

PAUL LAVERDURE

REPORT ON THE CANONICAL VISIT TO THE  
JAPANESE MISSIONS OF THE TORONTO PROVINCE  
(JUNE 10TH TO JULY 14TH, 1952)  
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SUMMARY

- INTRODUCTION.
- THE TEXT.
- 1 - IN JAPAN (1948).
- 2 - CHRONICLE OF 1949.
- 3 - CHRONICLE OF 1950.
- 4 - CHRONICLE OF 1951.
- 5 - CHRONICLE OF 1952.

INTRODUCTION

Among many significant Redemptorist anniversaries, the year 1996 marks the fiftieth anniversary of the invitation to the Redemptorists to go to Japan. The year 1998 is the fiftieth anniversary

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<sup>1</sup> Abbreviations have been replaced, brief notes on the individuals and places involved have been added, and some of Ehman's personal comments on individuals, some of whom are still living, have been edited. Place names have been standardized using *The National Atlas of Japan* (Geographical Survey Institute: Tokyo 1977). The *Kunrei-siki* system of spelling has been indicated in the notes, although the older, modified Hepburn system of phonetic transcriptions has been kept in the text and checked against Koh MASUDA, ed., *Kenkyusha's New Japanese-English Dictionary* (Kenkyusha: Tokyo 1974). Modern Japanese has no place name beginning with «f», which has been replaced by «h» while «ch» and «sh» have been replaced mainly by «t» and «s». Biographical details were culled from the relevant years of the *Annuario Pontificio* unless otherwise noted. All distances given in the following notes are from map measurements and do not take into account geographic contours that often double the distances by car or train. I wish to express my gratitude to Fr. David Weir, C.Ss.R., presently in Japan, for conducting research to complete many of the following explanatory and biographical annotations.

sary of the Redemptorists' foundations in that country. Daniel Ehman, C.Ss.R., provincial of the Toronto Province, which then comprised all of English Canada, made a canonical visitation to the Japanese missions of the Toronto Province between June 10th and July 14th, 1952 and his report to Father General Leonard Buijs can be found in the Toronto Province section of the Redemptorist Historical General Archives in Rome (AGHR). The first part of Daniel Ehman's report is entirely taken up with a history of the Japanese missions as seen through the eyes of the English-Canadian Redemptorists. Such a short history (twelve single-spaced typescript pages) by an acute observer and a passionately interested participant who later demonstrated his abilities as archivist and historian of the Edmonton Province in western Canada is a valuable commentary for all historians of the Congregation and for all historians of Christianity in post-war Japan. While not a primary document, per se, it includes extracts of original, primary documents, many of which are now lost or difficult to obtain. Through this visitation report, written on August 30, 1952, Ehman established an official version of the early events of what became known as the Maizuru mission.<sup>2</sup> The historical preface to the report thus reflected Ehman's own perceptions and gives a clue to his later decisions for Japan and becomes a primary document for the post-1952 period. This first history of the English-Canadian Redemptorists in Japan deserves attention, because the Toronto Province no longer administers the Maizuru mission (it having passed to Sainte-Anne-de-Beaupré, the French-Canadian Province of Redemptorists), causing English Canada's contribution to Christianity and the Congregation in Japan to slip imperceptibly into oblivion. Daniel Ehman's history, marked by his customary zeal, should contribute to the writing of a full history of the Redemptorists in Japan.

#### THE TEXT

[page 1]

On January first, 1947, Very Reverend James Fuller, Provincial Superior at that time of the Toronto Province, wrote as follows to Very Rev. C[hristopher] McEnniry, Consultor General at Rome:

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<sup>2</sup> Maizuru is a Wakasa Bay (Wan) port on the Sea of Japan, approximately seventy kilometres north west of Kyoto.

