even disputation been
caused



testimony that this attitude
of respect and confidence
towards our church is
due entirely to the work
of our first Bishop in
bringing in a clergy
suited to the conditions
and needs of this part
of Canada, and in in-
sisting on a standard
of Education in our
Catholic schools, which
makes them the Equal of
the best in this Country.

J.B. O'neill
State Deputy
of Alberta

5

with the status of our Holy
Church and of Confidence
in its future progress,
and Especially outside
our ranks, where we to
fore we were ~~merely~~
tolerated as practically
a foreign body with few
if any rights, to day
our Church holds the a
position of respect and
our institutions rank
in public Esteeem Equal
to the best. The most prominent
citizens of Calgary of all
creeds are frequently heard
expressing their recognition
of the present standing of
our Holy church and the
Catholics who have been
here under past conditions
as well as bear willing



A meeting of some twenty parishioners took place at the home of Mr. J. H. Gahan on the twenty second day of October, 1908. I was present at this meeting and present as I was and did know the purpose of coming together. It was quite evident the majority of those present wanted any better informed than myself, an attorney, myself had been retained for the man and situation that we had gathered to discuss the position of the Rev. Sister in the Sacred Heart School. One or more persons asked for an explanation as to why a discussion was necessary and what the real ~~ARMED~~ issue was which made it necessary to call a meeting. In response to this inquiry Mr. H. Graham called upon Rev. Father Jim O.M.I. Parish Priest who he said was no doubt in a position to throw some light on the situation and get the meeting underway. Father Jim in his reply simply told that he had seen a letter which was sent to the Sister from the Secretary of the School Board saying that her services were no longer required. This drew forth quite a long discussion by several of those present as to the way and means to be employed to have the Sister reinstated.

Discussion had almost died out when Rev. Father Jim O.M.I. gave it new life by expressing the opinion that the taxpayers of his Parish should not call a public meeting with the Superior General present, to deal with the Clemency of the Superior dictated. However, that if the time set aside by the School Act allowing the school could be suspended during the duration of the meeting the Superior General would be obliged they could return in public discussion upon this matter.

Rev. Father Jim O.M.I. bitterly opposed the bond issue and stated that the Sister's dismissal could be discussed at the public meeting held to debate the question of



borrowing money.

This statement as well as previous statements I made regarding what took place at this meeting I am prepared to verify on my oath.

1911 15th Ave. West,

Calgary, Alta.

January 4th, 1916.

J. K. Keenan

(Rev.) Allerton

witness

St. Mary's Rectory,
Calgary, Alta.

Jan. 4/1916.

The announcement was made in the Sacred Heart Church on Sunday July the 25th, 1915 by Rev. Father Jim O.M.I. Parish Priest that His Lordship the Bishop would be there the following Sunday to explain the School situation.

During the course of the week Mr. John O'Byrne called upon me and stated that he feared there was going to be serious trouble in the Sacred Heart Parish as Rev. Father Jim O.M.I. had employed the Misses Dolgan as Stereographers to take down His Lordship's sermon.

J. K. Keenan

1911 15th, Ave. West,

Calgary, Alta.

January 4th, 1916.

witness

(Rev.) Allerton,

St. Mary's Rectory,

Calgary, Alta.

Jan. 4/1916.



THE CALGARY ROMAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
PROVINCE OF ALBERTA

FILE

DO NOT WRITE ABOUT MORE THAN
ONE SUBJECT IN ANY LETTER

ADDRESS YOUR REPLY TO THE
SECRETARY-TREASURER
CALGARY SEPARATE SCHOOLS

PHONE M3684

OFFICE OF THE SECRETARY-TREASURER
214-215 P. BURNS BUILDING
CALGARY,
CANADA

Jan. 4th, 1916.

Most Rev. J. T. McNally, D. D.
Bishop of Calgary.

May it please Your Lordship:-

In reply to your inquiries about the conditions obtaining in the Sacred Heart School, during the school year ended June 30th, 1915, I beg to reply as follows:-

*that is
the fourth
among
five.*
Ist. Sister Augustine was not Principal of the School; but instead taught in Grade II:

2nd. There is no school board in the different parishes of this City - the Members of the Separate School Board are chosen by the Catholic ratepayers of the whole city and this Board has direction of all the scholars;

3rd. The Inspector of the Public Schools did not give a favourable report of the work of this Sister as is easily seen from his written report which I give here in full:-

Dr. McDonald,
Supt. of R. C. Schools,
Calgary.

Dear Sir:-

" July 26th, 1915.

I beg to submit to you my written estimate of Sr. M. Augustine's work as a teacher. On Dec. 1st, of last year I visited her room in the Sacred Heart School and was not very enthusiastic over the conditions that existed there in fact I was disappointed in the results of her efforts. I spent the greater portion of my time in examining her class in Arithmetic, Spelling, Writing, Reading and Oral Language work. With the exception of Arithmetic the showing made by her class was unsatisfactory. From the standpoint of application and habits of work on the part of the pupils there was much room for improvement. The general tone of the room did not compare very favorably with that of the other rooms of the school. On account of the defective classification I am not going to condemn Sr. Augustine too severely but I think that with a little more energy and aggressiveness on her part her room would have made a better showing. She has the necessary scholarship.

Yours respectfully,

J. A. Smith,

Inspector of Schools.

THE CALGARY ROMAN CATHOLIC SEPARATE
SCHOOL DISTRICT NO. 1 OF THE
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CANADA

- - - 2 - - -

4th. In his report dated Nov. 24th, 1915, Mr. Smith writes as follows in his estimate of the work of Miss. Elodie E. Bourque who succeeded Sister Augustine in Grade II. "There has been a decided improvement in the work of this room. In Reading, Spelling, Writing and Number work the results were very encouraging. Miss. Bourque has supervised closely all seat work and I could see a marked change in the pupils' habits of work."

In his report on Miss. Hennebery, whose Grade III is chiefly composed of the pupils who were under Sister Augustine last year he writes: "Possibly too much confusion in the room by pupils at seat work. This was more noticeable among the Grade III pupils. Miss. Hennebery had some careless habits of work and thought to correct among her Grade III pupils."

Mr. Smith, the Public School Inspector, is not a man who would give two different and contradictory reports and when he notes in this year's report the ill effects of last years work it should be sufficient to convince any unattached person that the defects were pretty glaring. This room was visited by me quite frequently and my opinion always was that its discipline was the weakest, its teaching the poorest I had ever seen.

Hoping these few lines contain a sufficient answer to your inquiries, I remain

Your Lordship's Obedient Servant,

A. Bernard Macdonald
Secty.-Treas. & Superintendent.

ABM/MM.

rendraient fin leurs pouvoirs. Dans la
suite de l'affaire, il fut nommé à la
cure église et presbytère. Tout cela
sans aucune observation, par
l'ordre du P. Jan qui a jugé la cause.
Et sans aucun motif.

Ensuite, le docteur le cardinal Léger, et
les Oblats de Marie, à supplier la S.C. des Religieux
de Calgary réparation de ces actes. Mais le P. Jan,
qui possède une de religieux qui devait être démissionné
à propos d'un autre plus grave, n'a pas fait de la
réparation. Il n'a rien d'autre plus grave, et tout à ce de la
mais non la Congrégation des Oblats elle-même. Voilà, il nous demande
pas Mgr. McSally n'a pu le faire qu'en violation de la Rule de l'Ordre
équité canonique et même de la stricte justice.

1. DE L'EQUITÉ CANONIQUE. Ce sont les Oblats qui ont
la Paroisse du Sacré-Cœur, et non seulement cette paroisse, mais
toutes les autres de la ville de Calgary, où ils se dévouent depuis
40 ans. Ce sont eux qui, travaillant depuis ce temps
l'heure d'aujourd'hui, ont fait le diocèse lui-même. C'est la
sentence prononcée par devant un tribunal en cette ville que les
Oblats sont chassés comme des malfaiteurs ! N'est-ce point trop ?
Telle est l'équité la plus élémentaire ?

Ce qui agrgrave encore la chose, c'est que, par convention
régulière passée entre Mgr. Legal et le Supérieur général des Oblats
le 16 Mars 1909, et confirmée par la S.C. des Religieux, le 5 Mai de
la même année, la paroisse de Ste. Marie de Calgary "attni que les
postes ou stations qui en dependent" furent confiées immédiatement
PERPETUUM aux Oblats. Or, l'agglomération catholique dite du Sacré-
Cœur était justement l'un des postes rattachés à la Paroisse de Ste.
Marie. Depuis, il est vrai, l'Eglise Ste. Marie a été érigée en
église-mère, et le poste du Sacré-Cœur converti en paroisse. Mais
les Oblats, dépossédés par la force des choses de l'Eglise de Ste.
Marie, ne supposaient pas que ce sacrifice d'une part, de l'autre la
transformation, opérée par leur soins et leur travail, du poste du
Sacré-Cœur en paroisse, pouvant jamais tourner contre eux, et qu'on
rendrait à-dessus le droit de les déposséder, sans autre forme de suite
que celle-ci. C'est ce qu'a fait pourtant Mgr. McSally, et le moins qu'il puisse
affirmer, semble-t-il, c'est que la simple équité, de ce chef au moins,
a été par lui foulée aux pieds.

2. Ce n'est pas l'équité seule qui a été transgessée. Il y a
encore, et plus gravement le plus STRICTE JUSTICE.
La Congrégation a été frappée, non seulement pour des fautes que
elle-même commises, mais pour des fautes imputées à l'un de ses sujets,
manière de prouver que la Justice manifestement reproche.

Bien plus, l'Eglise accuse virtuellement, de hauts faits
la chaîne, le Père Jan de discobolisme et de manomage. Tout l'université
a ainsi compris la lecture des deux lettres. Arrêtez cela, il exige
des Oblats. Les deux actes ont été rapportés par tous, dans le diocèse,
comme connexes, et ils le sont en effet. Mais l'Eglise a banni la
Congrégation solidaire des fautes imputées à son sujet. Elle
a été sécessionnellement de notre Tableau ecclésial en rétractant
son baptême. Si nous voulions avoir un résultat quelconque, il faudrait
part de la Congrégation à rectifier le caractère de ce sujet. Mais nous
l'Europe n'avait jamais, depuis le commencement de la Révolution, fait
autant d'observation au Provincial que le provincial du P. Jan. Lors de
son dernier voyage à Rome, il n'a pas obtenu la confirmation très plausiblement
qu'il avait des intentions de faire dans l'avenir, et il a obtenu une vraie
affirmation de la Congrégation qui, à elle seule, rappelle une grande
discobolie.

Toute Réparation, Votre Eminence voudra bien le comprendre,
ne saurait être que la réintégration des Oblats dans la paroisse du
Sacré-Cœur. Nous ne disons au P. Jan (ne voulant pas embarrasser
nos amis dans cet état initial), mais des Oblats.

Si cette réparation n'était pas accordée,
il nous deviendrait très difficile et presque impossible, j'ai le
regret de le dire, de maintenir nos Pères dans le diocèse de Calgary.
Deja 8 d'entre eux ont demandé leur retrait. (Alleg. No. IV). Les autres
ont écrit au Provincial dans le même sens. La condition du dévouement,
pour un Missionnaire, est une certaine sécurité sous le gouvernement de
ses Supérieurs: V.E. comprend que nous ne pouvons demander le premier



sans garantir la seconde.

Par ce côté déjà, le bien du diocèse demande la réintégration. Elle la réclame à un autre point de vue. Et c'est que l'expulsion des Oblats a provoqué parmi les fidèles un grave scandale. Nul autre moyen d'y remédier que d'en retrouver les causes. Cette réintégration de la part de l'Évêque ne diminuerait pas son autorité, bien au contraire; elle lui rendra en autorité ce que l'expulsion lui a fait perdre.

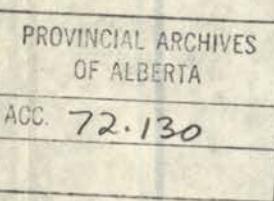
Dans l'espérance que la S.C. voudra bien accueillir cette humble supplique, j'ai l'honneur.....ETC

Signé: Aug. Dentenwill,
Sup. Gén.

Documents allégués:

- I. Lettre du R.P. Grandin à Mgr. McNally, 5 Août 1915.
- II. Lettre de Mgr. McNally au P. Grandin, 7 Août 1915.
- III. Lettre du P. Grandin à Mgr. McNally, 11 Août 1915.
- IV. Pétition de huit Peres adressée au R.P. Ducezis, 21 Août 1915.

Concordat cum exemplari.
Calgarye die 7 Ian. 1916,
Atherton / H. H. Harkington
Cochrane



Ammeissime Prince,

Augustin Dantewill, arch. tit. de Stalensis, Supérieur Général des Oblats de Marie Immaculée, droit de porter à la connaissance de cette S.C. l'acte par lequel, tout récemment, Mgr. McNally, Evêque de Calgary, a expulsé les Oblats de la Paroisse du S. Cœur, à eux confiés dans cette ville.

Les circonstances de cette expulsion sont les suivantes:

Avec l'autorisation de Mgr. Legal, prédécesseur de Mgr. McNally, les Ursulines de Chavagnes (France) avaient fondé une école à Calgary, en dehors de la paroisse du Sacré-Cœur. À la demande des Commissaires scolaires de la paroisse du Sacré-Cœur, une des Ursulines, pourvue des diplômes gouvernementaux, avait été détachée pour diriger l'école de cette paroisse. Et il avait été convenu qu'une seconde Ursuline, à peine ses diplômes obtenus, viendrait s'adjointre à la première. Or, il arriva que lorsque la Directrice, en exécution de cette convention, présenta sa compagne dument diplômée au surintendant ecclésiastique, non seulement celui-ci refusa d'en ratifier l'adjonction, mais lui déclara qu'elle-même, Directrice, serait renvoyée dès la fin de l'année scolaire; et ce pour cause d'incapacité reconnue et affirmée par l'Inspecteur Civil.

De là grand émoi dans la paroisse dont les mères de famille surtout tenaient grandement à l'éducation donnée par les Ursulines. Les contribuables Catholiques, c'est à dire les Catholiques pourvoyant de leurs deniers à l'entretien et au fonctionnement de l'école, se concertèrent. Ils s'assurent d'abord, auprès de l'Inspecteur civil en personne que, contrairement à l'assertion du Surintendant, il estimait l'Ursuline directrice douée de toute la capacité voulue. Puis ils tinrent une assemblée, où ils redigèrent une pétition à l'évêque, en vue du maintien des Ursulines dans l'école du S. Cœur. Avant de se séparer, ils traitèrent en outre d'un emprunt proposé, auquel quelques membres se montrèrent opposés, à moins que la totalité des Contribuables ne fut consultée.

A cette assemblée assista le P. Jan, Oblat de M.L., curé de la Paroisse du S. Cœur, mais sans prendre part à la discussion. C'est ce qu'il affirma par lettre à l'Évêque, lorsque celui-ci, peu après, lui demanda compte de la conduite par lui tenue dans la dite Assemblée.

Que fit alors Mgr. McNally? Le Dimanche suivant, du haut de la chaire de l'Eglise du S.-Cœur, devant les fidèles préalablement avertis qu'il parlerait et accourus en foule pour l'entendre, il lut successivement la lettre du P. Jan dont il vient d'être parlé et une lettre d'un témoin inconnu, affirmant que dans l'assemblée, le P. Jan avait fait une vive opposition à l'emprunt proposé. L'Évêque ajoute qu'il ne faisait pas de commentaires, mais que chacun remarquerait la grande différence existant entre les deux lettres. Il se plaignait ensuite de ce que des ennuis graves avaient su leur origine dans la paroisse du S.-Cœur, et cela à trois reprises différentes.

Mis au courant de ces faits, le R. P. Grandin, Provincial des Oblats, crut devoir écrire à Mgr. McNally pour lui dire la peine qu'il avait éprouvée à la nouvelle que le témoignage d'un laïque paroissien du curé eut été ainsi publiquement mis sur le même pied que le témoignage du curé lui-même. Et, comme l'Évêque avait déclaré, en commençant son discours, tenir le manuscrit de ce qu'il allait dire à la disposition de quiconque en voudrait prendre connaissance, le Provincial lui en demandait respectueusement communication. Il le priait enfin de vouloir bien lui donner des précisions sur les faits auxquels il avait fait allusion, si quelque Oblat y était en cause. Il ajoutait ces mots: "Il est de mon devoir de veiller à ce que mes religieux remplissent leurs devoirs envers l'Ordinaire et envers leurs paroissiens, et je n'hésiterais certes pas à porter remède à toute action ou ligne de conduite de leur part qui mériterait un siège public de l'autorité diocésaine." (Alleg. No. I).

Mgr. McNally le prit de très haut, et ne fit rien de moins que de le faire venir à son bureau, le 1^{er} octobre 1891, par devant trois prêtres et deux laïques, soit le P. Grandin, les Oblats ayant à quitter la paroisse de St. Albert-Dufferin. Il leur donna jusqu'au lendemain pour faire leurs bagages et quitter l'église au plus tôt.



EDMONTON

Barrett & Company Ltd.

SUITE 408 MACLEAN BUILDING

CALGARY ALBERTA

IN YOUR REPLY
PLEASE REFER TO
FILE NO.

Jan 8 1916

May it please your Lordship.

In answer

last year your Lordship consulted me as your legal adviser in reference to two letters one signed Apau and the other undated and the other dates about 1915 and anonymous.

After careful comparison of these documents I gave it as my opinion that both documents were written by the same party. I based my opinion on the grounds that the work was done on the same typewriter that similar paper was used, that the signature was identical, that the handwriting was those of a person who wrote type was French and many other convincing details that to my mind were quite convincing.

Some time afterwards I was called

EDWARD F. RYAN

Barrister, Solicitor, Etc.

SUITE 400 MACLEAN BLDG

CALGARY, ALBERTA

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FILE NO. V

by your Lordship in my capacity as your legal adviser to be present at a meeting at which were present Your Lordship, the Rev. Provincial of the Oblate Fathers and three of the priests attached to St. Mary's Cathedral.

Your Lordship asked me to be present on this occasion in order to explain the seriousness under the Criminal Code of publishing such defamatory matter as was contained in the anonymous letter and I was ready and willing to explain the law as I knew it if called upon to do so by any person present in the meeting. I was also ready to bear witness in my opinion as to the author of the anonymous letter.

As far as your Lordship's invitation pretended to me on this occasion I was

WARD F. RYAN

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CALGARY ALBERTA

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FILE NO.

3

present as your lawyer and that done.

I thought afterwards however that as I from my duty as a lawyer to your Lordship that as secretary of the ~~Cathedral Committee~~ and I have been a member of that Committee not only since your Lordship was Consecrated Bishop of the Diocese of Calgary but many years prior thereto, I say I thought I had a right to know the reasons why your Lordship relieved the Rev. Provincial of the Oblate Fathers from the charge of Sacred Heart Parish. And from the explanations given by your Lordship I saw amply and sufficient reasons, in my opinion to the Rev. Provincial to justify the necessity of the action that your Lordship with your consultors decided to take.

