2004 CCHA Conference 2004

Canadian Catholic Historical Conference
30-31 May 2004

University of Manitoba
St Paul’s College, Room 258
Winnipeg MB

Sunday, 30 May 2004

8:45 am: Welcome and Opening Remarks
John Fitzgerald, Pres. CCHA

9:00 am - 10:30 am: Writing the History of Canadian Women Religious:
Methodological and Theoretical Issues
Heidi MacDonald, University of Lethbridge
Enumerating Women Religious in the Census of Canada
Elizabeth McGahan, University of New Brunswick
Community Membership and Changing Missions: Writing the History of Transition from Religious to Lay

10:30 am– 10:45 am Nutrition Break

10:45 am-12 pm: Biographical Studies on Religious
Paul Laverdure, Editor, Redemptorist Historical North American Bulletin
The Champlain Society’s Petitot Project: Emile Petitot, OMI 1838-1917
Margaret MacDonell CND, Antigonish NS
Jeanne Leber, A Recluse Amidst Strife: Vocation or Provocation

2:00 – 3:00 pm Education
Sheila Ross, Calgary
Faithful Companions of Jesus in the Field of Education in Brandon MB 1883-1896.
TBA

3:00 pm - 3:15 pm Nutrition Break

3:15 pm -- 4:15 pm Annual General Meeting

5:30 pm Annual Liturgy, St Paul’s College
Rev. Myroslaw Tataryn, Celebrant, Eastern-Rite Liturgy

6:30 pm Reception, Faculty Lounge, St Paul’s College

7:30 pm Dinner: “The Cloister”, St John’s College
After-Dinner Speaker: Msgr. Normand Chartrand

Monday, 31 May 2004

9:00 am - 10:30 am Ethnicity and the Church
Rev. Myroslaw Tataryn, St Thomas More College/USask
Constructing a Religious Identity: The Birth of the Ukrainian Greek Orthodox Church in Canada

Terence Fay SJ, St Augustine’s Seminary/TST/UT
Acclimatizing to Catholic Life in Winnipeg: Filipino Catholics, 1972-2002

10:30 am - 10:45 am Nutrition Break

10:45 am - 11:30 am Archives Session
Lynn Champagne, Winnipeg
TBA

11:30 am - 1:00 pm Lunch

1:00 - 4:00 pm Tours of Historical Sites
Option 1: French Catholic Sites
Option 2: Ukrainian Catholic Sites

Vicki Bennett, Terry Fay sj, Margaret Sanche, John FitzGerald, Kathleen MacKenzie, and Linda Wicks plan the 2004 Conference for St Paul’s College.

Robert McKeon completed a PhD in theology at the University of St Michael’s College and is now found at Newman Theological College, Edmonton.

Rev Vincent McNally of Sacred Heart Theological Center, Milwaukee WI is included in
the latest edition of *Who’s Who in America* (2003). He is judged to have “contributed significantly to the betterment of contemporary society” through his publications and work in Northern Ireland.

**David Shanahan** has written the Ms *More Than Mere Talent: Native Residential Schools and the Jesuits, 1844-1960*. Based on detailed and exhaustive research in the archives of the department of Indian Affairs and of the Jesuits of Upper Canada, Dr Shanahan’s study tells the story of the school days of the hundreds of young Native boys who attended the Jesuit schools in Wikwemikong Reserve and at the Industrial school in Spanish, Ontario, Canada. It provides a thorough description of the classes, the diet and living conditions, the sporting and other recreational activities in the schools as well as the religious practices of students, faculty, and staff. Dr Shanahan also brings out very well the ongoing tension between the prescriptions of Canadian Government policy and the standards of Jesuit educational practices. Those wishing a future copy contact Steve Catlin: scatlin@pathcom.com.

**Robert Dixon** has published *Catholic Education and Politics in Ontario, 1964-2001* to complete the fourth volume of the history of Ontario Catholic schools initiated by Franklin Walker. For the purchase of single copies, CCHA members will receive a discount of 15%.

**Terence Fay** SJ delivered an invited lecture at St Paul’s College, University of Manitoba on 11 March. He pondered “The Past and Future of Canadian Catholics: Historical Interpretation.”

**Michael Power** is writing a history of the London diocese. The committee members working with him are Edward Jackman op, Rev. John Comiskey, and Bishop Fabbro CSB.