On December 14th the Apostolic Delegate<sup>3</sup> wrote asking us in the name of His Holiness to undertake missionary work in Japan. I said we would be willing but that the permission must come from Father General [Patrick Murray]. I presume the Pope's secretary of state will get in touch with you. For some time the Province has been considering the work of the foreign missions. As far as numbers are concerned, we can spare men;<sup>4</sup> for the finances we will have to rely on the Good Lord. We intend to take up collections for the foreign missions at the Perpetual Help devotions. So 1947 will be a big year for the Toronto Province.

To this letter Father McEnniry in Rome answered under the date of January 14th, 1947:

Congratulations on your foreign mission to Japan. That is good news indeed. In Consulta the proposition was unanimously approved. So now you may order full speed ahead. Did you know that the Delegate had made the same request of the St. Ann Provincial?<sup>5</sup> His case was also approved. So far we have no communication from the Secretariat of State in regard to either. The best way to get action is for you to go to the Delegate, tell him you have all necessary permissions, and ask him for instructions. He told [Sainte-Anne's Provincial] Father Laplante that the Holy Father wished every Order in Canada, that had no mission in Japan, to take one now. It is better to get in on the ground floor while there is a chance of getting a place where you can do real work. Father Fagen<sup>6</sup> has just accepted a mission in Siam [Thailand]. He will begin with one house and send 4 or 5 men there to learn the language and study the situation. Father General likes that same plan for Japan.

Father Fuller answered in part as follows on January 27th, 1947:

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<sup>3</sup> This refers to Canada's Apostolic Delegate, Ildebrando Antoniutti, born August 3, 1858, ordained December 5, 1920, consecrated June 25, 1936. He later went to Spain.

<sup>4</sup> Statistics compiled from the Archives of the Redemptorist Province of Toronto indicate that the Toronto Province as of January 1, 1947 enjoyed over two hundred and sixty professed members, of whom almost two hundred were ordained priests in final vows and thirty brothers in final vows all with an average age of just over forty years.

<sup>5</sup> Léon Laplante of the Sainte-Anne-de-Beaupré Province was born 1892, professed 1913, ordained 1918, provincial from 1939 to 1950 and died in 1968. See Alexis TRÉPANIÉ, C.Ss.R., *Souviens-toi* (Sainte-Anne-de-Beaupré 1983) p. 259.

<sup>6</sup> Francis Fagen was Provincial of the St. Louis Province from 1942 to 1950 and established the Congregation in Thailand in 1948. The St. Louis mission became the basis for the Bangkok vice-province. See S.J. BOLAND, C.Ss.R., *A Dictionary of the Redemptorists* (Rome 1987) s.v. «St. Louis, Province of» and «Thailand».

On my visit to the Apostolic Delegate ... I spoke about the request for Japan. He knew nothing about where we were to go or where anyone was to go. He had orders to ask the various communities of Canada. He said the Church there would be reorganized shortly and then we would know. So I have not gone back to him since Rev. Father General's letter arrived approving of the move.

In the [Toronto] Provincial Consultation Book under the date of February 6th, 1947, we read as follows: «R.P. McKerrow<sup>7</sup> has been appointed to Greenwood, [British Columbia] (where there is a Japanese Colony) to study Japanese in preparation for foundation in Japan.» In the same book, under date of February 8th, we read: «R.P. Gerard Campbell<sup>8</sup> to eventually go to Greenwood, B.C., to study Japanese.» [...] In the same book under date of February 21st, 1947, we read: «Decided to station Fr. G. Campbell in [St. Peter's,] Saint John [New Brunswick] and P. McKerrow in [St. Patrick's,] Toronto pro tem.»

[page 2]

In the Provincial Consultation book we read further as follows under date of June 27th, 1947: «Fr. Paul McKerrow transferred from Toronto to [St. Clement's,] Ottawa on missions.» And finally, under date of August 4th, 1947, we read: «Father Gerard Campbell is to remain in Saint John.»