There is no doubt that some action

EDWARD F. RYAN

Barrister, Solicitor, etc.

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CALGARY, ALBERTA

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FILE NO.

H

had to be taken from a layman's viewpoint. The matters to which your Lordship referred as causing disturbances leading up to your Lordships action were matters of public discussion for months and at least two of these matters went the rounds of the newspapers and were none other than the school question and the liquor question, into the latter of which the names of two saintly old missionaries were shamefully dragged, and all of these emanated in Sacred Heart Parish.

We laymen, members of the church were called upon from day to day to discuss these things almost with anybody and everybody from the standpoint of the views advanced or the actions done by those in charge of Sacred Heart Parish.

I have talked with the members of

EDWARD F. RYAN

Barrister, Solicitor, Et c.

SUITE 402 MACLEAN BLOCK

CALGARY, ALBERTA

IN YOUR REPLY
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FILE NO.

the church committee. I have talked with the members of the congregation only of St Mary's but of Sacred Heart and have found no one who finds fault with the action your Lordship has taken. No better proof of the justification of the action your Lordship has taken can be shown, than in the harmony that now prevails.

I beg to remain

Your obedient servant

E. F. Ryan

Cd. Com.

9 January 1916

Rev. Fr. ed Illino

Mons. Tommaso Boggiani O.P.

Archivesoro di Edessa

Assessore dell' C. Cuneotriale

Eccellenza Rev. ma

In regards al
recurso ^{contro di me} portato a quella Sacra Congre-
gazione devo dire che qui a Calgary
non c'è nessun scandalo. Invece
c'è pace, unità, armonia e ~~pro~~
tra il popolo cattolico. Da qualche

In qualche giorno responderò
pienamente e chiaramente a ~~la~~
tutto la ~~cosa~~ ^{azione} quel che è stato
detto ~~sulle~~ ^a nei documenti
invitati.

Nel frattempo con sensi di ossequio
e di venerazione profonda, mi offro

devotissimo e servita

Giannini

Ves



The ruler of the Oblate Congregation who I had given me
on my arrival here, M. L. G. C. Levesque on the
train ~~was~~ together when I first came here, spoke
of the Oblate Fathers with regard to a parish in
Calgary, and said they wished either the Sacred
Heart parish where they then were, or Orléans,
proposed new parish, and he thought they would
prefer the latter. Of this I spoke to Rev. Fr.
Gaudin shortly after, and he largely aided
idea of Orléans, ~~which, indeed~~

Should I offer it to them today, with what
greater reason would they surely refuse it, for
it gives little present promise.

As to St. Joseph's, I leave the opinion, whether
official or unofficial, of the head of the Oblate
Congregation here, and that opinion was an
inelegant protest at my offer of it to them.
As to the L. H. parish, I do not see how I
could offer it back to them, and expect to
remain here myself.

I by no means regret my action as such,
but I am most anxious to do in all things
what is right and just. I had borne long
and patiently the action of certain of these
fathers here, and ~~had~~ and was still
unwilling to take any other ground than

*H. M. Gandy
Gandy & Son*

Calgary, Alta.

He. Dr. R. P. Z. L.
Appl'd to C. & H. Z.

Y. S.

Pardon my delay in replying to your
letter of the 9th instant. Ill health, varying
multifariousness of cares are my only excuse.
I will regard to the complaint lodged by the
Post.

Old.

Rev. J. Grandin concerning the taking of
franchise in this city from the Catholic Church -
complainant ~~—~~, regarding which, you
will inform me. he had already written to you
and proposed ~~taking~~ ^{doing some} the action, I have
seriously considered my actions in all the
business ~~of~~ ^{as} ~~own~~ ^{for} ~~my~~ ^{the} ~~other~~

As to the Tellerott's full name
I think it must be John Tellerott

F. Brandin' letter from William Brewster
a copy of which is enclosed
Dated 1st June 1911 Good extract

for the sake of peace, and my ~~intention~~^{desire} to be
just to the members of the Congregation, and to all my
members, but, when their efforts to stamp out
these effects which had been ~~great~~^{of great} and
special vigor for several weeks before my final
action, when, I say, these efforts had not succeeded,
~~in extinguishing~~^{Calgary, Alta.}, so was ~~done~~^{done} it
and they descended to the foul expedient of
sending me an anonymous letter of such ~~great~~^{great}
offensiveness, I could bear their conduct no
longer, and determined to be rid of them, and
also to protect myself from having claymaged
my successors in the same ~~proposed~~^{proposed}

him to humiliation, when I only what I was
took the action I did, and in the course of it
was that I was overwhelmed with the severity
of the deed they - for it was certainly robbery
had committed against me - causing a man
clings to all the vengeance they had given
in all former.

Under the impression of this - I regretted
of it - I took the action I did, and though I may
not gather the full & justification to do so - there
but should I think, be clear from the fact that I
openly and plainly informed the Of. Delgation of
all that I had done and said. ^{my} ~~and~~ ^{and} they,
and they ~~were~~ at least some of them are not
in public or nearly ready, - all from the time
I saw no other course to adopt, in the interest
of justice and for the vindication of my character
Even about the pecuniary of the my legal adviser I
consulted with them, and they judged that the
case warranted it, so as to secure the results
desired, namely, the removal of the offending
parties, and without ^{any} ~~any~~ possibility of repetition
of the offence by them ~~ever~~.

Had I taken any long drawn out process
to arrive at that end, I would have been
that they would have incited a rebellion here
^{amongst them} among the people, & ^{so as} ~~so as~~ persecuted,
and the real facts and ^{the} ~~the~~ case ^{out}

have been of service to all. They would
create, and the country would have a national
victory for them, and the doctor of the law's failure
unfulness for me as a bishop ^{by his own act}.

As to the wrong suffered by the Corporation
general, I can assure you that referring to the
three last letters to be replaced in that journal by the
~~which~~ ^{itself} seem to reflect upon all, but it was
quite evident that the Faust party were
upholding their opinions in an attempt against me
and my work here. He had declared, after my
destruction to his people, ^{wishes} to correct the wrongs inflicted
and incurred among them for which the Oblate ^{will} ~~will~~ be responsible. "I set fire to the man's
valour & maintained" — but the very next week,
after a visit to the station, he started west again,
and the next Sunday ^{most} added to my woes
publicly during the masses. That some people gave
supposition to this, I can assure them for that he
would not escape punishment. If I had
merely charged the individuals in the Corporation
from my knowledge of them and ~~of~~ ^{of} their
fought for them, to the last ditch of legal
would not have been devoid of a quite as much as
against me as they will now be actual circumstances.
I have always been tried to the Oblate fathers, and
even since that occurrence I have had experience
of confidants and ^{friends} from a real ~~among them~~

I have told you plainly that it is between the Comte
they were creating for me and they were very
easily for it. (v. g. 2 Eeldorf. of the Holy Rosary
Church. Edmonston). A few days ago I received
a farewell letter from Z. Delamare ^{Ch. Clergy} leaving for
the service in the French army, the concluding
words of which were "I may be permitted to say
that you were always kind to me, my Lord;
I do gratefully acknowledge it, and I do thank
you for it". Even Z. Fabre in his letter yesterday
admits that on his last visit I ~~had~~ ^{had} ~~had~~ ^{had} ~~had~~ ^{had} ~~had~~
"l'ouïe la Comteable" avec laquelle nous entavoy
longs traits ^{de} personnellement.

No, I did not wish to punish the Obblato in
general, even if, through their representation in
this city, I have had many things to suffer from
them since my nomination as Bishop here.
I was anxious to get along with them and treat
them with altogether special consideration in
view of their more or less founded claims or rights,
but things had reached a point which no off
respecting man could tolerate - and I saw only human

In view of all the circumstances I do not care
how, as yet, ^{anxious though I am for such a proceeding,} how
arrived at, whereby my episcopal authority could
be safeguarded, and soon. Information p. 11

With deepest regret that I have been the occasion of this to any anyone & yet
with sincere thanks for your many kind & kind-hearted words.

Ablates us. ~~but we~~ have each peace
in religious and domestic life & even not
known for a Captain. The ~~black~~ ^{Mary, Rectory}
Parish was, unfortunately, a centre of agitation ^{and then West}
caused a lot of annoyance to the interests of both.
~~This~~ If there be any trouble between the ~~Captain~~
it has not made ~~him~~ ^{happy} ~~him~~ ^{itself} ~~itself~~
~~rather than~~ in Edmonton and Tilbridge I hear there is still
but that is like the rest. Of their own making and
therefore their own responsibility.

J. E. says "if you prefer that the question come
to Rome. But what choice have I since, as
I recollect from y^r s letter at the beginning
~~of~~ ^{the} ~~last~~ ^{year} ~~and~~ ^{now} it is to follow
his ^{your} ~~superior's~~ ^{your} ~~superior's~~ ~~advice~~
I am better satisfied it should be so. One
God knows if I could right anything I
done, willingly or unwillingly, ~~but~~ ^{but} ~~unwillingly~~
to & see in this world ^{your} ~~your~~ ^{your} ~~your~~
I hardly expect otherwise, since I came here,
and I have complained little. It was as well
that the whole question ~~of~~ ^{to} brought in all this time
alone be brought before Rome, and, if I am
condemned for my dealing with these men, I can
say that what I did was ~~not~~ ^{not} done as well as
I do here, in what I considered to be the best interests
of religion, and if in working for that I am ~~not~~ ^{not} ~~not~~
farther, I am very most glibly ~~to~~ ^{to} say ~~to~~ ^{to} say
nothing with ~~nothing~~ ^{nothing} ~~nothing~~ I must surely be wrong,

We, the undersigned priests, consultors of the Diocese of Calgary, who were present on the occasion on which His Lordship the Bishop of Calgary stated to the Very Reverend Father Grandin, O.M.I., his reasons for removing the Oblate Fathers from their charge in the City, bear witness to the fact that no humiliation whatever was inflicted on Father Grandin, except that produced by the conclusive documents read and shown him by the Bishop. In fact we all, and most of all His Lordship, felt the deepest sympathy for the venerable Father in the necessarily severe blow which circumstances, as true as regrettable, forced the Bishop for the good of religion here, and for the vindication of his own good name, to let fall upon those over whom he is superior. On the occasion in question, no word was spoken by any one of us, but by the Bishop alone; and that in no acrimonious way, but simply to make plain by force of documentary evidence the justice and necessity of the serious step His Lordship had, with our fullest approval, decided to take.

We wish also to state, in connection with this matter, that there has been no persecution or ill-treatment of the Oblate Fathers by His Lordship, or by any of the priests who labour with him; but rather, very much forbearance in their regard, in view of their attitude towards him. When they asked for a permanent parish, His Lordship's offer to them, after consulting with us, of St. Joseph's Parish, being one of the most promising in the Diocese, with the best church and school-rooms, an offer which was received by them with indignant protest, was proof sufficient of his benevolent attitude towards these Fathers.

What & the heavy
debt of the parish at
the time?
Check with other doc's
if that existed or not?

Arthur Hartington
Abraham Macdonald
A. L. Morrison



Y

Ottawa, January 17, 1916

Dear Bishop McCallum:

I was unable to give the necessary consideration to the matter we discussed before I left Calgary. I have since looked into the authorities and as you are to day in the City I am sending you my opinion written by my own hand as I think it undesirable that in a matter of this kind a newspaper should be used.

The questions submitted to me by you are:

1. Do the writing of althor

Signed "a parishioner of yours" an offence under the laws of Canada?

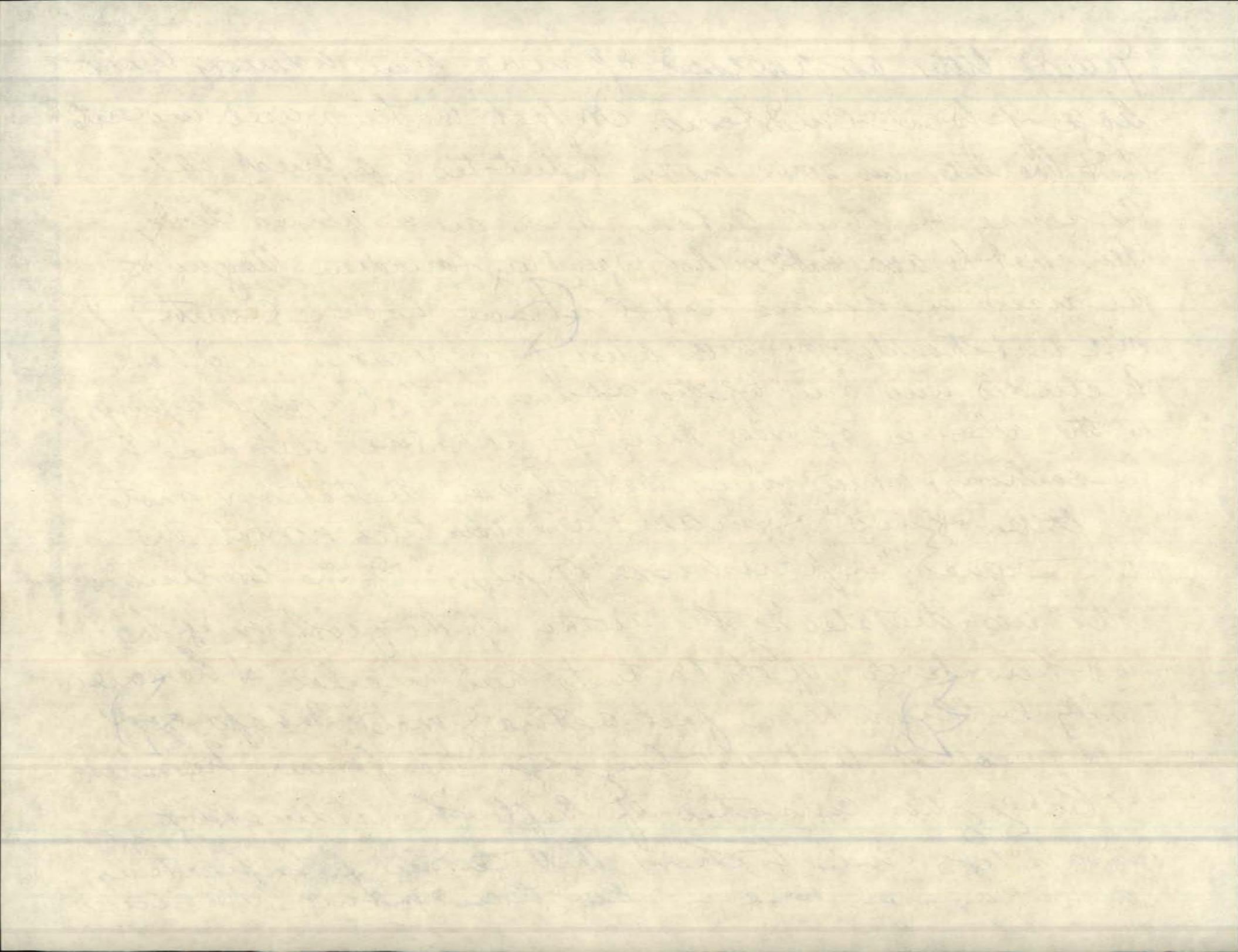
2. Of an offence to what punishment is the offender liable?
3. Does sufficient evidence warrant the legal assumption that the writer of a letter signed "a Jan. 0.M.D" and the writer of the letter in question are one and the same person?
 1. The letter signed "a parishioner of yours" is under the provisions of the Criminal Code of Canada a Defamatory Libel: Possibly its author might be charged with a more serious offence but of that there might become doubt. But plainly it is a Defamatory Libel and its author is punishable accordingly.
 2. The author of a Defamatory Libel is liable

to imprisonment for two years in the penitentiary and to a fine. If the more serious offense were charged and proven the offender would be liable to imprisonment for a term of 7 to 14 years.

3. I have compared the letter signed "A Jan 8 M" with that signed in typewriting "a plan scheme of yours." They are written on the same quality and kind of paper - size, texture and watermark, plainly came from the same pad or lot. They were written on the same typewriting machine with the same ribbon as a close examination discloses. The alignment of the words &c indicates they were written by the same operator. From a physical standpoint the evidence is overwhelming that they came from the same source and were written by the same operator on the same machine. There is also evidence that the author of the "a plan scheme of



Yours⁴ letter was possessed of much time aduising him
long of local conditions. In fact his terms used indicate
that the letter was either written or dictated by a priest while
the sense in which certain words are employed clearly
show that he was not speaking Canadian. Maynard
are used in a sense as common in our country; I
will not trouble you with a list of my reasons but I have
included and am of the opinion that a judge relying
on the absence of very strong corroborative evidence to
the contrary, would find that whoever dictated a note
the letter signed "J. J. D. O. W." also dictated or not the
letter signed "a parshioner of yours" If the last named
letter was dictated by the author of the first or if he
had knowledge of its contents and recited it he would
be guilty as though he in fact actually wrote it. Perhaps you
will recollect that not long ago the former Treasurer
of Calgoz was convicted of theft. The evidence of
experts was given to show that certain banknotes
and passes were in his handwriting. He denied





this but the jury do not believe him
and he was sentenced to 5 years
in prison. The evidence was not
very clear of his having forged
the letters or charters so it is in
this case that the motto of the
one letter is the motto of his trial.

Very sincerely

Jam, Sa.

The Right Honourable
John Macdonald P. R. B.
Bishop of Galt

St. Mary's Rectory
Eighteenth Avenue West

Calgary, Alta. January 20, 1916.

My dear Lord,

I am enclosing the extract from the "Notes" on Lethbridge, as requested.

I enclose also extracts concerning St. Ann's and Medicine Hat. You thus have samples of three "titles"; first, "titulo perpetuo, with the sanction of the Holy See"; secondly, "Titulo perpetuo" (without sanction of the Holy See); thirdly, no title at all, but with all the ambition of the Oblates for a "belle paroisse".

I am sorry that we cannot send the document signed by the three of us; as Fr. Macdonald has been in Edmonton these two days, and we could not get him to finish it before.

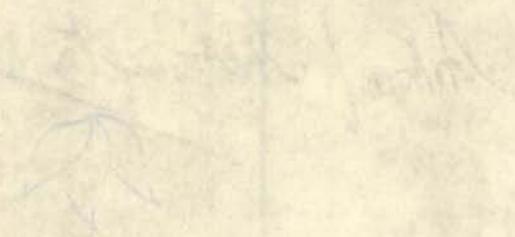
But as one more evidence of the contentment of the Sacred Heart Parish with the new regime, I may cite the fact that the parishioners have started a movement to furnish the new acting-pastor with a fine and complete set of furs, coat cap, gauntlets etc. Naturally, as soon as I got wind of it, I stopped it; because I could not accept a personal gift while I have to ask them for so# much to pay off this year's taxes and debt. But it is at least evidence that the people are not anxious to freeze out the new clergy in order to get back the old.