**Vicki Bennett** has been named the Director of the Publications Service of the Canadian Conference of Catholic Bishops. The CCCB publishes the Official Lectionaries, Rituals, Catechism, and the Liturgical Calendar for the Catholic Church in Canada. This includes a wide range of educational and pastoral books, as well as several journals, *Liturgie, Foi et Culture* and the *National Bulletin on Liturgy*. To learn more, publications please visit [www.cccb.ca](http://www.cccb.ca).


**Kathleen MacKenzie**, CCHA Membership Coordinator and St Francis Xavier University Archivist, is presently researching and writing the official history of St Ninian's Cathedral Parish, Antigonish, NS. Through the generosity and support of Fr Edward Jackman and The Jackman Foundation, Toronto, Kathleen has been able to undertake this project. St Ninian's Cathedral Parish is the seat of The Diocese of Antigonish, which encompasses Cape Breton Island and the two counties of Antigonish and Pictou. The parish was founded c. 1815 and given its name by Bishop Octave Plessis on one of his tours to eastern Canada. Established primarily by people of Highland Scottish origin, and a lesser number of
Edward Jackman OP, Richard Lebrun, and Peter Meehan discuss financing of various CCHA projects.

Irish and Acadians, St Ninian's has a long and fascinating history. The large blue limestone Romanesque revival church was built by St FX founder, the Most Rev Colin F. MacKinnon from 1866-1874. The building alone has an extraordinary history in itself. This monumental project took eight years to complete and drove Bishop MacKinnon into a near mental breakdown due to the inability of the people to pay for its construction. The interior art work was completed by the famous Quebec artist, Ozias Leduc in 1903. In 2002 it was declared a provincial heritage property.

Through its close proximity to the University and to Mount St Bernard College, (a female academy and college run by the Congrégation de Notre Dame), to the Bishop's Palace, and to the Congregation of the Sisters of St Martha--initially located at St FX--many interesting stories can be told. Kathleen has been working on the project for two years and is fascinated by what she is uncovering. The parish can be said to have been a central focal point for the decision making of the Diocese. Controversial Bishop John Cameron (1877-1910) entertained church leaders and famous politicians in Antigonish, including Prime Minister John David Sparrow Thompson. Archbishop Neil McNeil of Toronto, Bishop Alexander MacDonald of Victoria, and Archbishop John Hugh MacDonald of Edmonton had their attitudes and views molded in this environment. In fact Neil McNeil was consecrated Vicar Apostolic for Newfoundland in

St Ninian's Cathedral in 1895. This parish is quite unique in that there was daily interaction with the bishop, the religious sisters, and the "college priests". Since the University was relocated to Antigonish from Arichat in 1855, well educated clerics from "the college" acted as unofficial assistants to the pastor. Some university personnel were also rectors. It was common for priests to do double duty in the parish and at the college. Bishops William Fraser and John Cameron were parish priests at St Ninian's prior to climbing the episcopal ladder. University personnel such as Dr Moses Coady and Father Jimmy Tompkins of Antigonish Movement fame, as well as other college priests regularly helped out with confessions and preaching. This trend continues until this day. A retired St FX cleric-professor says the daily 7:30 a.m. Mass. The CND's ran and taught at the parish boys' school and often acted as sacristans, organists and choir directors. Later on, this congregation, as well as the Marthas, maintained seats on the parish council.

Since the middle to late 19th century, St Ninian's parishioners were exposed to "big ideas" not usually found in relatively isolated rural communities. The community benefited from the advanced educations of those priests, religious sisters, and laity who were educated in Europe, central Canada, and the US. Antigonish became a centre of social and cultural activities with its many public lectures, and musical and theatrical
productions. The importance of formal education and Catholic social teaching can be traced all through the parish's history. The Cathedral became and still is a focal point of the community. It was the leader in the diocese in the establishment of lay organizations, for example, the Catholic Women’s League. Social and cultural ideas such as the fear and abhorrence of the drinking of alcohol are reflected in the establishment and activities of The Total Abstinence Society and The League of the Cross. Strict adherence to official Catholic teaching was reflected in founding of many sodalities and confraternities, and in the observance of the many feast days and popular devotions. The Church was the focal point of the daily lives of the people. The work of improving the community through the establishment of local schools and the hospital were outgrowths of the parish. The rector was a leader of the community, not just of the local Catholics. The community was also Protestant and the relationship with the non-Catholics was primarily a good one. The history of the parish is also interesting in that it reflects the changes in the Canadian Catholic Church and what was undertaken to adjust to these changes.