It seems that after the first request to our Provincial for missionaries for Japan, word came from the Holy See that the announcement had been premature, and that the sending of missionaries should be delayed about a year. Hence, the two men who had been assigned to this work were transferred to other works, as noted above. However, they seem not to have been informed that they were no longer in consideration for work in Japan, for they asked of me their status when I was making my first provincial visitation in the fall of 1947. I told them that as far as I was concerned their Japanese appointment had lapsed and that they were to give no more thought to it. [...] Thus a great quiet in reference to the Japa-

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<sup>7</sup> Paul MacKerrow, born 4 April 1917, professed 2 August 1937, ordained 21 June 1942. Daniel Ehman invariably spelled Father MacKerrow's name incorrectly as McKerrow.

<sup>8</sup> Gerard Hafey Campbell, born January 31, 1915, professed August 2, 1935, ordained June 23, 1940, left the Congregation February 9, 1968.

nese missions descended upon our Province, although we did not for one moment believe that our mission to Japan had been cancelled.

In September, 1947, we received a letter from the Bishop of Osaka,<sup>9</sup> dated August 27th, in which he wrote in part as follows, addressed to Father Fuller.

I am happy to acknowledge the receipt of your kind letter of July 16th, 1947. It is a great pleasure to know of your interest and desire to work in my diocese for the conversion of souls of the Japanese. The Japanese at present are most eager to learn about Christianity. At present there are a great variety of works and efforts needed in Japan. I am certain the Fathers could preserve Community life in the manner your Rules prescribe....I have submitted your interest in coming to this diocese to my diocesan council, and it is hoped that your Fathers would be able to take charge of the administration and the foundation of parishes in the Tango and Tamba districts of the Kyoto Civil Prefecture,<sup>10</sup> belonging to our diocese, according to the Plan «A» of the agreement between the diocese of Osaka and your Congregation ... I feel that the Sacred Congregation of Propaganda will give you the necessary permission to come to Japan and to this diocese immediately, so that you will be able to start your apostolic mission as soon as possible. I am writing a letter to His Eminence Cardinal Fumasoni-Biondi<sup>11</sup> requesting this permission.

With this letter to us, the Bishop enclosed a copy of his letter to the Propaganda asking the Prefect «to encourage these Fathers to start in the missionary apostolate in my diocese.»

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<sup>9</sup> Paul Yoshigoro Taguchi was born in the Nagasaki Prefecture in 1902. After studies and ordination at the College of Propaganda Fide in Rome, he became director of the Tokyo Catholic Newspaper Company and the Central Catholic Publishing Company, secretary to the Papal Nuncio and was consecrated bishop December 14, 1941. He was at the centre of a great diplomatic scuffle when he was sent to Japanese-held Manila in 1942 to replace the Irish-born Archbishop Michael O'Doherty and convince the Catholic population to accept Japanese rule. Montini, later Pope Paul VI, worked to have Taguchi sent back to Japan. Taguchi remained on the United States Army blacklist as a nationalist Japanese who collaborated with the imperial government and, after the war, could not visit American installations, even to confirm Catholic soldiers. See Peter HEBBLETHWAITE, *Paul VI. The First Modern Pope* (Paulist Press: Mahwah, New Jersey, 1993) p. 167.

<sup>10</sup> Tango is on the Sea of Japan north east of Maizuru, outside of Wakasa Bay, while Tamba (officially spelled Tanba) is an inland town 40 kilometres north east of Kyoto. The strip of land connecting and surrounding the two small towns bisects the centre of Japan, and is often called the Tango-Tamba district in Redemptorist documents. The Kyoto Prefecture covers 4,632 square kilometres.

<sup>11</sup> Pietro Fumasoni-Biondi, Cardinal Prefect of Propaganda Fide.

A certain Father Milton F. Girse, C.Ss.R., [...] chaplain of the U.S.A. air force in Japan, acted as English secretary for Bishop Taguchi. He belongs to the St. Louis Province. Under Japanese date of September 8th, he sent us the tentative plans and contracts of Bishop Taguchi which we did not receive until October the 7th, (both dates, feasts of Our Lady!).<sup>12</sup> We discussed the ideas of Bishop Taguchi in Consulta on the 7th of October.