I must mail this to-night; but if any other things occur to me, I shall forward them at once, and will write news of other matters as they occur.

Hoping that all will go very smoothly and successfully.
I am, my dear Lord Bishop,

Yours very obediently & respectfully,

Arthur J. Hetherington



Calgary, February 16, 1916.

Alberta

My Lord Bishop,

We here record in writing certain facts, the
of which we have before had occasion to communicate to Your
by word of mouth, concerning the present state of the Sacred
Parish in Calgary.

Everything has gone on in this Parish with surprising
smoothness since the change of Clergy which took place last August.
Peace and harmony have existed within the Parish from the beginning
in the public conduct of parochial affairs; and the parishioners seem
to have accepted the change as being in the normal course of Diocesan
administration. The fact is that the Faithful know little of and
attach no importance to the rights, claims and canonical titles of
religious Congregations in charge of parishes; but regard it as a
natural thing that the Bishop should appoint priests to the different
parishes just as he sees best for the general good. They would be
very much surprised to learn that the Bishop's control over Regulars
in charge of parishes were less than over the Diocesan Clergy in
similar positions. In the present instance, we are sure that the
Catholics of the whole City would receive a rude shock, if the Oblate
Fathers were restored to the Sacred Heart Parish against the well
considered judgment of the Bishop.

Needless to say, when we suddenly had to succeed the
Oblate Fathers in the care of this Parish last August, we anticipated
difficulties from the temper of the people, and did not relish having
to face them. We are thankful now to say that our fears on that
score were groundless. We had expected that certain families in
particular would resent the change. But if they did, their resentment
was known to few and was never shown to us. For these families are
as regular as the rest in attendance at their religious duties and
support of the Church. We have not met opposition of any kind; but
on the contrary, we experience a willingness in all parties to co-
-operate in everything that concerns the welfare of the Parish.

We remain, my Lord Bishop,
Yours very obediently & respectfully,

Arthur J. Hetherington
Edward J. Cawley

Priests of the Sacred Heart Parish
Calgary.

To the Rev. J. T. McNally,
Bishop of Calgary.

*St. Mary's Roman Catholic Church
Eighteenth Sunday Year*

Calgary, Alta. March 23, 1914.

My dear Lord Bishop.

I enclose a little more instructive correspondence between Fr. Grandin and myself, apropos the Sylla affair. Beiseker is apparently become a grievance. The second paragraph of my letter is to help you to cut the ground from under his feet, should he attempt to argue that we cannot man the missions in our care.

As to the "misunderstanding" referred to in the third paragraph of my reply, I did not choose to give him our defence. But "the facts of the case", as I see them, are: (1) Fr. Sylla was never stationed at Beiseker; (2) Beiseker used to be served from the Sacred Heart, Calgary, by Fr. Nelz, in 1913; (3) the Sacred Heart gave it up, and Fr. Sylla took it over, probably with your consent; but that consent was only given to a temporary arrangement, whereby Fr. Sylla visited Beiseker, until such time as you could arrange for Beiseker having a better service than Fr. Sylla could afford to give it.

Frs. Shea and Ryding have just arrived. They wrote to me for \$444 money to pay their fare from Providence. I sent them \$70 each, saying that this must be regarded as a loan, until we received further instructions from you.

The Notes at the Royal Bank became due on Monday, March 20. The first was \$19,500.00 with \$304.50 Interest. The second, \$15,000.00, with \$111.00 Interest. A total of \$34,500.00, with \$415.50 Interest.

I paid the Bank the \$415.50 Interest, and \$600.00 in reduction of Principal; a total payment of \$1015.50. The Note renewed on March 20, at the Royal Bank, was therefore, for \$28,900.00.

Nearly half of this total payment of \$1015.50 was contributed by the Sacred Heart Parish. I paid into the Viceregal Account a sum of \$483.50 from the Sacred Heart funds. This was made up of \$113.50 Interest to date; and \$370 in reduction of Principal. The Sacred Heart is therefore well ahead in its payments; and it is now Medicine Hat's turn to do something. I would like to get after the Hat people; but I do not know whether it is your policy at the moment.

The way in which I got the money out of the Sacred Heart people may be an additional argument to prove that peace and harmony reign in that parish. On Sunday, March 12, I told them that I wanted a minimum of \$488.00; though I should like \$720.00, which however I knew was out of the question. I told them that on the following Sunday, March 19, I would take up a special collection to obtain the money. I issued a circular and special "Church Debt Fund" envelopes

2.

during the week. Next Sunday, March 19, after one week's notice the Collection was \$650.00. The only single contribution of any amount was \$50 from Venini. Which means that that practically everybody in this small parish joined in. Which means that there must be peace and harmony. Q.E.D.

We have no news of you since you wrote from the ship. Except that different people have seen in the Tablet and Catholic Times that you have had an audience. There is a rumour that Archbishop Legal has gone to Rome.

Sincerely hoping that all is going well with you.
I am, my dear Lord Bishop,
Yours very respectfully.

Arthur J. Hetherington

possibly this.

Beatussimo Padre

Il sottoscritto Vescovo di Calgary,
prostrato al bacio del Sacro Piede, ricordando la paterna
bontà con la quale si degnò accogliere nella privata
udienza concessagli nello scorso febbraio, si permette
di umiliare al Trono di Vostra Beatitudine la unita
Pellegrine, che egli ha compilato con tutta sincerità,
con l'appoggio dei relativi documenti, al fine di far
conoscere alla Santa Sede il vero stato della sua Diocesi,
e le gravi difficoltà incontrate nel governo della medesima.

Confida che la Santità Vostra, prendendone
cognizione, potrà formarsi un giudizio sicuro sulle
accuse lanciate con palese ingiustizia, contro il ricorrente,
il quale con tutta coscienza può affermare di aver fatto
ogni sforzo possibile, perché il suo episcopale ministero
in quella difficile Diocesi, risca a gloria di Dio,
ed a salute delle anime.

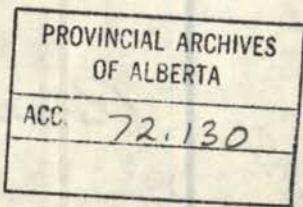
Esa poi dichiarare che è pronto a mettersi
a disposizione della Santità Vostra, per tutti quegli
scrutamenti, che fossero richiesti per un rigoroso esame
della sua condotta, sia come sacerdote, sia come Vescovo.
E con sottomesso sentimento di filiale
devozione, si professsa, col più profondo aspetto,

Della Beatitudine Vostra

Unui mo, ubbed mo figlio.

Roma, 5 Giugno, 1916.

Giovanni T. De Gally,
Vescovo di Calgary.



PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 72.130

St. Mary's Rectory
Eighteenth Avenue West

Calgary, Alta.

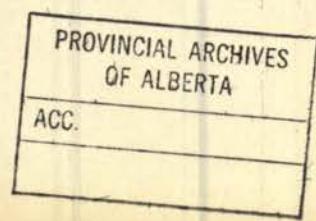
The M.R.P.J. L.
of St. Mary's.

Y. S.

Pardon my delay in replying to your
letter of the 9th instant. The health of my and
my wife's infirmities are my only excuse.

I will regard the complaint received by Rev
Fr. J. Grandin concerning the taking of the D. K
panch or tunic from the Oblate Father, a
complaint ~~made~~, regarding which, your
Rev. Superior will be had already written to him
and you find ~~to~~ ^{done so} the same, I have
especially considered my action in all the its
bearing & presented it to Y. S.

As to the ^{award given by} taking of the Oblate Father to the
priests in question, I think it is made clear by
Fr. Grandin's letter of some eighteen months ago
a copy of which I have forwarded to Rev
Dennott, and also by the enclosed extract from



St. Mary's Rectory
Eighteenth Avenue West

Calgary, Alta.

26 Sept P. J. L.
by Rev. Fr. G. M.

Y. B.
Pardon my delay in replying to your
letter of the 2nd instant. Ill health, owing to
multiplicity of cares and my only, execu-
tive right to the complaint lodged by Very
Rev. Dr. Grandin concerning the taking of the O.M.
from his Diocese from the Oblate Fathers, a
complaint ~~which~~, regarding which, Your
Ex. Superior but, he had already written to Rome
and proposed ~~to~~ ^{doing so} again, I have
seriously considered my action in all the its
bearing, presented it to Y. S.

As to the taking ^{a warrantless} of the Oblate Fathers to the
priests in question, I think it is made clear by
Fr. Grandin's Letter of some eighteen months ago
a copy of which I have forwarded to you
Dear Mr. and also by the enclosed extract from



The notes of Days the & Archibishop Laval given me
on my arrival here H. S., while we were on the
train ~~when~~ together when I first came here, spoke
of the Oblate Fathers with regard to a parish in
Calgary, and said they wished either the Round
Horn Parish where they then were, or Eden, a
proposed new parish, and he thought they would
prefer the latter. Of this I spoke to Rev Fr.
Laudin shortly after, and he laughed at the
idea of ~~Eden~~ ~~which, in fact~~

Should I offer it to them today, with much
greater reason would they surely refuse it, for
it gives little present promise.

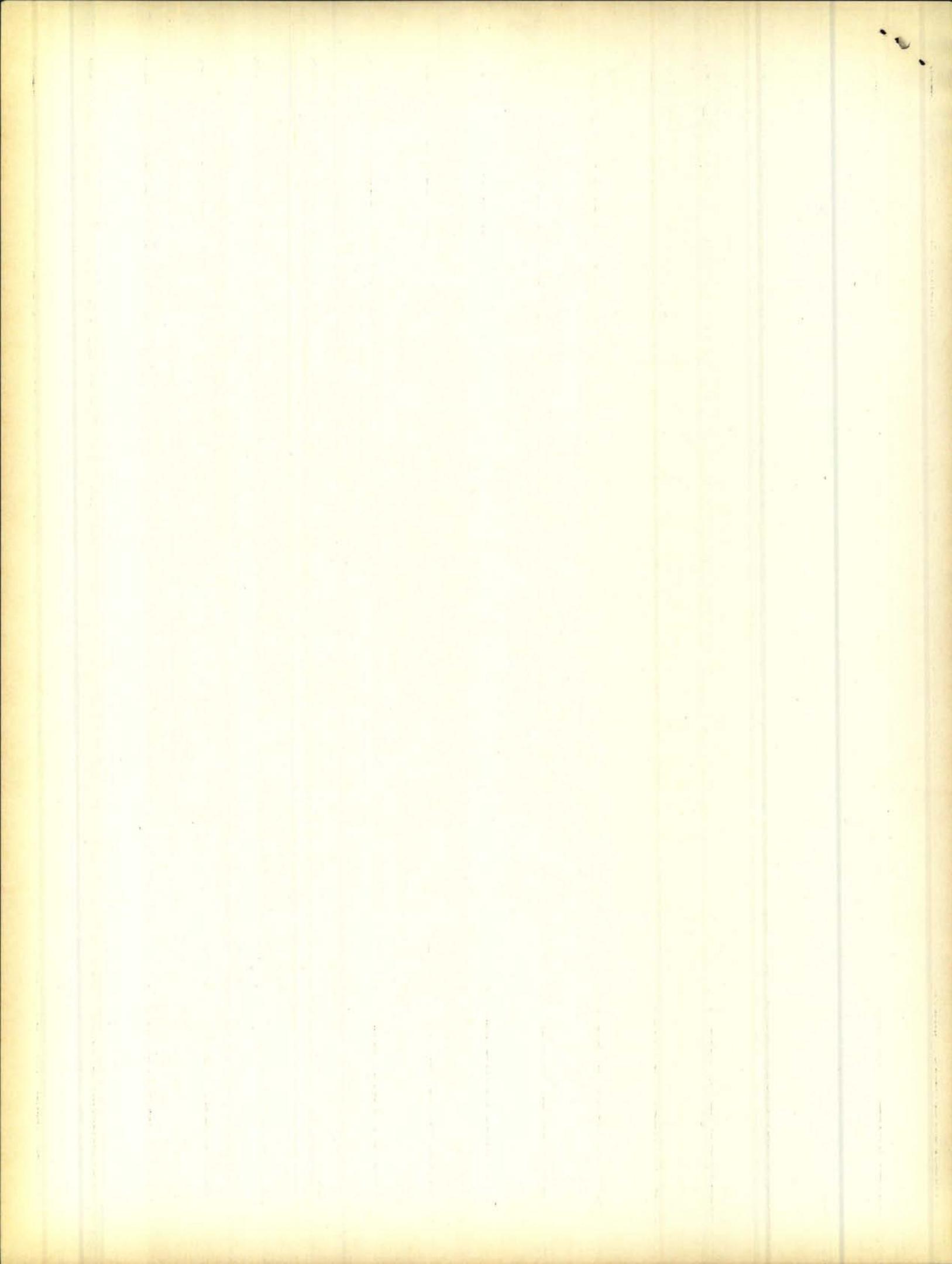
As to St. Joseph's, I have the opinion, whether
official or unofficial, of the head of the Oblate
Congregation here, and that opinion was an
inelegant protest at my offer of it to them.
As to the L. H. parish, I do not see how I
could offer it back to them, and expect to
remain here myself.

I by no means regret my action on such,
but I am most anxious to do in all things
both as right and just. I had borne long
and patiently the actions of certain of these
Fathers here, and ~~did not~~ and was still
unwilling to take any action against them.



3 for the sake of peace, and out of consideration of the
just causes of the congregation of which they were
members, but, when their efforts to quiet trouble
here, efforts which had been ~~agitated~~^{Eighteenth Session West} with
special vigor for several weeks before my final
action, when, I say, these efforts did not succeed,
~~in carrying out, so far as possible, of the object~~
and they descended to the foul expedient of
sending me an anonymous letter of unepititable
offensiveness, I could bear their conduct no
longer, and determined to be rid of them, and
also to protect myself from having along side of
me successors in the same propaganda.

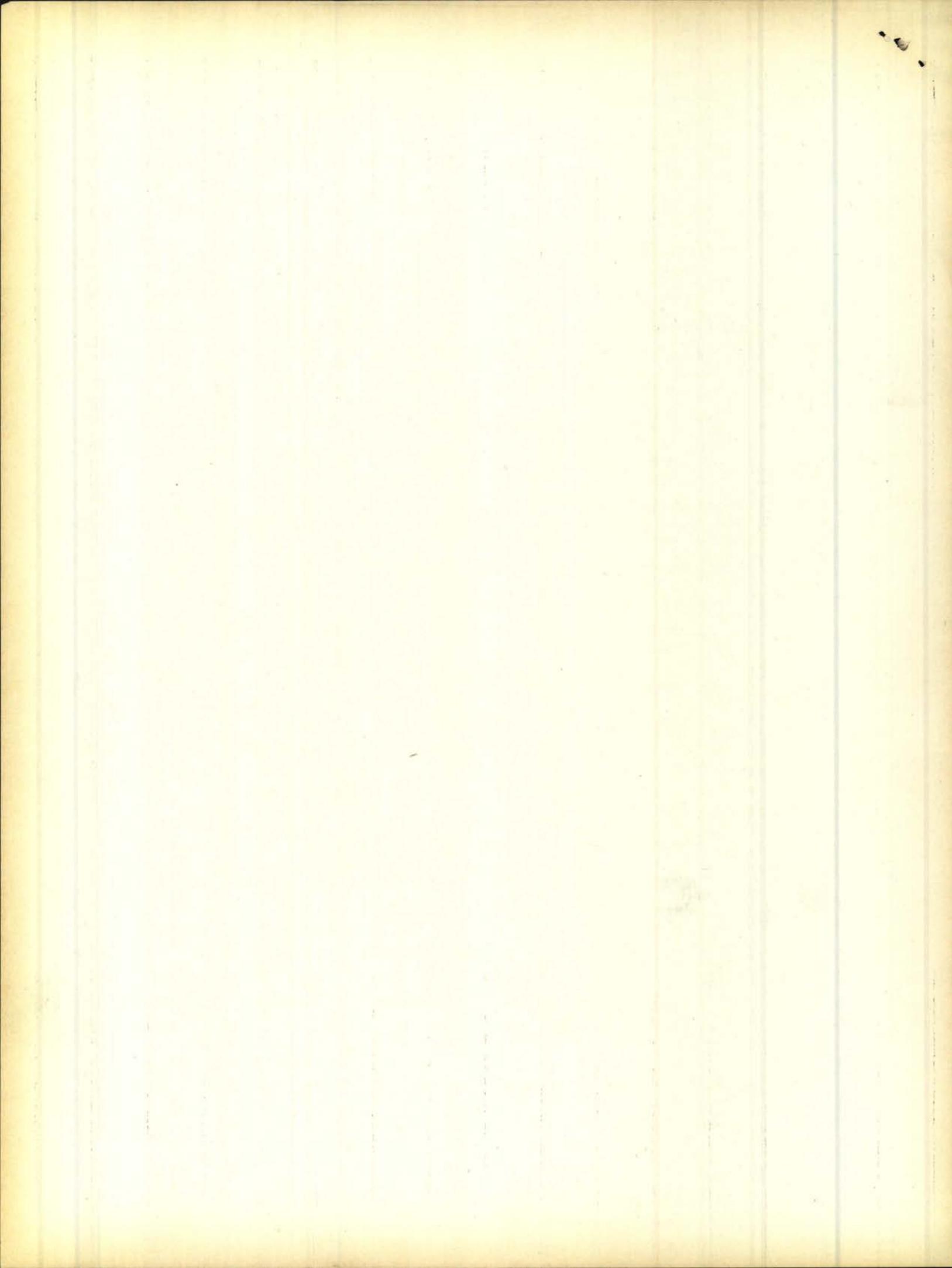
If ~~the~~ the modus was open to consideration,
and since of E. judges it such; it must be so,
- and, indeed, without such decision of my
superior, I should not hesitate to do it again
in like circumstances - I swear I would not,
without that plain disapproval, think of any
other way to relieve ~~the~~ ^{The Superior's} ~~fault in the matter.~~ and protect
myself. As to the B. complaints of Rev. Dr.
Lauder of humiliation, it may be justified,
but I maintain that the humiliation came from
the facts laid before him and not from any
action of mine. For I tried to show my sympathy
for him, and had no thought in any of the cir-
cumstances of my dealing with him, of subjecting



him to humiliation. The reason why I did what
I took the action I did, and in the manner I did,
was that I was overwhelmed with the enormity
of the deed they & for it was certainly nobody else
had committed against us - coming as a ~~surprise~~
blow to all the courage they had given ~~us~~
~~& all~~ ~~deserted~~.

Under the impression of this - I may say the horror
of it - I took the action I did, and thought it wrong
not to tell the publick justification in doing it. That
~~I~~ should, I think, be clear from the fact that I
openly and plainly informed the Ch. Librarians of
all that I had done and said in doing ~~and~~ ~~it~~,
and they are at least bound to do so not
in future or ready and willing to do so.
I saw no other course to be adopted, in the interests
of religion and for the vindicating my character.
Even about the formality of the big Court action I
consulted with them, and they judged that the
case warranted it, so as to secure the results
desired, namely, the removal of the offending
parties, and without the possibility of repetition
of the offence by them ~~successively~~.