Overall, Kathleen has found the research fascinating and hopes to have it completed by the spring. Over the last few years she has been working as chair of the Cathedral's Historical Committee, and one of the committee's projects has been the establishment of an official parish archives. The organization and preservation of these records has helped this project immensely. Many other important resources have been found in the St FX Archives and the diocesan/local newspaper, The Casket. Kathleen hopes that this work will be much more than the ordinary parish history. It will be a social, cultural, economic, and political history of the community and region as well. The book will describe how an unusual rural parish reacted to its immediate surroundings, to the many changes in the Canadian Catholic Church while at the same time it established itself as a leader for the Diocese as a whole.

### Notices and Conferences

**The 71st Annual Meeting of the Canadian Catholic Historical Association** will be held in Winnipeg, Manitoba at the University of Manitoba from 30 - 31 May 2004. The theme for the 2004 Congress is “Confluence.” Sub-themes are identified as “Ideas, Identities, Place.” For information contact Linda Wicks: lwicks@csj-to.ca

**Catholic Archivist Group** will meet at St Michael’s College/UT for their Annual Conference on 2-4 June 2004. Professor Mark McGowan, Principal of St Michael’s College, will address the archivists at the opening dinner. For information: Gayle Desarmia SP, archives@providence.ca

**American Catholic Historical Association** on 6-9 January 2005 is meeting at Seattle, Washington. Members were invited to submit proposals for papers and sessions by 15 January 2004. For information: Professor Christopher J. Kauffman, Kauffman@cua.edu.

**The CCHA welcomes new members:** David Carle; Adrian Ciani; Robert Dennis; Donald E. Macdonald; Dr Gretchen M. MacMillan; John Meehan, SJ; Dr Debra Nash-Chambers; Christine O'Brien NS; Greg Skelly; and Slawomir Wysokinski.

**The CCHA is planning on OnLine Edition of Historical Studies** beginning in the fall of 2004. Members of the CCHA will be given the password to have access to the sixty-nine volumes which now stretch from 1933 to 2003. The OnLine Committee of Richard Lebrun, Peter Meehan, and Terry Fay SJ are preparing back issues of the journal to be scanned online within this year.

In addition, the **Current Bibliography of Canadian Religions** which is found in the centre of each issue will be collated to provide an integrated bibliography of Canadian Religions. Brian Hogan and Margaret Sanche have worked on the bibliography over many years, and Brian has
already compiled the bibliographies of issues 1963 to 1992. Current Bibliography of Canadian Religions when brought up to date and put online will be a powerful tool for students of Canadian religions.

Terry Fay SJ, Dick Lebrun, and Peter Meehan consider how to put Historical Studies and Current Bibliography OnLine for students of Canadian religious history.

**Book Reviews**

*Poor Ignorant Children: Irish Famine Orphans in Saint John, New Brunswick.* Peter D. Murphy. Published by the D'Arcy McGee Chair of Irish Studies, St Mary's University, Halifax, Nova Scotia, 1999, 83 pp., $20.00

In 1847, at the height of the Irish Famine, about 16,000 Irish immigrants set sail for New Brunswick, mainly Saint John. Due to an outbreak of typhus, about 800 died en route and some 1,300 died after reaching the province. In order to remove as many children as possible from exposure to disease and reduce the tax burden on the citizens of Saint John for the care of those who were orphaned, the New Brunswick government operated a temporary emigrant orphanage from 1847 to 1849 in the former Saint John City Poor House.

Few people knew much about its inhabitants, however, until Peter Murphy – a Saint John historian and genealogist, who was completing a thesis at Saint Mary's University -- found the asylum's admittance ledger in the hands of a woman related by marriage to the Keeper, William Cunningham. The ledger revealed that 310 orphans were cared for in the asylum until relatives, farmers, merchants and other "gentlemen" were found to look after them. Most of the children spent less than one year in the institution although thirty-eight children with "debilitated constitutions and suffering from dysentery," died there, and five more ran away from it.