Under Japanese date of October 6th, the Apostolic Delegate of Japan, Most Rev. Paul Morelli,<sup>13</sup> wrote to us in French from Tokyo; in part as follows:

Bien que j'aie déjà entendu parler indirectement par des aumôniers militaires, de votre acception de venir au Japon pour prêter main forte à l'évangélisation de ce pays, c'est tout récemment que j'en ai été formellement averti par une lettre de S.E. le Délégué Apostolique au Canada. ... Pour ce qui est de tout renseignement que vous désireriez, comme pour les démarches à faire en vue de la venue de vos Religieux, cette Délégation est à votre entière disposition.<sup>14</sup>

[page 3]

After our meeting on October 7th, I wrote to both Fathers Fuller and Levesque, who had been named Superior of the French Japanese Mission, and who had had experience in Indo-China, asking them to study the Bishop's proposals.<sup>15</sup> Upon receiving their

<sup>12</sup> He was born June 4, 1914, professed August 2, 1935, ordained June 29, 1940. From October of 1943, Girse was a chaplain in the United States Army Air Corps, which soon became the Air Force. He was in Japan from 1946 to 1948. He was never officially secretary to Bishop Taguchi; he merely helped Taguchi and Fuller with the paperwork. Girse recommended taking over the Maryknoll district of Tango-Tanba around Maizuru. This information was obtained by telephone interview with Girse on March 17, 1995.

<sup>13</sup> Paolo Marella, was born in Rome, January 25, 1895, ordained February 23, 1918, consecrated October 29, 1933. He was later Apostolic Nuncio to France and made a Cardinal for his work in Japan and in France ending the priest-worker movement. He was part of the conservative forces, even labelled «sinister,» during the Second Vatican Council: *HEBBLETHWAITE*, p. 359.

<sup>14</sup> «While I already heard indirectly through military chaplains of your acceptance to come to Japan to give a hand in the evangelization of this country, I was only just recently advised of it formally in a letter from His Eminence the Apostolic Delegate of Canada. ... This Delegation is at your complete disposal for whatever information you might desire, as well as for the procedures to follow prior to the arrival of your religious.»

<sup>15</sup> Louis-Philippe Lévesque was born 1890, spent his youth in the United States, went to Beaupré's minor seminary, was professed in 1910, ordained in 1915, became the director of the minor seminary, provincial from 1930 to 1939 and Roman consultant in 1946. He died in Japan in 1959. *TRÉPANIER*, p. 216.

answers we had another Consultation and discussion on October 22nd, after which I wrote to Father Girse asking for clarification of certain points, and making some suggestions.

About November 6th, we received a formal invitation from the Prefect of Propaganda, Cardinal Fumasoni-Biondi, under Vatican date-line of October 27th, which stated as follows:

The most Reverend Paul Taguchi, Bishop of Osaka (Japan) on August 27, 1947 directed an appeal to Your Reverence for Religious of your Province for Mission Work in his diocese.

The Sacred Congregation «de Propaganda Fide» who has always nurtured a strong love for all Missions, sees a particular need for the church in Japan and hopefully seconds the appeal of the above-mentioned Bishop.

... I shall be grateful to you for your solicitude for the Missions and especially, if a favorable reply is forthwith, for your acceptance in this important enterprise. I would like to notify the interested Ordinary as soon as possible.

I did not answer either the Japanese Delegate or the Prefect of Propaganda, since I thought these were but form letters, since we were already negotiating with the Bishop of Osaka, and since Father Fuller had already expressed his willingness [to the Apostolic Delegate of Canada] for our Province to go to Japan [...].

In the meantime we began to look around for a suitable leader for this Mission of the Toronto Province to Japan. I could think of no better person, with more experience in negotiating or with better religious spirit, than the former Provincial Father James Fuller. My consultors agreed with me, and I put the question to Father Fuller in London, who humbly and quietly accepted the great task. We did not announce it formally until later, although we made the final decision at a Consultation on December 10th, 1947, subject of course to Your Paternity's approval.