Had I taken any long drawn out process
to arrive at that end, I am absolutely convinced
that they would have incited a rebellion here
among the people, by ~~giving~~ ^{amongst} ~~as~~ persecuted
and the real facts and merits of the case would

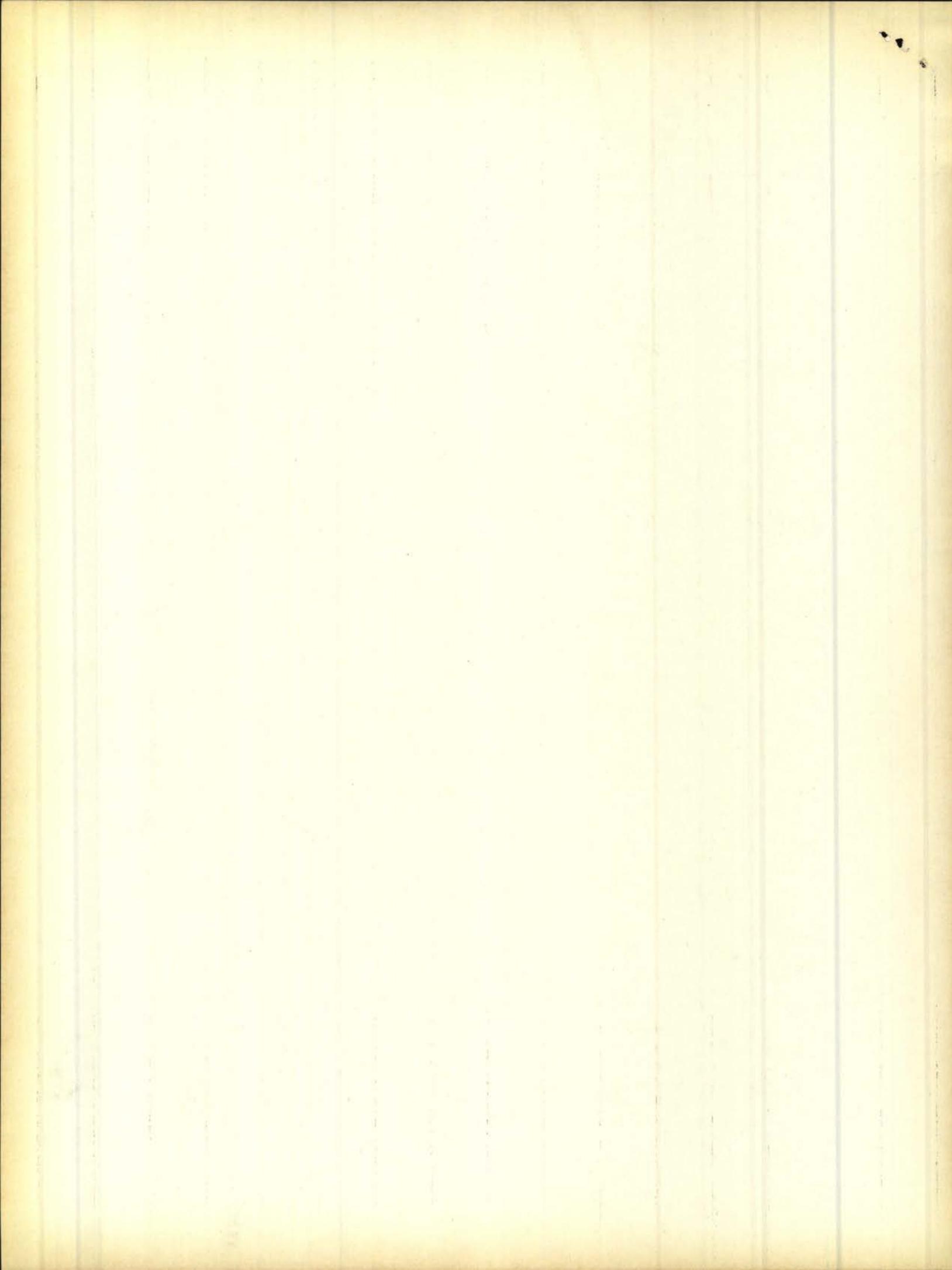


have been set aside by the agitation they would
create, and the result would ~~be~~ have sentimental
victory for them, and the destruction of all future
usefulness for me as a Bishop etc.

Eighteenth Avenue West

As to the wrong suffered by the Congregation in
general, ~~one~~ I can assure that refusing to allow
the Oblate to be replaced in that parish by other
~~rights~~ seem to reflect upon all but it was
quite evident that the parish priest was backed
up by some persons in an agitation against me
and my people here. He had declared, after my
ordination to his people ⁱⁿ to correct the wrongs done in
and whilst among them for which the Oblate ~~was~~ ^{entirely} reponsible. "C est faire l'ame au se
membre amputant." — but the very next week,
after a visit to him at the General out of fresh
and the next Sunday ~~nothing~~ ^{nothing} said & remarked
publicly during the mass, that some people gave
supposition to their conclusion that for that he
would be a useful instrument. If I had
merely charged the individuals, the Congregation,
from my knowledge of them, would ~~not~~ ^{not} have
thought them to be bad delts, and if depicted
would have been almost of no use, as an appeal
against me as they were under the actual circumstances.
I have always been kind to the Oblate fathers, and
so much that sometimes I have ~~had~~ ^{had} expression
of confidence and gratitude from several ~~them~~ ^{among them}.

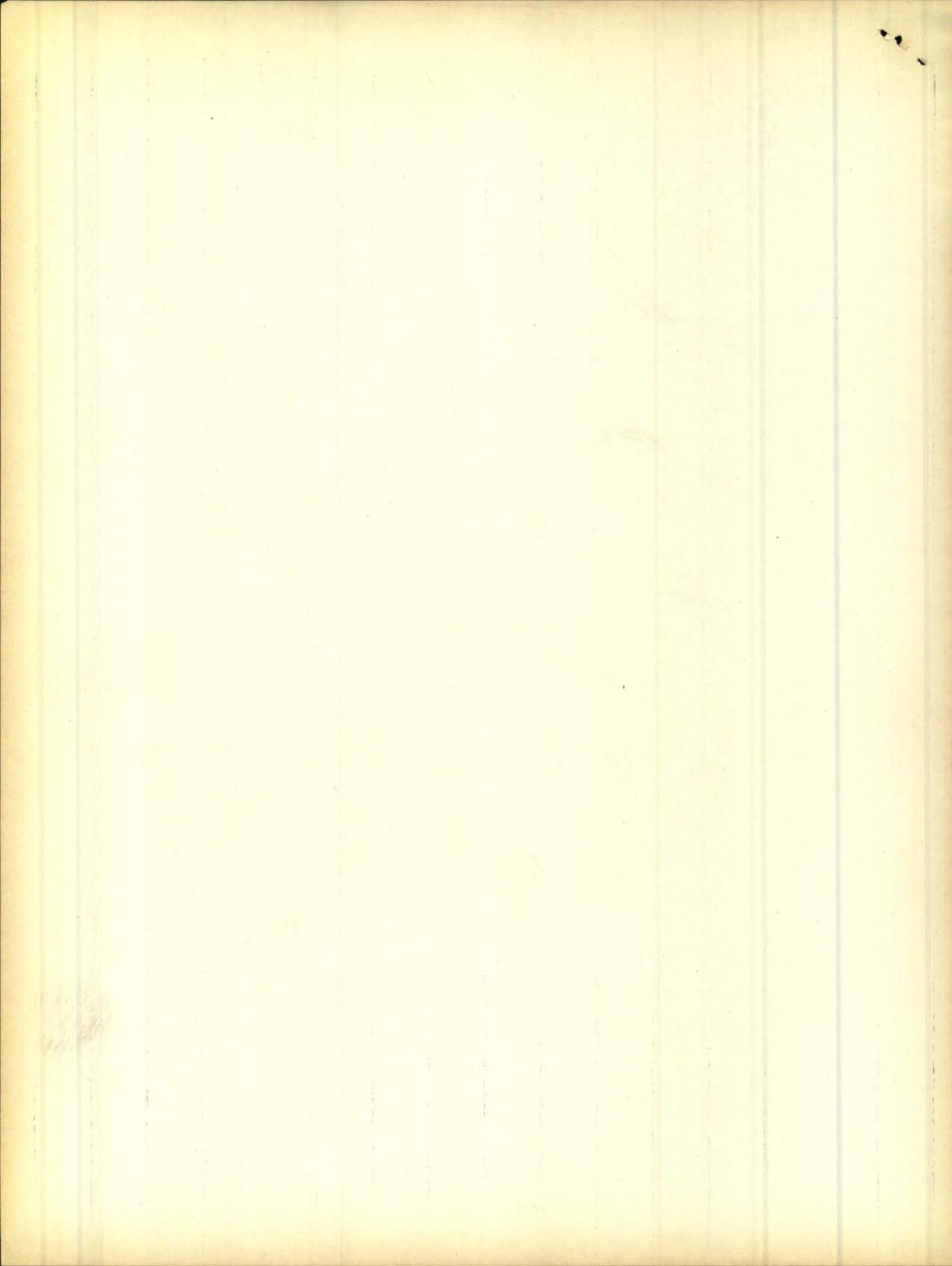
It is a fact they had already obtained
a ~~large~~ ^{large} majority of the people
in the parish, and not without success



I am told very plainly that they ^{are} ~~were~~ the trouble
they were creating for me here, and they were very
sorry for it. (v. gr. 2 Eelsdorf ^{Ob. 2} of the Holy Rosary
Church, Edouard). A few days ago I received
a farewell letter from L. Delamur, ^{Ob. 2} leaving for
the service in the French army, the concluding
words of which were "I may be permitted to say
that you were always kind to me, my Lord;
I do gratefully acknowledge it, and I do thank
you for it". Even Dr. Labat in his reply ^{recently}
admits that on his last visit I ~~had~~ ^{had} been with
"Comte la Baudreuil" ^{de} laquelle vous aviez
trouvez grande preoccupation."

No, I did not wish to punish the Oblates in
general, even if, through their representation in
this city I have had many things to suffer from
them since my nomination as Bishop here.
I was anxious to get along with them and treat
them with altogether special consideration in
view of their good & ^{as} founded claim or right,
but things had reached a point which no self
respecting man could endure - and I am only human.

In view of all the circumstances I do not feel
anxious though I fear for such infidelity having
been as of late suggested, an arrangement could be
arrived at, whereby my episcopal authority could
be safeguarded, and some satisfaction given to the

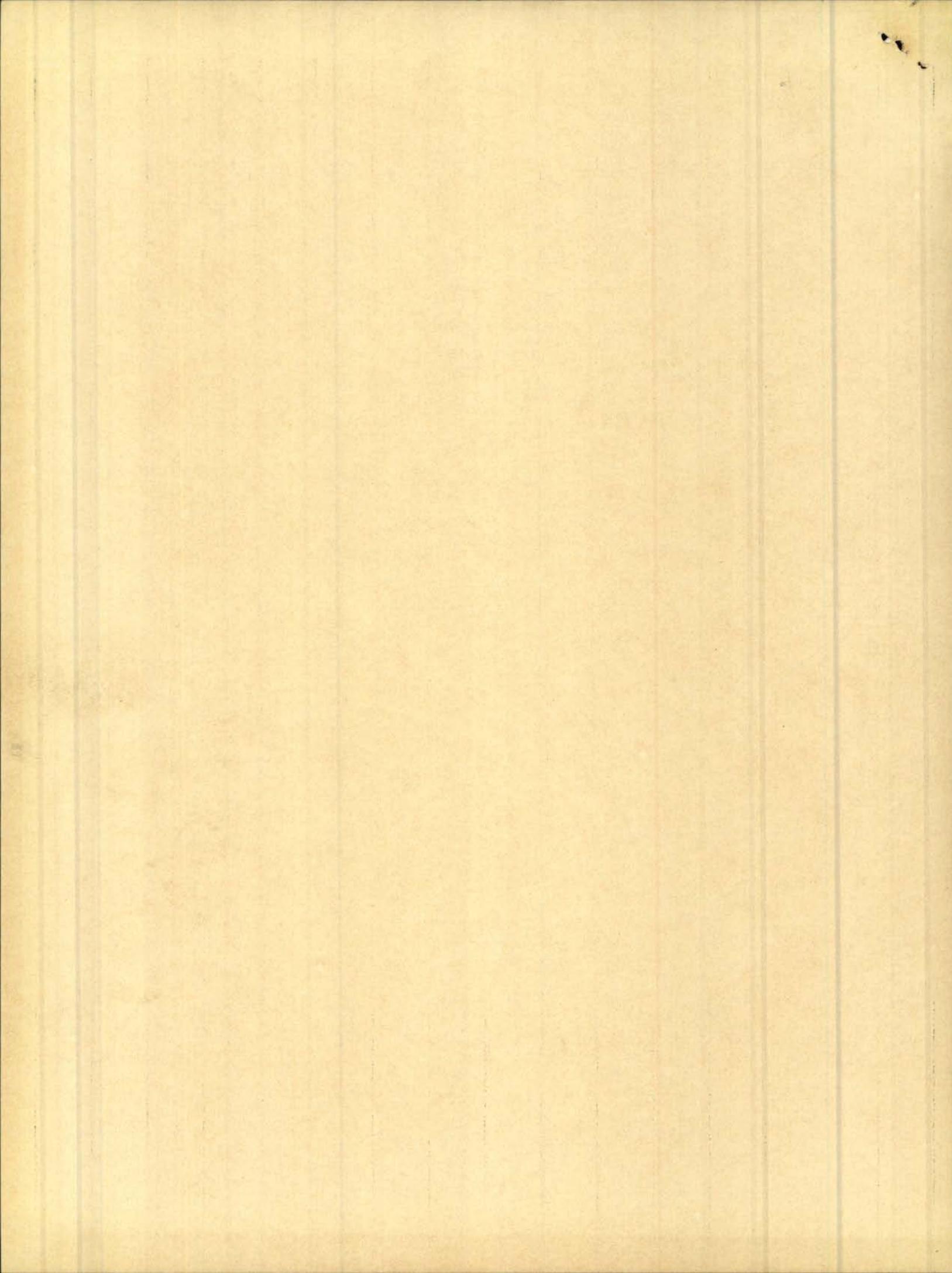


With deepest regret that I have been the occasion of this & any anguish to you and great distress to me.

Oblates' As things are here now, we have such peace in religious and educational circles as we have not known for a long time. The Oblate Mary's Rectory French way, unfortunately, a court of arbitration ^{Eighteenth Avenue West} has caused a lot of annoyance to the interests of both. If there be any trouble here over their departure, it has not ~~such~~ ^{Catholic} ~~any~~ ^{it is all} helped at all. In Edmonton and St. Albert I hear there is talk, but that is like the rest, of their own making and therefore their own responsibility.

J. E. says "if you prefer that the question should go to Rome." But what choice have I since, as I recollect from J. E.'s letter at the beginning, I recollect ^{and} was told it follows "The ~~fears~~ ^{preparation} of preparation." I am better satisfied it should be so. Though,

I do know if I could right any wrong I have done willingly or unwillingly. ^{I should} ~~willingly~~ ^{knowing} ~~unwillingly~~ I have suffered much ~~to live~~ in this world & have suffered much ~~to live~~ ⁱⁿ otherwise since I came here. I hardly expected otherwise since I came here, and I have complained little. It was as well that the whole question ~~of~~ ^{be brought} in all its bearings be brought before Rome, and if I am blamed for my dealing with these men, I can ~~at least~~ say that what I did was ~~to~~ ^{to} ~~have~~ done, as well that I do here, in what I considered to be the best interests of religion, and if in working for that I am given a failure, I am indeed most glad to say openly to all my ~~friends~~ ^{office} of which I must surely be unworthy,



A Sua Eminenza

Gaetano Cardinale De Lai
Segretario della S. Congregazione Concistoriale.

Eminenza Reverendissima,

Come risposta al ricorso fatto contro di me dalla Congregazione degli Oblati di Maria Immacolata, che l'Eminenza Vostra Revera si è benignamente degnata di farmi conoscere, umilmente sottoscrivo quanto segue.

Tre anni fa fui nominato primo vescovo della nuova diocesi di Calgary. Venni a Roma per la mia consacrazione. Durante l'intervallo tra la mia nomina e il mio ingresso in Diocesi parecchi gravi cambiamenti furono fatti nella detta Diocesi. L'Amministratore era Mons. Legal, O.M.I., Arcivescovo di Edmonton, e la maggior parte del clero apparteneva alla stessa Congregazione degli Oblati di Maria Immacolata. Al mio ingresso questi Padri Oblati hanno impedito ogni dimostrazione di accoglienza da parte del popolo (Alleg. I), e questo, secondo loro, per ordine dei loro superiori (Alleg. II). Faccio notare questo, non perchè io desiderassi degli onori speciali per la mia modesta persona; ma perchè era giusto, in vista delle circostanze, ed il popolo desiderava vivamente di fare una dimostrazione di fede, tanto come un dovere quanto come esempio per quei che non appartenevano alla sua religione - precisamente la grande maggioranza del nostro paese - ed il popolo stesso si sentiva pieno di vergogna ed indignazione che questo non gli fosse stato permesso. In Regina il primo vescovo - il quale certamente non era più noto al suo gregge che io non lo fossi al mio - fu accolto con feste che durarono tre giorni quando egli fece il suo primo ingresso nella città sede del vescovato, la quale è appena la metà di Calgary. La differenza è da attribuirsi completamente allo spirito ostile del clero appartenente agli Oblati.

Nonostante questo fatto ed i cambiamenti su notati, cercai di vivere in pace con questi Padri e mostrai sempre molta bontà a loro riguardo.

In primavera e nell'estate scorsa quando è avvenuta per causa loro una serie d'incidenti spiacevoli nella mia città episcopale e finalmente, in seguito al fatto che una suora insegnante in una scuola della parrocchia o missione da loro amministrata fu dalle

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autorità scolastiche giudicata inetta all'insegnamento e le fu detto che nell'anno seguente 1915-16 il contratto con lei per questo impiego non poteva rinnovarsi, i Padri Oblati suscitarono un'agitazione contro i Commissari delle Scuole ¹⁾ e specialmente contro il Vescovo, come risulta dalla testimonianza del Sig. Venini, uno dei detti Commissari (Alleg. III).

Questa testimonianza del Sig. Venini è una prova sufficiente dello spirito che li animava. La parte presa dal Rev. A. Jan, O.M.I., in un'adunanza tenutasi allo scopo di fomentare questa agitazione e che è riferita nel ricorso, e in cui egli effettivamente diresse il movimento di rivolta, dimostra anche dove erigeva la principale opposizione al Vescovo (Alleg. IV).

Io, messo al corrente di quell'agitazione, pensai troncarla in principio e mettere la pace nel gregge a me affidato. A tale scopo tenni un discorso nella Chiesa del S. Cuore nel giorno di Domenica 1 Agosto scorso. (Alleg. V).