It was the columns of personal information on each inmate in this twenty-five page orphan's register – lamentably still privately owned – that prompted Mr. Murphy to undertake a detailed computerized analysis of it. Mr Murphy has previously authored Together In Exile - a genealogical work on some of the Irish who settled in Saint John. His new work, Poor Ignorant Children, is an annotated reproduction of the admittance ledger of the Saint John Emigrant Orphan Asylum which is preceded by an overview of the circumstances that led to its establishment. Through imaginative use of the ledger, supplemented by diverse Alms House records and published sources, Mr Murphy painstakingly tries to trace these unfortunates from the time they left Ireland right up until they were reunited with relatives or otherwise placed outside the institution.

Although he manages to provide details about the lives of some of these children, the limited scope of the available sources means that his overall results are somewhat disappointing. In fact, he found only eleven children enumerated in the homes of their takers in the 1851 Census. In addition, "out of the remaining two hundred and ninety-nine children who had passed through the Asylum, only one could be located in the Census," he writes. We do know, however, that thirty-eight orphans died in the institution before the 1851 Census was taken.

Elsewhere in this work, Mr Murphy comments on the acrimony between Roman Catholics and Protestants in Saint John during the 1840s. "The
Admittance Ledger of the Saint John Emigrant Orphan Asylum makes it clear that it was the resentment occasioned by the huge influx of Irish paupers during the Famine which eventually cemented the wall between Saint John's warring denominational factions," he writes. While this statement has some validity, it is the author's own assumption and not something found, as claimed, in the admittance ledger. One glaring cause of conflict, particularly in regard to the temporary orphan asylum, was the "unavoidable" placement of large numbers of Roman Catholic children in Protestant homes.

Overall, this is a well-researched and well documented work in which the footnotes should be read with care because they tell us a great deal about the hardships these orphans endured. This work is a welcome addition to the growing volume of specialized and in-depth studies on Irish migration to British North America and will, no doubt, be scrutinized by scholars who study this period. Beyond that, it should have a special appeal to those of Irish descent in the City of Saint John.

James M Whalen, Historian and former Archivist at the National Archives of Canada, Ottawa


Confidant and advisor to bishops, advocate for Catholic social action, teacher, journalist and thinker — Henry Somerville (1889-1953) was all of these and more. Born in a working-class family in Leeds, England, Somerville developed a life-long interest in the right of workers, adult education and above all, social justice. His stock and trade was journalism and by the outbreak of the First World War, he was regarded as one of Britain’s more progressive Catholic writers and activists. In 1915, while on the staff of the Manchester Guardian, Somerville was lured to Toronto by Archbishop Neil McNeil who was looking for an advisor, an expert, who could speak to the Catholic population of the diocese about the social issues affecting both church and state. For three years, the young Englishman penned a column on “Life and Labour” for The Catholic Register, lectured at St Augustine’s Seminary and advocated the formation of Catholic study clubs. Somerville was no radical, but he was good for McNeil and for the Catholics in Toronto; but shortly after the Armistice in the fall of 1918, he returned home and re-established himself in England.

Yet Henry Somerville never severed his ties with Canada — he was in regular communication with Archbishop McNeil, he toured and lectured in the Maritimes and Quebec in 1922, and he was, for many years, the London and European correspondent for the Toronto Star. He married, started a family, yet still found time to write and teach Catholic social activism.

In 1933, Canada was mired in the depths of the economic depression and the lack of any political solution to the crisis created uncertainty and despair, especially amongst segments of the labouring classes. In Toronto, Archbishop McNeil was concerned that the Catholic perspective on the issues of the day was being lost or distorted by increased polarization in Canadian society; he recognized that there was a need to reach out to the Catholic community and he knew only one person who could do this — Henry Somerville. McNeil made his pitch and Somerville, with his wife Margaret and three young children, returned to Canada in the fall of 1933 as editor of The Catholic Register. Once again, he served as McNeil’s closest advisor, a role he would continue with his successor, Archbishop James McGuigan. As editor of the Register, Somerville informed his Catholic readers about the issues of the day, he encouraged them to think and to act, to practice their faith with social consciousness; he demystified the trade union movement and the CCF for Catholics by consistently defending the rights of workers and by advocating Catholic social action. Somerville never wavered in his belief in a Catholic flavoured socialism, and his strongly held faith and activism (as well as his family) sustained him through the difficult 1930s and the trying years of the Second World War. His views and opinions, his Catholic perspective on the
social concerns of the day, were respected in the
church and beyond until his death in 1953. Henry
Somerville was, in Jeanne Beck’s words, “the most
influential layman in the English-speaking
Catholic Church in Canada.”