We finally received an answer to our questions in January, 1948, which cleared up many of our difficulties. Then we learned that the Kyoto Prefecture had belonged to the Maryknoll Fathers before the war, and that it had been only temporarily attached to the Osaka Diocese, and that we might have trouble with them unless the matter was cleared up. So I wrote to the Maryknoll General on January 25th for a clarification. He answered under date of February 3rd, saying in part:

I do not think you would make any serious mistake or get into any damaging entanglements by entering into negotiations with Bishop Taguchi regarding acceptance of responsibility there. If eventually the two districts should become part of the Kyoto Prefecture, Maryknoll would be only too happy to have your Redemptorist Fathers working in collaboration with our own missionaries. If they should not become part of the Kyoto Prefecture, we would still be happy in having you as our neighbours.

As a matter of fact, our area is now part of the Kyoto Diocese, and there is no trouble. The Maryknoll Fathers in the Diocese have been very kind to us, and one of them is labouring at Sonobe<sup>16</sup> only about 40 miles from Maizuru, doing great work. The Chancellor of the Diocese of Kyoto is a Maryknoll Father, and very friendly to us.

[page 4]

About February 15th, 1948, I received a copy of Cardinal Fumasoni[-]Biondi's letter [...] which for some reason he now sent to Your Paternity, probably because I gave him no direct answer, although almost ready to send our men to Japan. Consequently I now wrote to His Eminence partly as follows:

In November of the year 1947, we were favoured by a communication from Your Eminence requesting that the Toronto Province of the Congregation of the Most Holy Redeemer in Canada accede to the appeal of the Most Reverend Paul Taguchi, Bishop of Osaka, Japan, to do Mission Work in his diocese.

Understanding the wish of Your Eminence to be for us a command, we immediately on November 8th, 1947, wrote to His Excellency Bishop Taguchi to begin negotiations for such work. Our negotiations have now proceeded satisfactorily to such a degree that both parties agree in principle on the manner and nature of the work to be done in Bishop Taguchi's diocese. We plan to send the leader of our Mission to Japan in the near future.

About this time we received word from Your Paternity that you had no objection to the removal of Father Fuller from his London Rectorship if we wish to make him Superior of the new mission to

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<sup>16</sup> Sonobe is a town inland north east of Kyoto, and while it may be forty miles south, south west from Maizuru by road, it is half that by air.



Japan. Hence we officially made the appointment on January 30th, 1948, that Father Fuller head our mission to Japan. We also decided on that day that, instead of making a contract with the Japanese Bishop from this side of the water, Father Fuller go to Japan empowered to draw up a contract after he has a chance to study the situation on the spot. This contract was, in the main, to be along the lines we have already discussed; but Father Fuller was to decide as to the territory and the details of the work after his study over there, which then would be submitted to us and to Your Paternity for final approval.

On February 27th, 1948, we decided to purchase and store in Japan against the arrival of our Fathers, from the Precious Blood Sisters there, who had too much food, \$1000 worth of supplies.

In the first part of March we received an invitation to the Yokohama Diocese from Bishop Wakida of that diocese.<sup>17</sup> Since we were so far advanced with the Bishop of Osaka, we did not carry on any negotiations with this Bishop.

On March 17th, 1948, I wrote to Bishop Taguchi officially as follows:

We are now able to say that we agree in principle. Your Excellency's last letter cleared up many points which we, as Religious with a special Rule, felt needed clarifying. I wish to thank Your Excellency for your kindness in this matter.

As a result of this, we have decided to go to Your Excellency's diocese to work for souls, after all positions have been surveyed and been fully discussed by both parties. To this end we are sending to Osaka AS SOON AS POSSIBLE, REV. JAMES FULLER, C.Ss.R., whom, with Rome's permission, we have selected to establish our Mission to Japan. Father Fuller is at present our Rector of our Parish at London, Ontario. Up to last August, he had been the Provincial of our Toronto Province of Redemptorists for over 11 years. So important have we considered this new work in Japan that we felt it necessary to write to Rome to get permission to take him from his exalted post in London to send him on the Mission to Japan as its Founder. He is a saintly Religious, a skilled leader of men, and our highest representative. Father Fuller will leave Canada just as soon as he can make all arrangements. Provisionally he thinks that all things can be arranged in time for him to leave about May 22nd.