Però questi Padri vedendo i loro sforzi resi inutili cercarono di mettermi dalla parte del torto. Non riuscendo in questo mi mandarono una lettera anonima insultante, di cui l'origine era, però, più che evidente (Alleg. VI a, b, c). Come prova di ciò, basta riferirmi agli allegati dimostranti : a) la testimonianza dei miei sacerdoti consultori; b) il parere del mio avvocato in proposito; c) il parere legale del più celebre avvocato in tutta la provincia.

Stanco di tutta questa contrarietà e ~~indignato~~ per questo criminoso insulto, mi decisi col parere dei miei consultori di licenziare questi padri dalla parrocchia del S. Cuore, ed esegui tale decisione verso la metà del mese di Agosto scorso comunicandola al Padre Provinciale ed esponendogli la ragioni in presenza di testimoni seri e responsabili.

Quanto al ricorso fatto da questi Padri Oblati per essere ristabiliti in quella parrocchia o missione, risponderò esaurientemente all'argomento che presentano col pretesto di aver diritto per "stretta giustizia" e "per equità" a quella parrocchia.

1)
I commissari sono cinque uomini scelti nelle elezioni municipali dai contribuenti cattolici della città per amministrare tutte le scuole cattoliche (scuole separate) esistenti nel distretto di Calgary.

E dimostrerò la che non avevano nessun titolo canonico sulla parrocchia; 2. che nel toglierla a loro ho avuto ragioni più che sufficienti. In fine risponderò alle asservazioni fatte nel testo del loro ricorso, le quali asservazioni - sfortunatamente per loro - corrispondono ben poco alla verità dei fatti.

1. Non avevano sulla parrocchia del S. Cuore alcun titolo legale. L'argomento da essi addotto a conforto di tale tesi è di nessun valore. In Calgary quando io vi andai esistevano quattro ben distinte parrocchie. Essi cercano di combinare in una sola le parrocchie di S. Maria e quella del S. Cuore ed arrivare alle medesime conclusioni riguardo ad entrambi, dicendo : " Ce qui aggrave encore la chose, c'est que par convention régulière passée entre Mgr. Legal et le Supérieur Général des Oblats, le 16 Mars 1909, et confirmée par la S.C. des Religieux le 5 Mai de la même année, la Paroisse de Ste Marie de Calgary ainsi que les postes ou stations qui en dépendent furent confiées in PERPETUUM aux Oblats. Or, l'agglomération catholique dite du S. Coeur était justement l'un des postes rattachés à la paroisse de Ste Marie. Depuis, il est vrai, l'église de Ste Marie a été érigée en Cathédrale et le poste du S. Coeur converti en paroisse." Ma il posto del S. Cuore fu convertito in parrocchia prima che la chiesa di S. Maria fu eretta in cattedrale. E sta di fatto che la formazione di una nuova parrocchia richiede un ordinamento nuovo per essa, così che quando la Parrocchia del S. Cuore fu separata da quella di S. Maria, lo stato di essa venne a dipendere assolutamente dalle disposizioni che avrebbe preso il Vescovo, e che lo stesso Vescovo è libero di prendere.

Ora nelle "Note sulle Parrocchie e Missioni della nuova Diocesi di Calgary" per uso del nuovo Vescovo di Calgary, preparate e firmate nel 1913 da Mons. Emilio Legal, O.M.I., ora Arcivescovo di Edmonton, e già Vescovo di S. Alberto nel cui territorio erano le attuali diocesi di Edmonton e di Calgary (Alleg.VII). Lo stesso Mons. legal scrive quanto segue in relazione allo stato dei Padri Oblati di Maria Immacolata nella parrocchia di S. Maria in Calgary: " questa parrocchia era stata data alla Congregazione degli Oblati di M.I., 'titolo perpetuo', ma con la condizione che essa poteva venir loro tolta se era voluta da un nuovo Vescovo; e questo si è prodotto con la ~~nuova~~ ^{nuova} Polla che crea la Diocesi di Calgary e designa la chiesa di S. Maria come cattedrale. Un'altra parrocchia

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può esser data agli Oblati in luogo di questa", e in relazione allo stato dei Padri Oblati di Maria Immacolata nella Parrocchia del S. Cuore in Calgary, egli scrive semplicemente : " Una chiesa provvisoria. Due preti residenti : i Reverendi Padri A. Naessens ed E. Nel^Z, entrambi Oblati di M.I."

Per avere un titolo legale ad una parrocchia occorre che tale parrocchia sia affidata ad una comunità religiosa in perpetuo dal Vescovo con la conferma della S. Sede. Ma questo non si verifichò nel caso della parrocchia del S. Cuore, perchè tanto l'assegnazione quanto la conferma mancavano; quindi i Padri Oblati non avevano alcun titolo a tale parrocchia.

Questa mancanza di titolo legale è dimostrata : 1. Dalle note su citate di Mons. Legal O.M.I., il quale come Vescovo di S. Alberto stabilì la parrocchia del S. Cuore. Parlando del titolo condizionale dei Padri Oblati alla parrocchia di S. Maria ed alla sua susseguente perdita con l'avverarsi della condizione contenuta nella clausola, egli dice : "Un'altra parrocchia PUÒ essere data agli Oblati "; e quando egli descrive lo stato degli Oblati nella parrocchia del S. Cuore, egli non fa allusione di sorta ad un diritto legale o titolo da parte loro alla parrocchia.

Lo stesso Mons. Legal, O.M.I., al mio arrivo in Calgary mi parlò dell'assegnazione di una parrocchia ai Padri Oblati e ne suggerì una da formarsi in una parte della città di Calgary, chiamata Ogden, come quella forse più accettabile ad essi che non la parrocchia del S. Cuore. Ma quando ne parlai al Padre Grandin, Provinciale degli Oblati, egli non volle saperne.

Da questi fatti è evidente che la parrocchia del S. Cuore, una volta separata dalla parrocchia di S. Maria, non aveva nulla da fare con la precedente convenzione riguardante S. Maria, e formava una nuova entità soggetta alla libera disposizione del Vescovo, il quale, in questo caso, non ne aveva conferito un titolo perpetuo ai Padri Oblati o ad altri, e tanto meno eravi la conferma di Roma riguardo ad un titolo canonico sulla Parrocchia del S. Cuore.

Se vi fosse stato, l'attuale Vescovo non avrebbe potuto ingerirsi del possesso; ma nella mancanza assoluta di un tal titolo legale, il Vescovo era libero, quando vi fosse stata una valida ragione, di fare quei cambiamenti che avesse ritenuto necessari e opportuni nelle persone incaricate della sua amministrazione.

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Di più, questa assoluta mancanza di titolo legale è dimostrata da una lettera scrittami dal Padre Provinciale degli Oblati il 14 Febbraio 1914 (Alleg.VIII) nella quale egli chiaramente domanda la conferma, o la "donazione effettiva" della parrocchia del S. Cuore in Calgary amministrata dagli stessi Oblati. Basta citare dalla sua lettera le parole seguenti : " Si Votre Grandeur voulait bien m'assurer qu'Elle nous confie à perpétuité la paroisse du S. Coeur ..." E ancora : " je me permets de solliciter la ratification, ou plutôt la donation effective de la paroisse que nous administrons actuellement ". La loro posizione è quindi evidente. Essi semplicemente amministravano la parrocchia, e missione, del S. Cuore, e tra di loro ed il Vescovo non esistevano abbligazioni legali reciproche. Essi erano liberi di lasciarla quando volevano ed io, se vi erano ragioni sufficienti, ero libero di toglierla loro.

2. Ciò si è verificato pei fatti suaccennati. Non voglio non riconoscere i meriti di questi Padri nel pa sato; ma deploro che la loro condotta verso di me non fa loro onore. L'esposto sarebbe sufficiente per spiegare l'azione del Vescovo; ma se l'Eminenza Vostra desiderasse maggiori informazioni concernenti le relazioni tra il Vescovo di Calgary e la Congregazione degli Oblati sono pronto a fornirle. Tali padri non possono giustamente lagnarsi del modo come io li ho trattati. Nonostante la loro evidente opposizione provata dal loro modo di ricevermi al mio primo ingresso, io nominai uno di essi Vicario Generale " ad honorem ". Tollerai pazientemente il magro resoconto finanziario che essi mi presentarono, come pure certe transazioni riguardanti la proprietà ecclesiastica che ponevano la cattedrale e la parrocchia da essa dipendente in condizioni poco piacevoli.

Dopo la loro domanda dello scorso inverno per avere una parrocchia permanente, offersi loro la parrocchia di S.Giuseppe - la prima fondata da me nella città di Calgary e che si deve considerare fra le migliori; ma fu da loro rifiutata (Alleg.IX).

Avevo dimostrato pazienza con essi in varie occasioni, come per esempio quando essi impiegarono delle stenografe per trascrivere, parola per parola, il discorso del loro Vescovo al suo gregge, come se fossero ansiosi di cogliermi " in sermone " (Alleg. X a, b). Anche in questo affare quando essi continuaron la loro agitazione, sebbene il popolo fosse completamente rassicurato e pacifico, io non volli colpire per non aver sembiante di far

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l'ero del torto. Ma l'ultima goccia che fece traboccare la tazza fu la lettera gravemente offensiva che ricevetti da loro; ciò che costrinse me ed i miei consiglieri a decidere che si doveva provvedere al caso.

Dicono che io dovevo permettere al Padre Provinciale di sostituire un altro Padre Oblate allo stesso Padre Jan. Rispondo che siccome era questione di sostenere l'autorità del Vescovo e la pace nel suo gregge a Calgary, ero convinto che quelli che avevano ostacolato il Vescovo non erano atti ad aiutarlo e che un successore della stessa Congregazione di quello licenziato avrebbe continuato la stessa propaganda e l'avrebbe probabilmente intensificata per giustificare il compagno licenziato. E questa mia convinzione è confermata dal fatto dell'atteggiamento preso da loro al mio arrivo in diocesi, come sopra ho accennato (atteggiamento pel quale erano responsabili i loro superiori, poichè, anche se essi negano la responsabilità diretta, tuttavia non riescono a spiegare perchè il primo Vescovo ~~di lingua inglese~~ venuto tra di loro dovesse vedersi negato il benvenuto che il popolo desiderava dargli.) È confermata dal fatto che i superiori mandarono ivi Padre Jan come parroco, sebbene ogni Oblato col quale io abbia parlato di lui lo dichiarasse inadatto per quella parrocchia. E perciò ero convinto che l'atteggiamento preso, mentre era diretto a mantenere la loro influenza sul popolo, tendeva a diminuire presso lo stesso popolo il prestigio dell'autorità episcopale, e quindi qualsiasi tempo perduto nel fare un cambiamento avrebbe solo dato loro la possibilità di accrescere la simpatia del popolo verso di essi, posando quali martiri, con la conseguenza di grave danno alla autorità religiosa, e continuando l'amministrazione della missione da parte degli Oblati non avrebbe che perpetuato ed aggravato la contrarietà. Quindi sentii che era mio dovere per la salvaguardia del potere religioso di agire prontamente e definitivamente in questo disgraziato affare.

Il popolo vedeva perfettamente di che cosa si trattasse e l'ha considerato come un semplice atto di amministrazione da parte del vescovo reso necessario dalle circostanze. Fu osservato da alcuni parrocchiani del S. Cuore la Domenica dopo il mio discorso quando il Padre Jan fece varie osservazioni riguardo alle mie azioni, che essi non vedevano come egli potesse sfuggire di essere punito al riguardo. Si discuteva sempre più dal popolo su questa faccenda e fu francamente accennato come il risultato naturale e necessario del loro modo di agire, come nel caso del Sig. Harry

Lunny, un avvocato, il quale non aveva speciale simpatie per me, che disse che avendo questi uomini ostacolato il Vescovo sin dalla sua venuta qui era ora che l'elemento perturbatore fosse allontanato.

Per maggior schiarimento delle circostanze voglio ora toccare alcuni punti contenuti nel ricorso fatto alla S. Congregazione Concistoriale dei Padri Oblati. Primo osservo quante inesattezze vi sono nel detto ricorso :

1. Non è vero che sia mai esistita una scuola posseduta e condotta dalle Suore Orsoline a Calgary.

2. Non è vero che vi siano commissari di scuola per la parrocchia del S. Cuore, né per alcun'altra parrocchia (Alleg. XI). (Nota^D)

3. Non è vero che la suora in questione era "Diretrice" della scuola del S. Cuore; ma bensì una delle insegnanti delle classi inferiori (Alleg. XI).

4. Non è vero che la detta suora fu licenziata ("renvoyé"). Soltanto il suo contratto non fu rinnovato per le ragioni su esposte (Alleg. V, pagine 7-12).

5. Non è vero che vi fu "grand emoi" nella parrocchia, ma solo un principio di agitazione, di cui il principale autore era troppo evidente, e che dopo il mio intervento è completamente cessata.

6. Non è vero che l'ispettore civile fu soddisfatto dell'operato della suora (Alleg. XI).

7. Non è vero che fu fatta domanda al Vescovo da parte del popolo per ritenere la suora nella suddetta scuola.

8. Non è vero che vi fu una convenzione per assumere una altra suora come maestra. X

9. Non è vero che il Padre Jan non prendesse parte alla discussione nell'adunanza (Alleg. IV).

10. Non è vero che nello scrivere a Padre Grandin gli ho significato "comme par manière de punition, que la faculté dont avaient toujours joui certains pères plus qualifiés de déléguer les pouvoirs ordinaires était retirée". Al mio arrivo nella mia diocesi, quando fui avvicinato dal Rev. Padre Provinciale in proposito, io gli concessi il permesso, come ulteriore segno della mia buona disposizione verso questi Padri, di continuare di valersi del privilegio che egli s'informò avevano prima goduto di dare cioè

meramente col destinare un Padre nella diocesi, le ordinarie facoltà della diocesi a tale Padre, senza rivolgersi a me in ciascun caso. In quanto ai "certains pères", non conosco altri che godessero di un simile privilegio. Però avendo appreso di un'abitudine generale a questo riguardo da parte di diverse comunità religiose nella diocesi che cagionava talvolta delle cose spiacevoli, tanto nel caso dei Padri Oblati che di altri, fessi noto agli altri che per l'avvenire la regola generale della chiesa in materia si sarebbe dovuta osservare e, se io non detti le medesime istruzioni al Padre Grandin per la Congregazione degli Oblati, fu semplicemente perchè egli era stato assente in Francia per un anno. Approfittai di questa occasione - la prima - per scrivergli avvisandolo come sopra; ciò che è provato dalla mia lettera a lui (Alleg. XIII), che dice: "Permettetemi, Reverendissimo Padre, di valermi di questa occasione per dirvi qualchecosa che ho voluto comunicarvi già da tempo."⁽¹⁾ Questa decisione non era nuova nell'Ovest, come dice egli nella sua lettera dell'11 Agosto 1915 (Alleg. III del ricorso), ma già messa in esecuzione da Mons. Vescovo di Regina due anni prima.

11. Non è vero che nel discorso del Vescovo fu fatta menzione di scandali riguardante gli Oblati, o altri, come si asserisce nell'Alleg. III del ricorso; ma ho asservato soltanto che la pace era stata disturbata (Alleg. V, pag. 20).

12. Non è vero che tutti gli Oblati vogliono ritirarsi dalla mia diocesi. È falso nel caso della maggioranza, e forse di tutti. Da sei su ventidue Oblati che lavoravano nella mia diocesi in quella epoca, quando quell'appello fu spedito ai loro superiori in Roma firmato da otto di essi (Alleg. IV del ricorso), e tutti gli altri, secondo il ricorso, avevano fatto la stessa richiesta al loro Provinciale, ho poi ricevuto per iscritto testimonianza, non richiesta, di stima e di rispetto; e nel caso di almeno sette altri sono stato assicurato di simili sentimenti a mio riguardo. Tre delle dichiarazioni a cui ho riferito sono da firmatari del documento inviato a Roma (Alleg. IV del ricorso). Quella che il Rev. L. Pilon, O.M.I. m'invia per Capo d'anno vorrei sottoporre rispettosamente a Vostra Eminenza quale strana contraddizione alla petizione firmata da lui nello scorso Agosto (Alleg. XIII, a, b, c).

13. Non è vero che a cagione del licenziamento degli Oblati dalla Parrocchia del S. Cuore sia nato tra i fedeli "un grave scandalo". Se vi fu della eccitazione fra il pubblico quale

⁽¹⁾ Questo allegato da me inviato colla traduzione italiana, il testo inglese, come fu scritto al P. Grandin, è così come l'ha mosso copiato i P. Oblati.

to the right of the page. The text is written in a single column, with some minor variations in line length and spacing. There are several small, faint circular marks or holes scattered across the page, particularly towards the bottom right.

9

risultato di questo, non ve n'era alcun segno esteriore. Qualunque cosa vi fosse stata era loro la colpa ed era opera loro. Disgustatamente essi parlano troppo col popolo, cercando simpatie e lagnandosi di torti, con un conseguente danno per la religione. Il nostro popolo non si leverebbe mai in protesta in affari di regolamento ecclesiastico se non fosse eccitato a farlo dal clero. Esso cerca di eccitare il popolo, e poi, qualunque sia l'effetto di tale azione sul popolo, viene da loro proclamato spontaneo e di grave pericolo. Il popolo è completamente soddisfatto delle condizioni attuali, come è dimostrato per esempio dal fatto che a Natale esso offrì al nuovo parroco del S. Cuore un regalo consistente in pellicce di grande valore (Alleg. XIV).

I Padri Oblati si lagnano che ho letto una testimonianza contraria all'asserzione del Padre Jan. Per quel che ho detto e fatto in questo riguardo la risposta più breve sarebbe di riferire all'Eminenza Vostra il testo del mio discorso al S. Cuore (Alleg. V).

Il fatto era che i Padri Oblati cercavano di ostacolarmi nell'esercizio del mio ufficio di Vescovo in Calgary. Le gesta del Padre Jan a questo riguardo erano ben note e pubblicamente note.

L'Alleg. III qui accuso, contenente la testimonianza del Sig. Venini, dimostra il suo modo di alienarmi l'ubbidienza a la cooperazione dei Commissari delle scuole nella causa sacra della educazione dei nostri fanciulli, e deve bastare come prova di tale fatto. Del Sig. Venini posso, occorrendo, dare l'indirizzo per avere maggiori dettagli.