Fateful Passages is the third in a
series of “out of the ordinary” biographies
published by Novalis Press; biographies of Sister
Geraldine MacNamara and Jim McSheffrey have
also been published. Somerville’s biographer, Joe
Sinasac, is publisher and editor of The Catholic
Register. His book is based on a wide range of
published sources and interviews and he makes
good use of Jeanne Beck’s unpublished doctoral
thesis on Somerville. Sinasac is clearly
sympathetic to his subject and has done an
excellent job of describing Somerville, his ideas
and the intellectual and spiritual influences on this
respected Catholic thinker. The story is nicely
balanced between Somerville’s professional
activities as a journalist and his personal life; it is
well-written, not overly academic, and includes a
selection of photographs and a brief bibliography.
Above all, Fateful Passages serves as a fine
introduction to an important, “out of the
ordinary” Catholic thinker and activist who stroked
the social consciousness of Canadian Catholics at
a critical time. Henry Somerville enriched the
church and his fellow Catholics with his writing
and advocacy on social justice issues.

Glenn Wright, Ottawa, Ontario

The View From Rome: Archbishop Stagni’s 1915
Reports on the Ontario Bilingual Schools
Question. Translated and with an Introduction
by John Zucchi. Montreal and Kingston:
131. $65.00

This modest little volume is a
welcome complement to a growing body of
scholarship on French-English relations in the
Canadian Catholic Church. While the clash of
visions between French-Canadian Catholics and
those often problematically identified as “the Irish"
erupted in nearly every region of the country
between the 1880s and the 1930s, the most serious
and malicious infighting took place in Ontario's
Church, particularly among the Catholics of the
Ottawa Valley. Since 1975, the analysis of the
language wars in areas such as politics, education,
missions, episcopal appointments, and the Great
War has been undertaken by Robert Choquette,
Roberto Perin, Chad Gaffield, Raymond Huel,
Marilyn Barber, Margaret Prang, and even this
reviewer. Given the extensive research already
available to scholars, John Zucchi is careful to
inform readers that he is not trying to "reinvent the
wheel" (p. xi) but is trying to bring to light some
important Roman correspondence that should offer
new reflections on issues already widely published.
To this end the book is very successful.

Zucchi begins the documentary study with a
very helpful introduction to the salient issues
relevant in the Francophone-Anglophone tensions
within the Church. He has a mastery of the
available secondary sources, which he mines with
aplomb, presenting a thumbnail sketch of the clash
between the Church's two charter groups over
missions, elementary schools, bishoprics, and
post-secondary institutions. Drawing heavily upon
the works of Arthur Silver and Roberto Perin,
Zucchi unpacks the French-Canadian Catholic
vision of Canada, and the sense of Providential
mission they possessed in spreading the Catholic
faith within the Dominion. Using Quebec, their
distinctive French and Catholic homeland as a
springboard, clergy, lay leaders, and men and
women religious sought the establishment and
defence of Catholic communities, primarily
Francophone, across Canada. (xxi)

The author has a little more trouble accounting
for the Irish, who formed the largest ethnic
component of the English-speaking Catholic
population. Sensing a need for further study,
Zucchi writes: "The perceived absence of a similar
missionary elan among the Irish has not been
accounted for systematically." (xxi) I think Zucchi
is partially correct here; no scholar has produced a
focussed study of Irish Catholic providentialism in
Canada, although the topic has been dealt with, in
a minor way, within the context of other studies of
the Canadian Irish experience. First, it is difficult
to describe an homogenized view of the Irish
because the character of Irish Catholic settlement
and acculturation was contingent upon the timing of their emigration (generally between the 1780s to 1850s), the regional differentiation of their settlement, their double minority status relative to French Catholics and English Protestants in any given region, and the behaviour and self-identification of the Canadian-born generations. What results is a complexity within the Irish Catholic experience that easily shakes generalizations or the application of labels to describe a common Canadian experience. Indeed, Toronto's first Archbishop, John Joseph Lynch, believed strongly that the Anglophone Irish Catholics had been given a mission by God to convert the Protestants of the continent (as did Michael Fallon and A. E. Burke) but it is not known how widespread this providentialism was among communities of the Irish outside Ontario or Montreal. Zucchi has broached an important question worthy of further investigation.