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<sup>17</sup> Yokohama is south of Tokyo, on Tokyo Bay, and is now considered a suburb of Tokyo. Bishop Thomas Asagoro Wakida was born in Nagasaki 1881, ordained in 1909, consecrated in 1947.

Father Fuller will have full authority from me and from Rome to look over the proposed field of labour, to discuss all points at issue, to make provisional choices, and to commit us conditionally to a plan of action and of work. When all these things have been clearly arranged so that no misunderstanding can ensue, we will go to work with a will. We have also selected another Father for this work who may be able to get ready to go with Father Fuller. If not, we hope to have a third Father go with this second one perhaps in June or July. By next February we hope to have at least 2 more.

[page 5]

We decided not to appeal for volunteers for the work in Japan. Instead we tried carefully to weigh the qualifications of the Confreres and then appoint them, yet leaving them the right to state any objections that might hinder their going, for we felt that if we sent anyone who was opposed to the work from the beginning, he would not do much good for souls over there. So, on April 1st, 1948, we appointed Father Raymond Horn, who at the time was Professor of Moral Theology at our Seminary.<sup>18</sup> His reaction was typical of his life. He wrote as follows:

I received your welcome letter today, and am writing to say that I am very glad to accept the appointment to the missions in Japan. I consider it a great privilege to take part in such holy work, and I assure you I will do my best to live up to your expectations. However I feel that all hope of accomplishing any good depends on your spiritual support, so I thank you for your promise of prayers. My health has always been good.

On April 7th, we appointed the third of the three Founding Fathers, Father William James, who at the time was working in our Parish at Vancouver.<sup>19</sup> He too was prompt to reply that he was

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<sup>18</sup> Raymond Horn, C.Ss.R., was born in Yorkton, Saskatchewan on October 13, 1911, professed in 1931, and ordained in 1936. After seminary, he went west to Calgary, then to Dawson Creek. He taught Moral Theology in the Toronto Province's major seminary in Woodstock, Ontario from 1946 to 1948. Known to have a gift for languages, and indifferent to the rigours of poverty, he was named to Japan. He died in Toronto March 23, 1985.

<sup>19</sup> William James, C.Ss.R., was born in Saint John, New Brunswick on April 26, 1918, professed in 1938, and ordained in 1943. As a young priest he was sent to western Canada where he worked in the Redemptorist parishes of Moose Jaw and Vancouver. He claimed to have been the first Toronto Province Redemptorist to set foot on Japanese soil, one step ahead of Father Fuller. In Japan, he worked in the parishes and, for a time, as novice master. He remained in Japan until 1980. He died April 9, 1986 in Saint John.

glad and honoured to be assigned to this work, and that he would do his best to live up to our confidence in him. «With God's help», he wrote, «I will try not to fail.»

On April 25th, 1948, in St. Patrick's Church, Toronto, the seat of the Provincial Staff, we had a solemn dedication service of the Toronto Province to the work of the Foreign Missions in Japan. Present were: Cardinal McGuigan [of Toronto], Archbishop [Gerald] Murray, C.Ss.R. of Winnipeg], Bishops Kidd of London, Boyle of Charlottetown, R. Macdonald of Antigonish, Lemieux of Gravelbourg, many Monsignori, dozens of priests, and about 75 Redemptorists, including the Provincial and Staff of the Baltimore Province. A banquet was served at the Parish Hall, followed by the solemn dedication services in the Church and Liturgical Farewell, with renewal of vows, to our Founding Fathers. We had this ceremony photographed in kodachrome [colour] and recorded all the sermons and addresses on tape recordings. It was a grand beginning.