Tutto quello che accadde in quella famosa adunanza della quale parla il ricorso, a cui era presente il Padre Jan non per calmare il popolo o per difendere l'operato del suo vescovo, ma per dirigere il movimento di rivolta (Alleg. IV); tutto era ben noto a molti dei miei uditori nella chiesa. Ed io stavo lì quel giorno non per nascondere la verità, nè per scusare i capi della rivolta contro l'autorità del Vescovo, ma per dire la chiara ed aperta verità in modo da far cessare da principio quel movimento di ribellione. Avevo letto tutti gli altri documenti relativi alla faccenda perchè trovai giusto e necessario di farlo onde rimuovere ogni falsa impressione ed ogni critica dalla mente del popolo. Perchè non avrei dovuto leggere anche questo per far giustizia a tutti? La saggezza della mia condotta è provata dal fatto che son

riuscito talmente che fin da quel giorno la parrocchia si trova in perfetta calma. (Alleg. B. a. b. infine)

Si lamentano pure che io ho accennato ai disordini già avvenuti nella parrocchia. Ma questi erano noti a tutti. (Alleg. VI, b) ed io quel giorno ero presente non per diffamare gli Oblati ma per metter la calma e consigliare la prudenza in simili circostanze, come è ben dimostrato dallo stesso mio discorso (Alleg. V, pag. 21 §).

Essi pretendono quale riparazione il diritto da parte loro di ritornare a quella parrocchia. Per le ragioni ed i fatti già esposti non vi è luogo ad una simile riparazione. Io sono convinto invece che il loro ritorno avrebbe per effetto di distruggere l'armonia ora esistente in quella parrocchia ed in tutta la città e di far nascere nuovi disturbi e nuove difficoltà. Il loro ritorno sarebbe un colpo fatale per l'autorità del Vescovo, come Vostra Eminenza potrà facilmente comprendere. X

Quanto io ho qui scritto sono pronto a confermare sotto giuramento. Maggiori schiarimenti saranno dati nell'esposto generale che presenterò. Se occorre spiegare qualunque altra cosa riguardo alla mia amministrazione io sono pronto a rispondere a tutto, anche alla minima questione o difficoltà mi possa essere fatta. In ogni passo che ho mosso, prima di agire ho chiesto sempre il consiglio dei miei consultori; così non credo mai aver mancato di prudenza. Dopo ogni cosa successa ho l'indomani spedito un resoconto con tutti i relativi documenti alla Delegazione Apostolica di Ottawa. Così mi sembra di aver agito sempre per il bene della religione e con piena giustificazione. In questa e in ogni altra cosa riguardante il mio difficile ufficio mi sottometto completamente al giudizio dell'autorità dei miei Superiori di Roma.

X

CALGARY - Sacred Heart

- 1911 Incorporation Document
- 19113-16 Reports.
Petition re Fr. Naessens OMI
Debt.
Land: Ursulines of Jesus
Parish
- 1920-21 Payments 1920 on back of Ordination invitation, M.J.Fitzpatrick.
Undated report
- 1928-29 Report; 1929 statement of diocesan collections.
- 1930-33 Loan for new church - (several items)
- 1935-36 Diocesan report on assessments and Regina Fund
Insurance report
- 1937-39 Reports (2)
Discussion clubs
Diocesan payments.
- 1950-54 Knob Hill (several items)
Diocesan Collections paid
Barry Wilson
- 1959-62 Authorization for Msgr. LeFort
D.T.Sullivan transferred to Midnapore; Fr. J. Kelly replaces him.
- 1963 Fr. G. Gillis authorization (?)
Rev. R.P.Sullivan (new pastor)
Boundary changes. Pastor of two parishes
Suggestions for another parish
Plans for accommodation of another priest
Altadore property sold
- 1964 1963 reports ack.
Suggestions for another parish (4)
Fr. R. Sullivan letter re contract
- 1965 Ukrainian Rite marriage (2)
Altars consecrated
- 1967 Sanctuary alterations approved by Bishop Klein.



Sacred Heart . Calgary



EMILIJUS JOSEPHUS LEGAL, O. M. I.

DEI ET APOSTOLICAE SEDIS GRATIA

Episcopus S. A. Alberta

Omnibus hoc Litteris insperatus velut mecum natus ad magnitudinem Dei gloriam
et ad securius promovendum spiritualem beneficium universitatem Catholicorum Religiosorum
et Ecclesiasticorum Clericorum et populi eiusdem Territorii et Provinciae Albertae

Sancta Sedis Apostolicae et Aliorum Sanctissimorum Pontificum et Ordinum et Congregationum
Decretis et Constitutionibus et Regularibus et Singularibus Instructis

Constitutis Ecclesiasticis et Clericis et populo eiusdem Territorii et Provinciae Albertae
etiam cum Regulam et Statutis et Constitutis Ecclesiasticis et Clericis et populo eiusdem Territorii et Provinciae Albertae

Postulatis deponitatis et consensu mandaverit, quecumque anno, die feria testa sequentia
Sacramento Parochie _____ Parochie _____ nomen erit

Parochia Catholica Sagrotissimum Cordis Jesu

(Cath. Parish of the Sacred Heart)

CANONICA ERECTIO PAROCHIE VEL MISSIONIS



Et nunc Statuimus et definimus limites istius Parochie. s. b. Condic.

9-8-7-6-5-4-3-2-1

John C. Stagg

1900. Al punto. Quando il

...and the Lord said unto me, "Go forth into all the world and proclaim the gospel to every creature." And I said, "Lord, what gospel?"

Acacia farnesiana L. (Lam.) Schlecht.

(a) A parte Occidentali. *Non sono le stesse che le*
~~(c) Octave, et enchaînées aux deux bras de la~~

~~plus que ce qu'il faut pour~~

*Et istam suam ecclesiam et curiam posita diocesano primo est
futurum, omnino remansuram esse, saltem donec Sancta Sedes aliter decreverit, in
Nostra Jurisdictione, vel Nostrorum Successorum vel Administratiois Diocese
pore, cum obligatione pro Parrocho et his adiutoribus vel Missionariis istis.*

St. Louis, Mo.

a Nobis sed a Successoribus Nostris et ad Administratorem Diocesis, cum de corona Superioribus cum Nostro aut Successorum Nostrorum, aut Administratioris Diocesis discipulis, prepositis, prorsus servandi omnes ordinationes et omnia prescripta ecclesiastica disciplina in hac diocesi Sti. Alberti Vigentia, in omnibus que pertinent ad administrationem Sacramentorum, juxta eorum proprium ritum, ad verbi divini predicationem et ad omnis munus ecclesiasticum pro spiritualibus necessitatibus Fidei sui istius *Concordia*

Leucostoma ciliatum (Pell.) R. & S. *Peltaria*

etiam in ecclesiis et parochiis ut isti parochiali habent solvant Pastoris suo et
procuratores etiam in ecclesiis et parochiis juxta eam, communiones et fastigiones in ista
ecclesia. Et quod non possunt concorditer adiungere sacerdotibus Clericis et pro tempore ecclae-
sis et parochiis officiariis. Tunc etiam summa in Pastore et
in sacerdotibus et parochiis et procuratoribus omnibus que

[View Details](#) | [Edit Details](#) | [Delete](#) | [Print](#) | [Email](#) | [Share](#)

... ecclesiam nominis, nempe: Catholic
Church or Catholics also known as the new Vulgo The Catholic Parish
Galway

virtute Documenti ecclesie Duberrie dicto "Legislature of the North-West Territories No. 82 anno 1895, quod notum est ut Ordinatio ad Incorporationem Catholicearum Parochiarum et Missionum Dioecesis Sti. Alberti, vel anglice: "An Ordinance to incor-



"...isions of the Diocese of St. Albert". Quod Documentum
ad hanc legem additum est, et hoc in dicto: "The Legislature of the

...tum, et deinde ad Concilium convocato. Et eis
aut presbiterorum conventus propter facie ei duabus orationibus
et missis approbatum.

Et deinde, postea
...tum, et deinde ad Concilium convocato. Et eis
aut presbiterorum conventus propter facie ei duabus orationibus
et missis approbatum.

Et inde Nostre littere solemniter legente, et promulgantibus die dominica
intra Missae celebrationem, concessione primi conventus parvulariorum, postquam recepti
fuerunt. Et unum exemplar istius documenti intra documenta *Parochiarum*
et alter in *Missa Episcopali* servabitur.

Datum Sti. Alberti, sub signo Nostro Diuinique Nostri
et Nostri Secretarii subsignatione, die 1^o mensis
Anni Domini Millesimi nonagesimum *secundum*.

DE MANDATO ILLMI ET RMI
EPISCOPI STI. ALBERTI

J. L. Latour
Secretarius, *ad hoc*.



FINANCIAL STATEMENT FOR THE YEAR 1913

Receipts

	\$
Support of Priests	1427.75
Sunday Collections	2800.85
Collections ordered by the Bishop	88.25
Marriage Dispensations	237.00
Pew Rent	879.25
Subscriptions and Donations	673.65
Socials, Etc.	290.00
Votive Candles	234.15
St. Anthony's Box	90.55
Stole Fees	224.00
	<u>8 6945.45</u>
Surplus of 1912	334.98
Total Receipts	<u>7280.43</u>
Total Disbursements	<u>6848.81</u>
Dec. 31st, 1913, Balance on hand	<u>\$ 431.62</u>

Disbursements

Salaries of Priests	1500.00
Wages of employees	72.50
Altar supplies	164.60
Vestry supplies	22.45
Fuel	150.40
Light	144.46
Municipal Taxes	131.81
Water	18.00
Telephone	22.00
Stole fees to Priests	27.50
Bishop 10% of Pew Rent of Collections ordered by his Lordship	100.00
Calgary Marriage Dispensations	100.00
Amount paid on Loan	200.00
Interest paid on Loan	200.80
Repairs	160.00
Furniture	124.50
Charity given	76.25
Sundries	35.05
Total Disbursements	<u>\$6848.81</u>

Liabilities	\$8500.00
Assets	21 lots and Cottage

Financial Statement of the Sacred Heart Parish, Calgary, for the Year 1914

Receipts

	\$
Balance on hand Dec. 31st, 1913	431.62
Pastoral dues	1629.85
Sunday collections and monthly collections	2937.35
Collections prescribed by the Bishop	195.30
Marriage dispensations	112.00
Pew rent	898.00
Socials for church	225.40
Charity fund (from socials)	86.60
" " (from St. Anthony's box)	81.90
Votive candle stand	212.95
Donations	66.00
Total	<u>\$6876.97</u>

Expenses

Pastoral dues	1525.50
Salary of employees	356.70
Altar supplies	129.24
Church supplies	261.00
Fuel	145.00
Light	53.10
Municipal taxes	1308.91
Water, telephone and insurance	173.24
Repairs and improvements	150.00
Furniture and supplies for rectory	9.56
Cathedralicium to His Lordship the Bishop (collections, dispensations and pew rent)	452.90
Paid off Church debt	1100.00
Interest on Church debt	553.35
Charity given	185.52
Sundries	4.00
Balance in hand Dec. 31st, 1914	<u>273.99</u>
Total	<u>\$6876.97</u>

LIABILITIES

Total debt of Parish, Dec. 31st, 1914	\$ 7400.00
---------------------------------------	------------

ASSETS

Partly assessed at	\$34960.00
--------------------	------------



- Sacred Heart of Jesus*
1. Name of Church
 2. Address of Presbytery 1515 - 13th St. West
 3. Name of Order in charge Oblates of Mary Immaculate
 4. Name of Rector Robert Haessens O.M.D.
 5. Names of Assistants Joseph Dognin O.M.D.
 6. Order of Services

9 A.M.	at 8 & 9 o'clock
Sunday	High Mass at 11 o'clock
	Vigil Mass at 7.30
 7. State the boundaries of Parish (not including missions); and clearly indicate same on map
 8. Catholic population of parish 152 families about 650
 9. Number of pupils in parochial school (Boys). 57. (Girls). 74
 10. Name of Order conducting school
 11. Other Catholic Institutions in parish and missions

Nuns	Mission of Jesus
------	------------------
 12. Give list of Missions served from Parish, and indicate position and extent of each on map.

Name of mission	Chapel	Order of Services	Cath. pop.
(1)			
(2)			
(3)			



花の絵



*St. Mary's Rectory
Eighteenth Avenue West*

Calgary, Alta. Sept 22nd. 1914

Mr. Criel,

13 Gordon Block,
2nd Ave. Sunnyside,
Calgary.

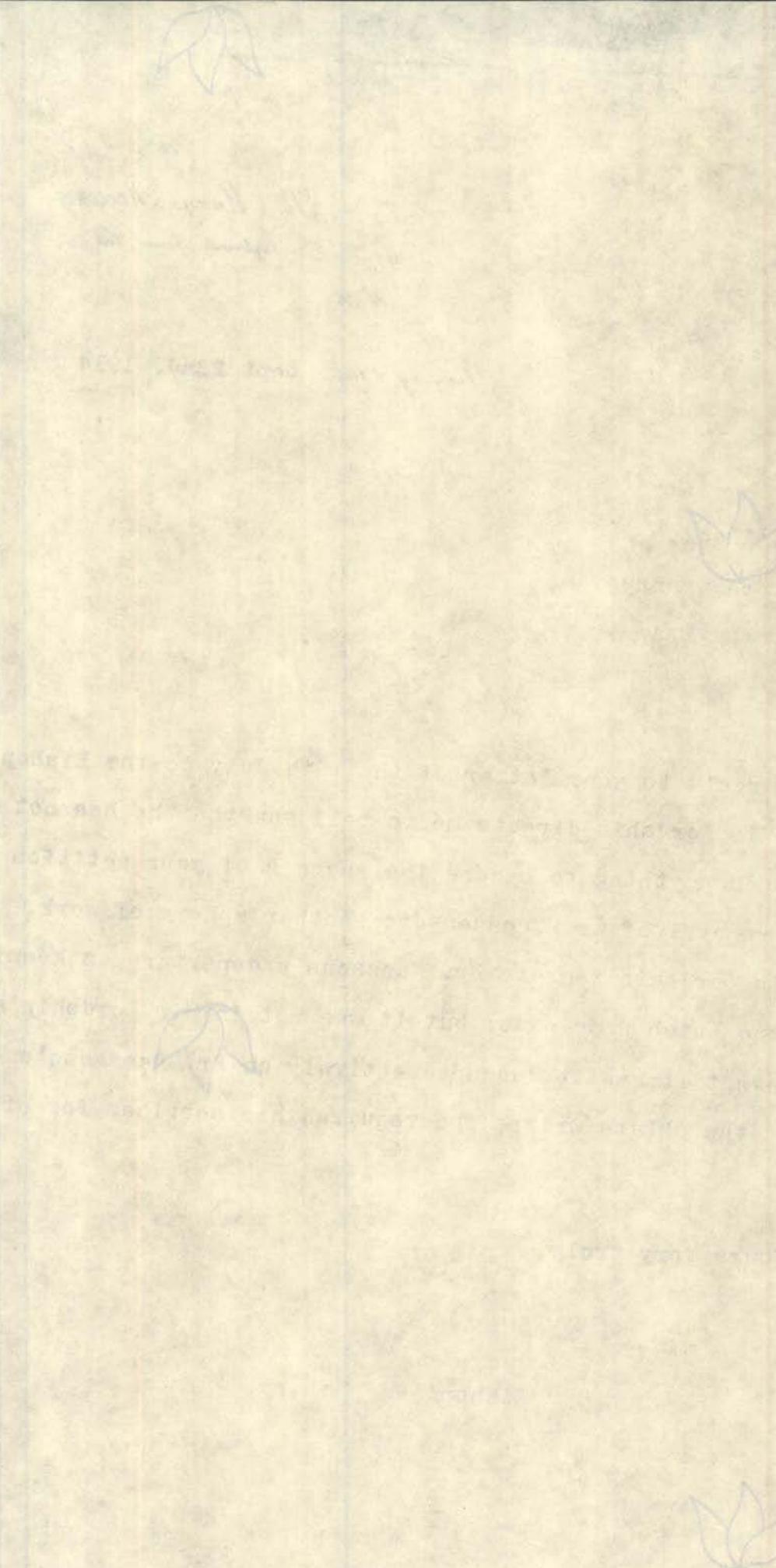
Dear Sir,

In reply to your letter of the 16th July to the Bishop of Calgary, His Lordship directs me to tell you that he has not been able to do anything to secure the success of your petition against the removal of Fr. Maessens to another sphere of work.

His Lordship regrets Fr. Maessens's departure as keenly as you and the Dutch people do; but it was not in His Lordship's power to prevent it, as it depended entirely on Fr. Maessens's superiors in the Oblate Order, who required his services for other work.

Yours very truly,

Bishop's Secretary.



1914

Calgary July 16

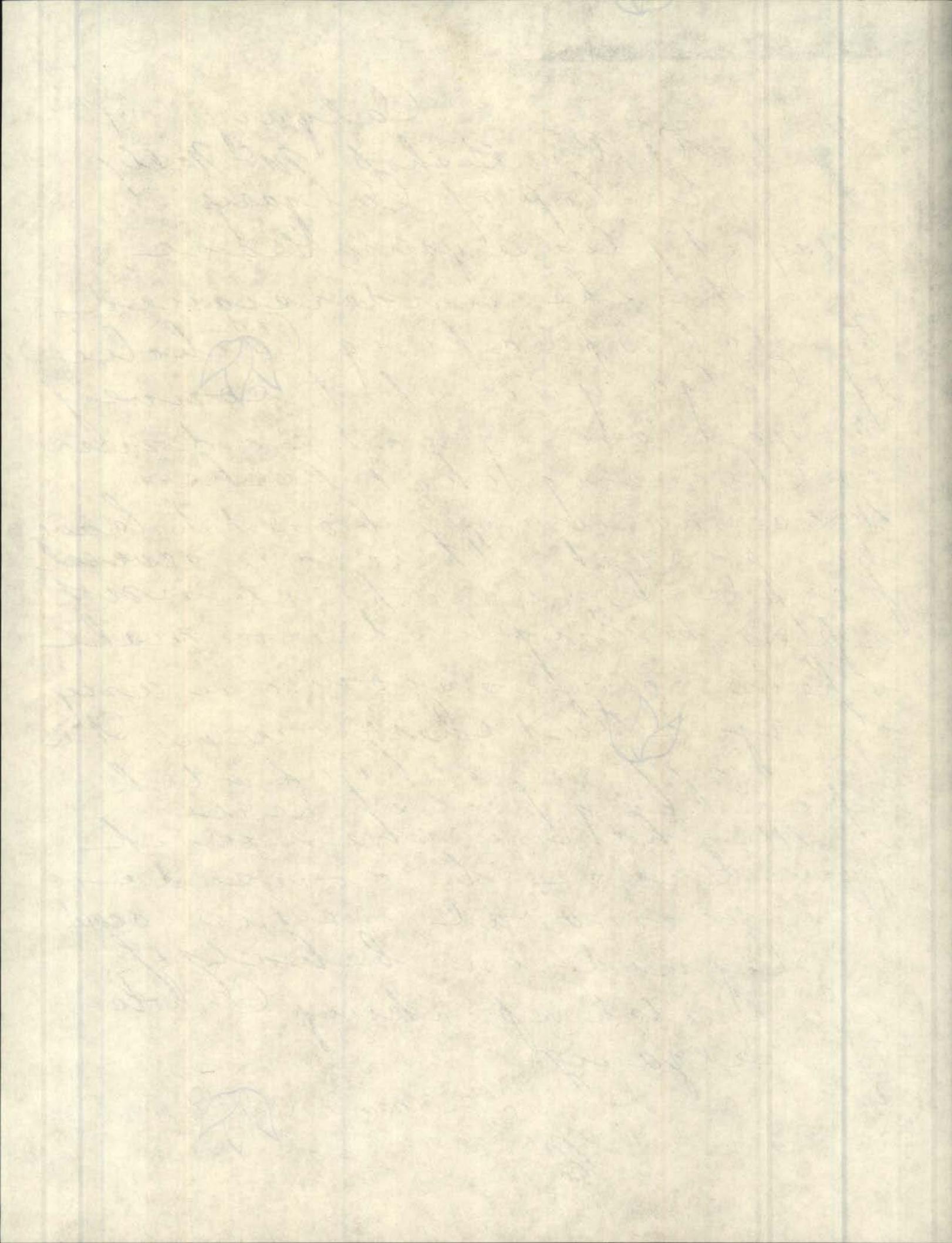
To the Rt. Rev. Bishop Mc Nally
Bishop of Calgary
May it please your Grace.