The second section of the book - the documents - will certainly rank as the volume's enduring value to researchers in the field. In 1910, the Vatican appointed Pellegrino Stagni, a member of the Servite order, teacher, and Archbishop of Aquilia, as Apostolic Delegate to Canada. He landed at a time when the two principal ethnic stakeholders in the Church were at loggerheads over the nature and future of Ontario's bilingual schools. From his residence in Ottawa, Stagni was a careful observer of the events as they unfolded: the reports of the Department of Education's school inspectors, the offensive of the French Canadian Educational Association (ACFEO), the responses of Anglophone Bishops, the involvement of the Quebec hierarchy, the heated commentaries of Le Droit and Henri Bourassa's Le Devoir, and the all out warfare that ensued between Anglophone and Francophone Catholic leaders in the wake of Regulation 17, which restricted French language instruction beyond what is now grade two. In Zucchi's crisp translation of Stagni's report to Giovanni Cardinal de Lai, Secretary of the Sacred Consistorial, we learn much about how Rome came to view the crisis in the Canadian Church.

Stagni's communiqué of 1915 reveals clearly what many of the scholars working in the field have already reasonably conjectured: while Rome was sympathetic to the French claims to educate children in their mother tongue, Vatican officials maintained that education in the Faith, itself, was more important. There is much in Stagni's comments and supplementary documents to confirm and affirm, from Rome's perspective, what the "Irish" believed to be the correct stance to take on the bilingual schools issue - it was primarily a matter of race or language, not of faith.(55) Stagni also asked Rome to take action to avoid any threats to Ontario Catholic schools (the principal argument of the Anglo-Celtic bishops) and this included muting the French-Canadian agitation, especially the "campaign based on race hatred, like that conducted by Le Droit." Stagni's report clearly weighed in on the "Irish" side, although Pope Benedict XV's letter, Commissio divinitus (included in the volume), was more balanced in its approach, leaving considerable ambiguity and, subsequently, plenty of wiggle room for both sides. It's a pity that The View From Rome does not include snippets of De Lai's correspondence that would massage Stagni's original comments into a more diplomatic pronouncement.

The documents are interesting, controversial, and at times downright nasty, as is the case of Senator Philippe Landry's impetuous epistle to the Delegate, which Stagni appended to his report. In short, John Zucchi has provided a valuable sheaf of documents to researchers and students. Unfortunately, The View from Rome does not include snippets of De Lai's correspondence that would massage Stagni's original comments into a more diplomatic pronouncement.

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Mark McGowan, St Michael's College/UT
Compiled by Fred McEvoy, Ottawa


Laugrand, Frédéric. *Mourir et renaître. La réception du christianisme par les Inuit de l'Arctique de l'Est canadien (1890-1940).* Laval: Les Presses de l'Université Laval, 2002


- “The CCF and the Catholic Church: A Decade of Struggle to Accommodation,” *Catholic Insight* 12 (Jan 2004), 34-7 and 40.

Skogan, Joan. *Mary of Canada: The Virgin Mary in Canadian Culture, Spirituality, History and Geography.* Banff: Banff Centre Press, 2004

Obituaries

Gerald Stortz, 1947-2003

On a Sunday afternoon in November, after attending Mass with his family at the Church of Our Lady in Guelph, Professor Gerald Stortz retired to his study to begin marking the essays and test papers that had been submitted to him by his classes at St Jerome's University. In some ways it was a typical day in the life of a professor who devoted himself to his family, his church and his students. These were the values that marked his life and it was entirely fitting that Gerry Stortz found himself thinking about his family, his church and his students. It was also to be his last day. On November 23, 2003, Gerry Stortz died of heart failure. Three days later, the Church of Our Lady overflowed with colleagues from universities across the province, with students and former students from St Jerome's and Waterloo, Laurier and Guelph, Toronto and York, museum workers and old friends from his neighbourhood in Guelph, and those who knew and respected this somewhat shy but quintessentially likeable historian.