By May 25th, Fathers Fuller and James were in San Francisco, ready to leave! Father Horn had to wait until the end of the school year, beginning of July. The shipping charges were very expensive, over \$1500 for crating and shipping his supplies. They sailed from San Francisco on June 12th, 1948, on the General Meigs, just at noon. On the way over to Japan they took some lessons in Japanese from a German Jesuit, Father Braun.<sup>20</sup> They arrived in Japan at Yokohama on June 26th.

## 1. IN JAPAN [1948]

Fathers Fuller and James were met at the Yokohama docks by Fathers Levesque and De Montigny of the St. Anne-de-Beaupré Province, who had come to Japan some weeks previously.<sup>21</sup> They left for Osaka on July 1st, arriving there on July 2nd. They were met by Father Dundin, an Irish-Australian diocesan priest who

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<sup>20</sup> Friedrich Braun was born September 13, 1910, entered the Society of Jesus in April of 1930, was ordained September 19, 1939, and made solemn profession February 2, 1948. He served in several capacities in Kobe and in Hiroshima and as of 1993 was living in the Jesuit Provincial infirmary in Tokyo. I am grateful to the Rev. Dr. Terry Fay, S.J. of the Canadian Institute of Jesuit Studies for this information.

<sup>21</sup> Armand De Montigny was born August 18, 1914, professed in 1935 and ordained in 1940.

works in Osaka, and who proved to be a great and good friend of the Fathers.<sup>22</sup> The next day Father Fuller went to visit the Maizuru area, under discussion for so long, with the Bishop. He was much impressed with the area and with the possibilities for work in our way of doing things. They returned on July 6th. On July 7th he sent us a report describing the area accurately and making the following recommendation:

I am strongly in favour of taking this territory. It will give us a certain amount of independence, a share of the Propagation of the Faith money coming directly to us. The predominant feeling among the religious communities is, that the only way to work your territory satisfactorily is to be independent of the Bishop. With a territory you get help from the Propagation of the Faith. Without a territory you get nothing ... Bishop Taguchi seems anxious for us to take the territory.

[page 6]

On July 14th, Fathers Fuller and James arrived in Maizuru. Though the Bishop had said that he would write to the priest of their coming, he said he had received no letter, and anyway, there was no room for them there! So they went to Sei Joseph Gakuen,<sup>23</sup> the Girl's High School, conducted by the Visitation Sisters, on the edge of the city, at Kamiagu,<sup>24</sup> where they spent the night on soldiers' cots.

THE JAPANESE SISTERS OF THE VISITATION (*Homon Dotekai*) [...] were founded by Bishop Breton, a priest of the French Foreign Mission Society, some 27 years ago.<sup>25</sup> They now have about 200 Sisters. Would that they had a thousand, for they are doing splendid work

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<sup>22</sup> Spelled E. Dundon in C.T. Hally, S.S.C., "An Appreciation," *The Missionary Bulletin* of January-February, 1953, p. 23. This issue of *The Missionary Bulletin* briefly describes the work of the Church in Australia for Japan.

<sup>23</sup> Sei Joseph Gakuen: literally, Saint Joseph Academy.

<sup>24</sup> Kamiagu is a small village near Maizuru, and is now a suburb.

<sup>25</sup> Bishop Albert Breton (1882-1954), was born in St. Inglevert, diocese of Arras, and entered the Paris Foreign Mission Society in September 1901. Ordained June 27, 1905, he arrived at Hakodate September 1905. Overcome by illness, his years of convalescence saw him in France and in the United States organizing the Japanese immigrant communities. He returned to Japan in 1921 and was consecrated bishop of Fukuoka on October 18, 1931. His extraordinary life and labours as a bishop through the 1930s and 1940s have been briefly chronicled in the *Bulletin* of his society shortly after his death. I am grateful to Father General Raymond Rossignol of the Paris Foreign Mission Society and his archivist, Gérard Moussay, for their help in identifying members of the Society in Japan.