The undersigned
Dutch speaking Catholic
of Calgary wish to convey
to you our great sadness
on hearing that Father
Haesemus is about to leave
his parish. There are several
people here who cannot
speak English nor make
their confession in any
tongue but their own. We
know of no other Dutch
speaking priest here.

We might well then ask
your Grace to consider
his removal on our accou-

Signed on behalf of
the Dutch speaking Catholic
of Calgary.

In the name of all Dutch people
Mr & Mrs Crail 2nd Ave Sunnyside
Gordon Block Room 12 calgary



www.SaintJohn.com

The City of Calgary, Alberta
198 Avenue S

May have
been charged
when by force
defied.

P.S. As no local standards are available for long time
I will indicate position by the name of the
new sub-area. The new
area is bounded by
C. S. C. and N. W. Quakers.



PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 72-130



FINANCIAL REPORT of the Parish or Mission of Saints Heart, Calgary.
From January the 1st. to December the 31st., 1915.

Page 1



1864-1865



LIABILITIES		ASSETS	
	To whom due	Amt	Value
MORTGAGE OR DEBT	To the Bishop of Calgary, at Royal Bank	7,370.00	BUILDINGS: give general description, stating material, dimensions situation & value
UNPAID BILLS			1. Church: frame building, having living rooms over it - a concrete basement - Wtch bell & furniture
			10,000
			2. Cottage & Furniture
			1,500.00
			LAND: describe situation extent & approx value
			1. Lots 15-26, Blk 204, Ran 5380 V
			28,000.
			2. " 16-24, " 212, do.
			11,000
			23,340
			CASE IN HAND & AT BANK
			OWNER ASSETS.....
		
			FAIR ASSETS...
			56,523.34
			56,523.34

1. What papers are there to prove the genuineness of each item
of the indebtedness?

For Mr. "Debt": a statement, in duplicate, filed at Bishop's House & the Par
For Mr. "Mr": statements of respective firms.
For Lundquist: the Rain Book.

2. Where are the titles to the land described above?

Title for lots 21-24, Blk 212, Ran 5380 V is missing.
Titles for the rest are at Bishop's House.

1. L. H. Thompson



Indebtedness of Sacred Heart Parish, Calgary,
to the Bishop of Calgary.

	Principal	Interest to Dec. 16, 1915.
Sept. 4.	Taxes..... \$350.00	103 days.... \$ 5.92
Sept. 13.	U.S. Bnk..... 6622.90	94 days.... 102.33
Oct. 20.	Un. Bnk..... 406.24	57 days.... 3.77
	<u>\$7379.14</u>	<u>\$ 112.02</u>

	Int. pd.	Pr. Reduced	Bal. due	Rcvd. paymt. to date
1915. Dec. 16.	\$112.02	9.14	\$7370.00	A.H. Socy
1916. Mar 20	\$113.50	\$370.00	\$7000.00	A.H. Adm.
1916. June 23	\$109.00	-	\$7000.00	A.H. Adm
1916 Sept 26	\$109.00	-	\$7000.00	A.H. Adm
1916 Dec 29	109.00	400.00	6600.00	A.H. Socy.
1917 Feb 2	100.		6600.00	A.H. Socy

No 1 o July, amount to cash in
at 3213 A.H. & 5187 A.H.
~~400~~
100 3. o July etc. 4311 H.

V.B. Dots 11-14, Block 204, Cal 5381
were transferred to Secre. (treasurer)
de fons. Transfer date 2 June, 1915
req'd 6 June, 1915

Certificate

1. " 11-14, 19-26 13K204 (cancel on 6/11-14)

2. " 15-18, Bnk 204

3. " 16-20, " 2-2.

Balance is 21-24, 212?

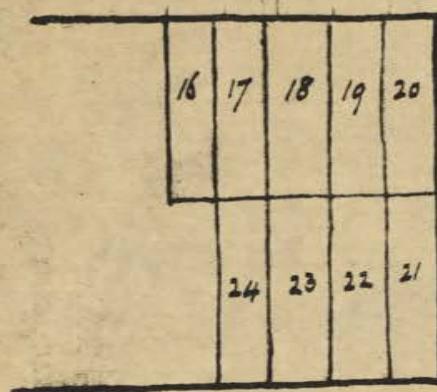
Sacred Heart notes

1. Dots 16-20, Block 212 : (Cal 5381)
2. " 21-24, " do. " " " " "
3. Dots 15-18, Block 204 : (Cal 5381)

Mr. Dots 11-14, Block 204 }
notes 19-26, Block 204 } Calgary
400 3. o July etc. 4311 H. }
~~400~~



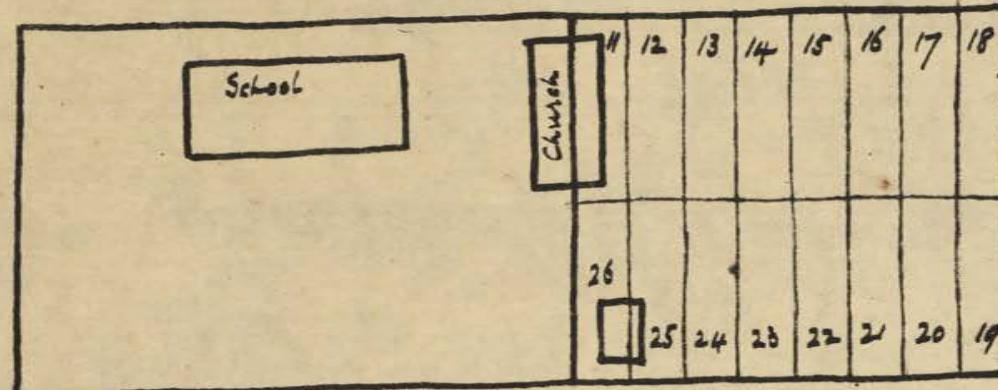
Block 212



(15th St. N)

Block 204

(13th Ave. N)



(14th St. N)

(14th Avenue N)

{ Original Church Property = Blk 204, lots 11-26.

{ Original Property for Sisters: Blk 212, lots 21-24.

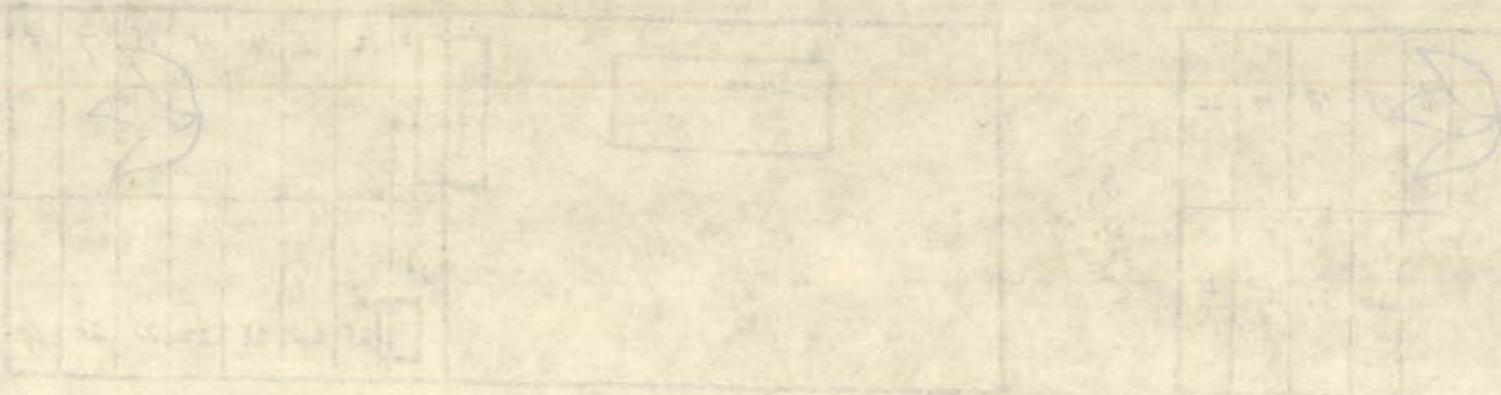
'The Exchange':-

Parish gave to Sisters: Blk 204, lots 11-14, with Church building -

Sisters gave to Parish: Blk 212, lots 21-24 -

In view of the 'Exchange,' Parish bought Blk 212, lots 16-20.

[Plan, 5380. V, Calgary]



St. Mary's Rectory



Eighteenth Avenue West

Calgary, Alta. August 2, 1916.

The Very Rev. H. Grandin, O.M.I.,
Provincial Superior, O.M.I.,
Edmonton, Alberta.

Dear Very Reverend Father,

In reply to your letter of the 23th ult., asking me to send you copies of the papers relating to the transfer of the Sacred Heart Church building and four lots to the Ursuline Sisters in exchange for four lots, in order that you might comply with the request of the Cardinal Secretary of the S. C. of the Consistory, I am herewith enclosing ~~*****~~ certified copies of all the papers that I can find on the subject in the files of the Sacred Heart Parish.

With kind regards,
Yours sincerely,

Sacred Heart Church

Calgary,

Alberta

191

Lots 18-26. Blk 204, 5380 V. (Lect 17) = \$678.22.

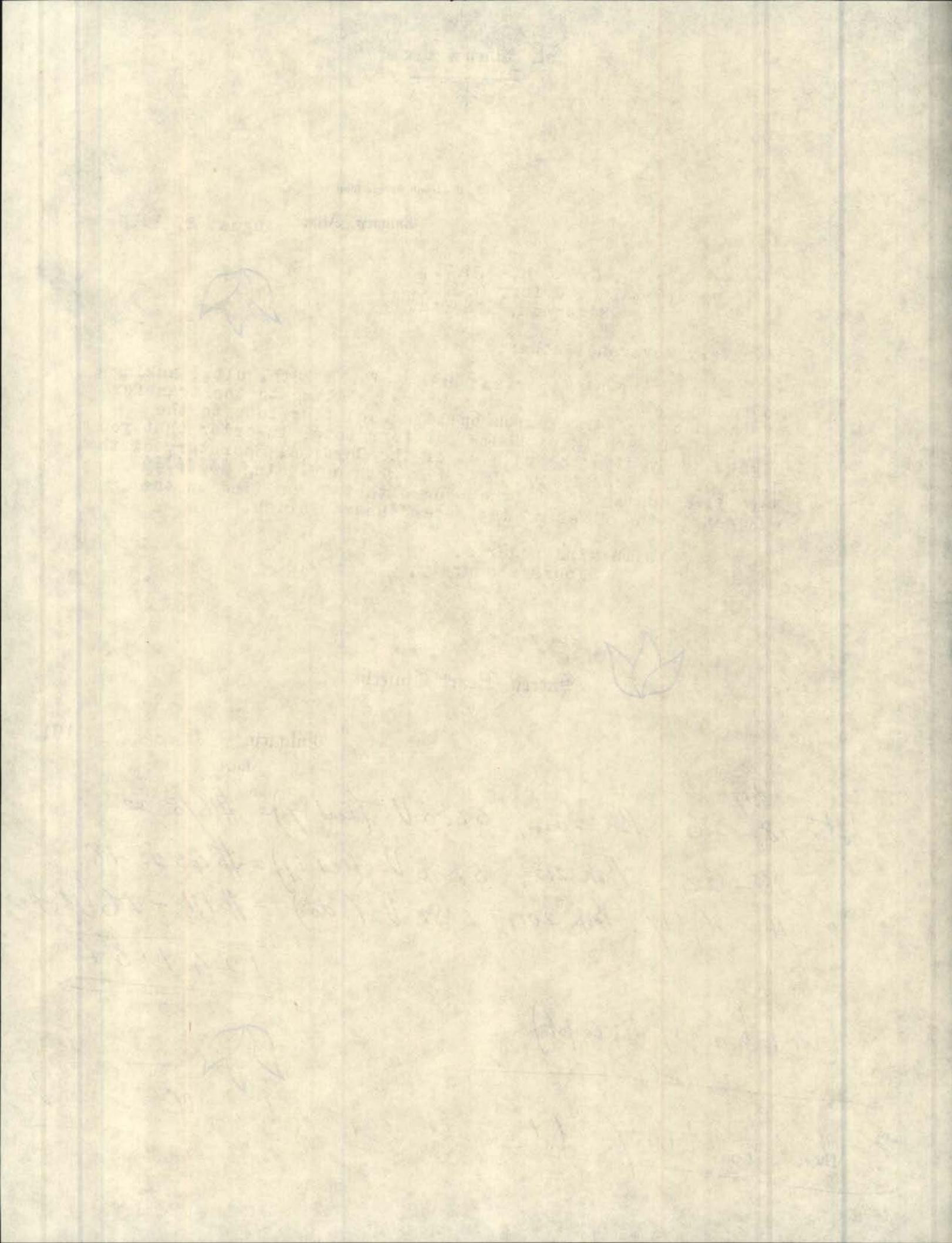
" 16-24. Blk 212, 5380 V. (Lect 17) = \$452.18.

" 11-16, $\frac{1}{2}$ 17. Blk 204, 5380 V. (do) = \$111-16 (u. per
1241.56

(Lots 11 to $\frac{1}{2}$ 17. except)

6 lots.

? When is title for lots 21-24, Blk 212, Ram 5380 V.?





MAISON DES PERES OBLATS,

COIN 10e. RUE et AVE. VICTORIA.

L. J. C.
et
M. I.

EDMONTON, ALTA. JULY 28.....1916

The Reverend Father A. Hetherington
Calgary

Reverend & dear Father,

Would you have the kindness to help me answering a request of the Cardinal secretary of the S. Cong. of the Consistory. In a letter dated July 3, His Eminence Cardinal de Lai, asks me to send him information about the exchange of lots made between the parish of the Sacred Heart and the Ursuline nuns. All the papers relating to this matter were left by the R. F. Maessens in the parish books, consequently I have to trouble you in order to answer the Cardinal's request. An authentic copy of the resolution of the parish trustees asking leave from the Archbishop of Edmonton, to make the transfer, the Archbishops' answer, and the following execution of the deed of transfer, would, I suppose, satisfy His Eminence. If it is too much work to make a copy of these papers, I would be glad to do it myself if you would kindly lend me for a few days, the originals.

Believe, Reverend and dear Father,

Yours sincerely in Xto. & M. I.

H. Grandin
o. 1916

(Copy)

Clapp & Anderson, Ltd.,
Insurance Brokers,
110-112 P. Burns' Building,
Calgary.

August 23, 1916.

Rt. Rev. J. T. McNally,
St. Mary's Rectory,
City.

Your Lordship:-

RE; Catholic Parish of the Sacred Heart, Calgary, Alta

Acting in the capacity of Fire Insurance Brokers for you, it is our duty to advise, that on making examination of the Insurance now in force on the above mentioned church building, we find that the Assured, as described in the policies, is, "THE CATHOLIC PARISH OF THE SACRED HEART AND THE SISTERS URSULINES OF JESUS".

Should a fire occur, and should there be any disagreement between the parish and the Sisters, as to their respective interests in the amount of Loss~~#~~, the Insurance Companies could not pay their Losses, until it was decided by the Court, as to the exact interest of each party concerned.

This is a very bad state of affairs as neither party would be able to collect Loss remittance, perhaps for months. We would suggest that some change be made immediately, whereby the insurance can be written in the name of one party only.

Trusting to hear from you in this regard at an early date,

We are

Most respectfully yours,

Especially yours,
CLAPP & ANDERSON LTD.

(Signed) J. B. Creagan.
Ingr. Calgary

Concordat cum originali.
Calgariae , die 24 Augusti, 1916.

Arthur
Cancellar.



1927. 12. 15.
A. S. G. 1927. 12. 15.

1927. 12. 15. A. S. G. 1927. 12. 15.

1927. 12. 15. A. S. G. 1927. 12. 15.

1927. 12. 15. A. S. G. 1927. 12. 15.

1927. 12. 15. A. S. G. 1927. 12. 15.

1927. 12. 15. A. S. G. 1927. 12. 15.



SACRED HEART CHURCH, CALGARY

CONCERNING the transfer of Sacred Heart Church building, with four lots, to the Ursulines of Jesus (Chavagnes).

Book EXTRACTS from the Minutes of Meetings of the Councillors of the Sacred Heart Parish, Calgary:-

(1) "On the 14th. of July, 1912, Meeting of the Church Councillors of the Sacred Heart Parish, presided by His Lordship Rt. Rev. Emile Legal, Bishop of St. Albert---Were present "Rev. Fr. Naessens, P.P., Messrs. V. Raby, Chas. Rooney, E.P. Olivier, "and Ph. Laurendeau.

"The matter of a site for a new church was discussed.
"It was proposed to make an exchange of four lots of the church property, in Block 204, for the four vacant lots situated "on 14th. Avenue West and 15th. Street West (being S.E. corner "Block 212) and now held in trust by Mr. Sam Laurendeau for a "religious community. The exchange to include the donation of "the present church building for the religious community which "will accept the offer of same.

"The new property, thus exchanged, to be the intended "site of the new church.

"It was proposed that the two lots with the brick building West and adjoining this property, in Block 212, should "be secured, as serviceable for priests' house.

"Above motions were unanimously presented by all the "Councillors and wholly approved of by His Lordship, Bishop Legal."

(2) "On the 29th. of July, 1912, Meeting of the Church Councillors of the Sacred Heart Parish: were present Rev. Fr. Naessens P.P., Messrs. V. Raby, Chas. Rooney, E.P. Olivier, J. Jo'Gara, Ph. Laurendeau.

"Moved by Mr. Rooney, seconded by Mr. Raby, that. the preposition of securing the two lots & building adjoining the four lots, on the corner of 14th. Ave. & 15th. Street (S.E. corner, Block 212) for church building having failed, and owing to the present stringent financial condition of the Parish, it might be advisable to have the new church & priests' house erected on the present church property, Block 204; therefore that the matter of selecting site for buildings be left over for a few months. Carried."