Dr Gerald Stortz had served his profession, his university and his church in ways that were not always immediately obvious. His career also offers insight into his ability to reach out to students whom he insisted call him not Professor Stortz, but Gerry. And they did so with affection and with an outpouring of grief on his passing. Gerry Stortz had first worked at the Brewer's Retail and from this experience had an endless capacity for personal anecdotes that put students at rest as he taught them the history of "ordinary Canadians" as well as of leaders in Church and politics. He had also attended Conestoga College in Radio and Television Arts before enrolling in history at the University of Waterloo where he completed an Honours B.A. and an M.A., moving on to the University of Guelph for a Ph.D., where his interest in Catholic Church history grew out of a 1980 dissertation on "John Joseph Lynch, Archbishop of Toronto." Active in the Canadian Catholic Historical Association, Gerald Stortz was known to many as a former President of the Association and a regular commentator on the papers at its annual meetings across Canada. With Terence Murphy he co-edited Creed and Culture: The Place of English-Speaking Catholics in Canadian Society, 1750-1930 (1993), and most recently he was a co-author of Enthusiasm for the Truth: An Illustrated History of St Jerome's University (2002).

Gerry Stortz joined the History Department of St Jerome's University in 1985, serving for many years as Chair of the Department of History and a member of the University of Waterloo's Admissions' Committees. Gerry Stortz lived in Guelph with his wife Karol and daughters Emily and Martha.

Kenneth McLaughlin, St Jerome's University

Murray Nicolson, 1926-2003

Murray Nicolson passed away in Newmarket, Ontario, on 9 December 2003 at age 77. He is survived by his wife, Doris, and their six children. Murray was a graduate of St Jerome's and loved history, especially the social history of the Catholic Irish in nineteenth-century Ontario. His doctoral thesis for the University of Guelph was precisely on that topic, The Catholic Church and the Irish in Toronto.

Murray did work in areas such as the history of the Mackenzie King family, but his heart and pride was in tracing the development and the gathering strength of the Catholic communities, Irish and Scots, in Canada. He had no use for Marxist or secularist interpretations reducing religion to the margins of Canadian society. On the contrary, he regarded men such as Toronto’s early Catholic bishops, Michael Power and François de Charbonnel, as heroes and saints.

When Catholic Insight magazine asked him to write a general series of articles on the history of Catholics in English-speaking Canada, he set to it with alacrity and produced some fine articles covering Newfoundland, the Maritimes and...
Ontario. Beyond those borders, however, he felt unqualified to write.

Murray was a dedicated teacher, including a number of years at Wilfrid Laurier University where a Memorial Bursary has been established in his name. He was a long-time member of the Canadian Catholic Historical Association. May he rest in peace.

*Alphonse de Valk, CSB, Catholic Insight*

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**Cardinal Gerald Emmett Carter**

**1912-2003**

**Former Honorary President of the CCHA**

Beginning his vocation in the Canadian church at Montreal, he was ordained a priest in 1937 and founded St Joseph’s Teachers College to prepare English-speaking teachers for their profession. As a bishop, continuing his interest in education, he moved to London in 1962, and to Toronto as archbishop in 1978. Through his career, he wrote a number of books for the community and epistles for his fellow believers. John Paul II named him a cardinal of the Catholic Church in 1979. He was an advocate for minority groups, affordable housing, and invited Covenant House to open a house in Toronto. The Order of Canada was awarded to him in 1983, and Canadian and American universities presented him eleven honorary doctorate degrees. He has been the long-standing honorary president of the CCHA. After retiring from the see of Toronto in 1990, the archbishop emeritus continued to receive many awards and honours until his death last spring.

Cardinal G. Emmett Carter, 1912-2003
Memories
CCHA Halifax Conference 2003

John FitzGerald, Elizabeth Smyth, and Terry Murphy ponder the history of the Maritime provinces.

Mark McGowan and Elizabeth McGahan consider episcopal jurisdiction and the rights of women religious.

Huguette Turcotte MIC and Rev Georges Savoie reflect on Chinese Catholic hospitals in Montreal and Vancouver.

Margaret and Robert Sanche enjoy the salt air and sea breezes at Halifax.
Memories
CCHA-ACHA Joint Conference 2001

Presidents Richard Alway and Roseann Runte greeted Canadian and American participants.

Participants at the CCHA-ACHA take notes for the question period.

Co-Hosts: University of St Michael’s College and Victoria University

CCHA shares a working dinner as the Joint CCHA-ACHA Conference is about to begin.

Lorna Bowman, Veronica O’Reilly, Elizabeth Smyth, and Patricia Byrne share notes about women’s history and religious life.