(3) "On November 1912, five lots in E.E. corner of Blk 212, Sunalta, were purchased at the price of \$8,500.00. This amount has been borrowed from the Bank of Nova Scotia, at the rate of 7% interest.

"This property was secured for the site of the new Church, being in proximity of the four lots in the S.E. corner of the same block, intended for the priests' residence."

The above Extracts from the Minute Book of the Sacred Heart Parish, Calgary, are hereby certified true and correct.
Calgary, July 31, 1916.

Arthur J. Atherington

Chancellor.

SACRED HEART CHURCH: CALGARY

2.

CONCERNING transfer of church property to Ursulines (continued).
EXTRACTS from MINUTE BOOK continued:-

(4) "On February 10th., 1913, Meeting was held of the Church Councillors, presided by Rev. Fr. A. Haessens. Were present: Chas. Rooney, V. Raby, J. J. O'Gara, E.P. Olivier, E. McCormick.

"Communication was read from His Lordship Bishop Legal, approving the site for the building of new priests' house and church; also authorizing to take the necessary steps for closing and diverting the lane in Block 212, for the convenience of the intended buildings.

"Proposed by J. J. O'Gara, seconded by Chas. Rooney, that the taking of the necessary steps for closing the above mentioned lane be left in the hands of Fr. Haessens. Carried.

"Proposed by E.P. Olivier, seconded by V. Raby, that plans for the new priests' residence be prepared by J. J. O'Gara, architect, under the suggestions of the Parish Priest. Carried.

"The matter of selling some church property was discussed; proposed to sell cottage and two lots (50ft. by 130 ft.) for \$5,000.00; and the two adjoining vacant lots for \$3,500.00.

"The opinion was that it would be preferable to delay a few weeks in order to secure this price, and perhaps a better figure for this property.

"This proposal to be submitted to the Bishop for approval."

(5) "On March the 7th., 1913. Meeting of the Church Councillors of the Sacred Heart Parish, presided by the Rev. Fr. A. Haessens, O.M.I., P.P.. Were present: Chas. Rooney, J.J.O'Gara, E.P. Olivier, and E. McCormick.

"After the reading of minutes of last meeting, a communication from Archbishop Legal was read, approving our proposition of selling some of the church property, viz. four lots & cottage in Block 204;---also informing us of the final decision of the Ursulines of Jesus accepting the present church building, when vacated, and four lots, for convent purposes.

"The petition for the closing and diverting part of the lane in Block 212, having been signed by the two-thirds of the property owners, the Parish Priest was instructed to have same taken over to the Municipal Council of the City.

"A sketch of plans for the priests' residence, by J.J.O'Gara, was submitted and approved; the approximate cost of this building was \$15,000.00

"Architect O'Gara was asked to complete the set of these plans, with necessary specifications, and ask for tenders as soon as the required loan can be secured.

"Proposed by Chas. Rooney, seconded by E.P. Olivier, that authorization be asked from His Grace the Archbishop of Edmonton, to allow the Catholic Parish of the Sacred Heart, Calgary, to borrow the sum of \$15,000.00, from any Bank, corporation, or individual. Carried."

Above Extracts from Minute Book of Sac. Heart Parish hereby
Certified true and correct.

Arthur J. Hetherington
Chancellor.
Calgary, 31 July 1916.

Sacred Heart Church

Calgary, Alberta

Monthly Collection for the Six Months Ending December 31st, 1917

OVER SIX DOLLARS

Venini, G. D.	\$30.00
McKinnon, W. J.	12.00
O'Donnell, Mr. and Mrs. J.	12.00
Scully, D. W.	12.00
Smith, W. Lee	11.00
Long, A. C.	10.00
McCormick, E.	10.00
Bomont, A.	8.00
Brooks, Mrs.	8.00
Choiniere, E. P.	8.00
McGillivray, G.	8.00
O'Byrne, P. J.	7.50
Cameron, M. H.	7.00
Keefe, M. M.	7.00
McDonald, A.	7.00
Spencer, E. W.	7.00
Talbot, A. J.	7.00

SIX DOLLARS

Atherton, T.
Bulger, B.
Chaloner, A.
Chapman, H.
Conroy, F. J.
Cavanaugh, T. E.
Cameron, W. F.
Doran, D. J.
Dalton, Mrs. J. R.
Grant, R.
Hogan, F. E.
Hayes, P. C.
Julien, Jos.
Lynch, D. F.
Lane, J.
Lowry, Miss A. G.
Murphy, W. F.
Maloney, Mrs. J. P.
McDonald, Jas.
McKernan, A. G.
McEwen, C.
McKenna, Mrs. A.
O'Hara, S. A.
Platt, F.
Poland, Mrs. D. A.
Pettifer, C. W.
Peck, R.
Rooney, Mrs. P. J.
Rooney, C.
Roberts, T.
Station, J.
Sheedy, M. J.
Shulman, A. J.
Walsh, J. A.

FIVE DOLLARS

Berube, J. F. (\$5.50)
Bouey, F. A.
Beauchemin, Dr. L. O.
Calhoun, G. J.
Convery, J.
Chisholm, J. A.
Fritz, L. R.
Halsey, Mrs. E. A.
Hamilton, J.
Harris, Mrs. A.
Lucy, D. J.
Lowry, Miss K.
Maguire, J. J.
Mackay, W. D.
McDonald, A.
McSweeney, Mrs.
McHugh, J. J.
McKinnon, R.
O'Byrne, J.
O'Brien, A. G.
O'Byrne, D. N.
Rodwell, C. F.
Sullivan, C. F.
Sullivan, W. J.
Tyo, H.

FOUR DOLLARS

Kilbride, Mrs. Wm. (\$4.50)
Allison, T.
Brackenbury, Mrs. A. C.
Donovan, Mrs. T. A.
Dawson, Mr. and Mrs. N.
Hyde, Mrs. W. J.
Kavanaugh, J. E.
Lannigan, B. J.
Lowry, Jas.
Miquelon, J. R.
Mewburn, Mrs. H. L.
McCormick, D. J.
Ranahan, J. J.
Sparrow, J. E.
Spencer, C. H.
Turpin, Mrs. H. P.
Jones, Mrs. T. G.

THREE DOLLARS

Munn, A. (\$3.50)
Acton, Mrs. J.
Connolly, G.
Howard, D. L.
Kaufer, H.
Keenan, J. R.
McDonald, J. A.
McDonald, H.
McDonald, D. J.
McDonald, J.
McGowan, J. H.

Nolan, W. B.
O'Sullivan, P.
Stewart, Mrs. G.
Tierney, J. T.
Thompson, W. K.

TWO DOLLARS

Voss, Mrs. C. (\$2.25)
Costello, M.
Clancey, S.
Clark, J. B.
Dahm, Mrs.
Dawson, Mrs. J.
Frizes, P.
Flanagan, P.
Hennebery, Miss G. A.
Lynch, Miss E.
Living, Mrs.
McLean, F.
Nolan, Mrs. W. B.
Rooney, P. J.
Reno, P.
Savary, J. W.
Shea, P. J.
Tierney, Mrs. J.
Venini, M. S.
Young, Mrs.

UNDER TWO DOLLARS

De Roussy de Sales, Mme. (\$1.75)
Haughey, Mrs. (\$1.50)
Jeffery, Miss D. (\$1.50)
Monahan, J. (\$1.50)
Prior, J. A. (\$1.50)
Fitzpatrick, E. (\$1.40)

ONE DOLLAR

Allen, Mrs.
Carmody, Miss N.
Cameron, M.
Goudy, Miss.
Kimpton, S. G.
Lynch, Miss Ev.
Murphy, P. J.
McDonald, J.
McSwain, Mrs.
McKenna, A.
McFadden, J.
O'Byrne, W.
Quebman, E.
Randall, Miss A.
Sullivan, J.
Scott, H. J.
Schnitzler, E. J.
Tierney, Jas.
Frize, P.
Ward, H.

SACRED HEART PARISH
CALGARY

I. Drive for Catholic Young Men's Club.

Collected in Cash.....	\$353.00
Promised by Mr. George D. Venini, to be paid in monthly instalments.....	450.00
	<u>\$803.00</u>
Numerous other promises; but they cannot be relied on; with the pos- sible exception of \$100.00 pro- mised by Mr. Hartman.....	100.00
	<u>\$903.00</u>

December 7, 1928.	
Laid to Catholic Diocesan Acct.....	
Charge on Sacred Heart Parish Acct.....	278.00
do. G.D.Venini's Acct.....	50.00
do. Insurance Acpt.....	25.00
	<u>\$353.00</u>

II. Balance of Diocesan Collections, to Dec. 7, 1928:-
taken in Sacred Heart Parish, Calgary:-

For Catholic Church Extension Soc.....	38.17
.. Holy Places in Palestine.....	24.26
.. Peter's Pence.....	34.01
	<u>\$96.44</u>

III. Parish share in covering parish liabilities on above:-
For No. I..... 278.00
For No. II..... 96.44
\$374.44

IV. Attendance at Mass, at Sacred Heart Church, Calgary:-

	<u>June 17/28</u>	<u>June 24/28</u>
Adults.....	339	410
Children under 16 yrs..	148	216
Total.....	<u>487</u>	<u>626</u>

A.J. Hetherington



Paid to Diocese of Calgary
By the Sacred Heart Parish, Calgary,
on February 6th., 1929.

Cathedraticum.....	500.00
Coll. for Seminary & Infirmary Clergy...	356.38
Coll. for African Missions.....	21.17
Dispensa. fees	
Mixtae: Fr. MacAdam: May/28.....	5.00
dc Fr. Murphy, O.M.I. Nov/28	5.00
do Fr. Hetherington Dev/28.	3.00
Banns Fr. Mac Adam .Oct/28.....	2.00
Pia Unio Cleri: Subscriptions	
The Revv. McQuaid, Ricu, Moriarty	
Newman, Levern, Hetherington..	6.00
Fr. Levern's Mission at Brocket:-	
Propagation of Faith Coll...	16.00
Holy Childhood.....	1.15
	<u>915.70</u>

Settlement of above made by three cheques:-

(1) By Sacred Heart acct.....	885.70
(2) A.J.MacMillan acct	25.00
(3) J.R.Miquelon.....	5.00
	<u>915.70</u>



1935 Returns

CITY.

Dioecesan Assessments
Cathedralicorum
or "Regina Quota"

Received at Quota
Set by Bp M

St. Mary's Cathedral.
Sacred Heart Church.
St. Joseph's Church.
St. John's Church.
Ste. Anne's Church.
O.L.P.H. Church.
St. Francis of Assisi.
Holy Family Church.

	100.00	100 ⁰⁰	
500.00	50.00	50 ⁰⁰	
187.94	25.00	25 ⁰⁰	
	5.65	5 ⁶⁵	
	25.00	25 ⁰⁰	
50.00	15.00	15 ⁰⁰	
56.97	15.00	15 ⁰⁰	

OUTSIDE.

	13.00	10.85	10 ⁸⁵	
Beiseker. + Swanell	160.00	20.00	20 ⁰⁰	
Bellevue.			10 ⁰⁰	
Black Diamond.		7.50	7 ⁵⁰	
Blairmore.	50.00	15.00	15 ⁰⁰	
Blood Reserve.		10.00	10 ⁰⁰	
Bow Island.		10.00	10 ⁰⁰	
Brooks.	111.11	10.00	10 ⁰⁰	
Canmore.			15 ⁰⁰	
Cardston, Carstairs.	5.00		5 ⁰⁰	
Cluny.	30.00	5.00	5 ⁰⁰	
Blackfoot I.R.			5 ⁰⁰	
Coalhurst.			5 ⁰⁰	
Cochrane.			5 ⁰⁰	
Coleman.	50.00	5.00	5 ⁰⁰	
Cowley.	15.00		5 ⁰⁰	
Drumheller.	211.72	20.00	20 ⁰⁰	
Empress.			5 ⁰⁰	
Fishburn.	20.00		5 ⁰⁰	
Forest Lawn.			5 ⁰⁰	
Gleichen.			5 ⁰⁰	
Granum.		3.00	4 ⁰⁰	
High River.		10.00	10 ⁰⁰	
Lake Louise.			10 ⁰⁰	
Lethbridge.	396.50	24.60	24 ⁶⁰	
Macleod.	75.00	12.10	12 ¹⁰	
Medicine Hat.			5 ⁰⁰	
Midnapore.			5 ⁰⁰	
Milk River.			5 ⁰⁰	
Munson. + Wayne		15.00	15 ⁰⁰	
Nanton.			2 ⁰⁰	
Nemiscam.			15 ⁰⁰	
Oyen.			5 ⁰⁰	
Peigan Reserve.			5 ⁰⁰	
Pincher Creek.			5 ⁰⁰	
Raymond.			10 ⁰⁰	
Rockyford.			15 ⁰⁰	
Schuler.			10 ⁰⁰	
Strathmore. + Conclade	15.15	10.00	10 ⁰⁰	
Taber.		15.00	15 ⁰⁰	
Vulcan.		10.00	10 ⁰⁰	
Warner.	10.00	10.00	10 ⁰⁰	
Youngstown.			10 ⁰⁰	

Institutions.

	10.00	10 ⁰⁰	
Basilian House.			2 ⁰⁰
F.C.J. Academy.	25.00	25 ⁰⁰	
Holy Cross Hospital.			2 ⁰⁰
Ursulene Convent.			2 ⁰⁰
Providence House.			5 ⁰⁰
Banff. Hospital.	5.00	5 ⁰⁰	
Blackfoot- School. Guy	5.00	5 ⁰⁰	
Blood-School. School	5.00	5 ⁰⁰	
Canmore-Sisters.			5 ⁰⁰
Lethbridge-F.C.J.	5.00	5 ⁰⁰	
Medicine Hat-Academy.			5 ⁰⁰
Midnapore-Sisters.			5 ⁰⁰
Peigan-School.	5.00	5 ⁰⁰	
Fincher Creek-School.	5.00	5 ⁰⁰	
Rockyford-Academy.			5 ⁰⁰

re Cathedraticum

Some parishes pay, e.g., amt assessed on 1934 income is paid paid at end of 1935 & is shown on Report of 1935 Other: smnt assessed on 1934 income is paid somewhere in first 6 months of 1935, & is shown on the Report of 1935 In most cases (& this is the best way): smnt assessed on 1935 Income is paid at close of 1935, or early in 1936 (Jan & is shown on the Report of 1935, sent in by end of Jan 1936 Some parishes, wh cd pay some Cathedraticum, fail to do so.

re Regina Quota: paymnt has been neglected by some who cd afford to pay something: e.g. Bellevue, Carstairs, CLPH, Fishburn, Gleichen, Med Hat, Munson, Fisher Crk

In a few cases quota cd be increased. Cath. cd be boosted to 150.00, to be in line with others. Granum cd pay 5.00, zs easily as 2.50 Lethbridge cd do better

For tabulated returns on other Diocesan Collections, v. Fr. O'Brien's MS.

All these tabulations might be more conveniently entered in a book, such as we used to use, where every parish is shown in alphabetical order; & under each parish, its missions lie e.g. the Cathedraticum for Strathmore is not paid, whereas that for its mission has been a loose-leaf boo. wd be hand. to permit use of typewriter.



Canada

May 19th, 1950

His Eminence,

Cardinal Donato Sbarretti.

Prefect of the Congregation of the Council.

Palazzo della Cancelleria Apostolica. Rome, Italy.

Your Eminence,

We find it necessary to erect a new church in the Sacred Heart parish of this city, Calgary, and a rectory for the same is also much needed. The parish has used for a church and a residence a building which was erected for a convent.

The church and rectory of the plan desired will cost about one hundred thousand dollars. They have collected a portion of that amount and will have about forty thousand dollars before completion of the building. We wish permission to borrow sixty thousand dollars. This will be paid in twelve years, or at the most in fifteen years.

Trusting that this may have Your Eminence's approval and with expression of highest esteem and devotion, I am

Your Eminence

Your humble servant in Christ

Bishop of Calgary.



SACRA CONGREGATIO CONCILII

Beatisime Pater

Ipsiusque Calgarien humiliiter a S.V. factis
fauitatem contrahendi mutuum sexaginta
millium dollariorum ad constructam novam
ecllesiam et domum presbyterium parvicias
huius cordis in ipsa urbe Calgarien
Mutum istud dimitti potest ut ha
duodecim vel ad summum 15 annos.

S. Congregatio Concilii, attentis expositis, Episco-
po Calgarien, benigne tribuit facultates contrahendi pae-
dictum mutuum ad finem de quo in precibus; minori tamen que

14390 - 01 - 25 1970 - 10 - 10



fieri possit interusurio, sub lege vero dimittendi aes alienum
regularibus annuis ratis.

Datum Romae, die 9 junii 1930.

F. V. Card. Albaretto
Deputato

S. C. CONCILII

REMI	PRO	
Taza	10	<i>Mille</i>
Espresione	4	<hr/>
	16	
	16	
Luigi Com	<i>Idassari</i>	
Pro Curia Executio Lib.		

Archivio S. C. Concilii
secretario



Parish or Mission **SACRED HEART CHURCH, CALGARY**

To Most Reverend Francis P. Carroll,
Bishop of Calgary.

Following is my report of the Assets and Liabilities of
this parish or Mission as at December 31st 1937, viz:

ASSETS

Land:

Avenue, W
Frontage 200 Feet on 13th Street by depth of 130 Feet
" 200 " " 14th " " " 130 "
" 125 " " 15th " " " 130 "

Cost	Assessed Value
\$	\$ 4,200.00
\$	\$ 4,200.00
\$	\$ 2,550.00
\$	\$

Cemetery:

acres in

	Date of Construction	Cost	Estimated Value	Value of Contents
Buildings:				
Church	1930	\$	\$ 82,000.00	\$ 6,000.00
Residence	1930-1	\$	\$ 13,000.00	\$ 2,000.00
Hall	1910	\$ Valued in 1922 16,000.00	\$ 8,000.00	\$ 100.00
Outbuildings Bungalow	1911	\$ 2,000.00	\$ 1,000.00	\$
Garage etc	1919	\$	\$ 300.00	\$
School (If parish property)		\$	\$	\$

Other Assets:

Balance at Bank, December 31st 1937 (Current Account)	\$ 23.06
Balance at Bank, December 31st 1937 (Special Accounts)	\$ 1752.06
Invested Funds (Bonds, Notes etc.)	\$
Automobile etc. (if parish property)	\$

PARISH DEBTS.

Purpose of Loan	Date of Maturity	By whom held	Rate of Interest	Interest Dates	Interest Unpaid	Amount of Principal
<u>Notes (Bank and other Loans)</u>						
Building church & rectory	Demand: renewed annually	Royal Bank of Canada	4% 5%	June 30 & Dec. 31		00.00 11,500.00
<u>Mortgages</u>						
<u>Chancery Loans</u>						
<u>Current Debts unpaid at Dec. 31, 1937 and exceeding \$50.00</u>						

A. J. Hetherington
Pastor.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 72.130