and are cooperating with our Fathers 100%. Bishop Breton has suffered a slight stroke, and is now retired, living not far from Kamakura.<sup>26</sup> On the last day I visited him he was 70 years old. This Bishop moved the Sisters into a Japanese Army Camp, heavy artillery unit, shortly after the war, which he later bought for about \$20,000. The purchase had not been completed when our Fathers arrived, and Father Fuller had to carry on negotiations for over a year before the purchase was concluded. Both he and Father James loved the location on sight, and they later moved into a house behind the school, now loaned to the Dutch Redemptoristines until their new monastery is built. During the negotiations Father Fuller kept some of the buildings and property for ourselves, described under Kamiagu, but under the Sisters' title. Since the signing of the Peace Treaty, April 1952, this property, about 3328 tsubo (a tsubo being 36 square feet)<sup>27</sup> has been officially transferred to us, since there has been ordered a new incorporation of all religious societies. Our portion cost \$4,471.00 ... a marvellous buy, since it included all electrical and water installations, plus four fairly large buildings, a garage, a fine bamboo grove which is quite valuable, a garden, and nearly 3 acres of ground, all fairly even and useable. The Japanese priest in Maizuru left, giving the church over to us, after we had built the new and beautiful church there, about July, 1950. Father Brocklehurst is now in charge.<sup>28</sup>

After their first night at Kamiagu, Father Fuller went to visit Bishop Breton and asked permission to stay on the property until they could make a foundation of their own. This was graciously granted. On July 21st, they unpacked some of their freight and moved into the house behind the school, which was broken-down and dog-eared, but it was HOME in Japan! Between July 21st and 26th, they moved and unpacked 13 tons of freight and wired the house for electric lighting. It was just in the rainy season, intensely hot and humid. Father Fuller blessed the house on the evening of August 2nd. They took their first class in Japanese from Mr. Juan Okamoto, a new Catholic and a former Captain in the Japanese army, on August 4th.

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<sup>26</sup> Kamakura is a city south of Tokyo and Yokohama on Sagami Bay.

<sup>27</sup> A tsubo equals 3.954 square yards, or close to 3.3 square metres.

<sup>28</sup> Charles Brocklehurst, C.Ss.R., was born in Sydney, Nova Scotia, December 1, 1914, professed 1938, ordained 1943. First stationed in Quebec City and then Toronto, he was sent to Japan in 1949 where he spent the rest of his life. He died suddenly of heart failure in Osaka, Japan March 18, 1961 at the age of 46.

Father Fuller was sick from August 9th to 11th, partly due to food conditions, and partly due to the intense heat. On August 11th Father James said the prayers at Benediction in the Japanese tongue. On August 14th they had their first earthquake, a slight shock. I also experienced one in Tokyo, the day before leaving for Canada. On August 15th, they celebrated their first High Mass and received a dinner of welcome from the Japanese Sisters.

On August 21st, Father James gave an address to the Engineers' School, at Maizuru (U.S.A. Army). 300 were present, of whom 90 were Catholics. A Major Mulrooney was second in command, and proved to be a valuable friend in the months ahead.<sup>29</sup> Father James has continued [a] policy of lecturing on all occasions to the present day. It has done much good. On August 31st, they called on the Mayor of Maizuru, who proved to be quite friendly. On August 31st, they had their first meal in their new refectory.

[page 7]

On September 2nd the Mother General of the Visitation Sisters visited the Fathers.

At this time there were a number of snakes on the property, probably because it had been somewhat abandoned, for I saw only one snake during my whole time in Japan. The worst is the mamouchi, a poisonous snake, which is quite dangerous for children, and makes adults very ill. They killed 4 of these in three days, at this time.

On September 11th, [...] both Fathers taught English in school for the first time. It consisted of readings out of the New Testament, thus getting some religious instruction across. The Japanese classify it as «culture classes». On September 12th, Father Fuller baked a pie! On the 19th, they hired a native cook, Mrs. Susuki ... no, the pie was not to blame! On September 21st, they received their altar.

On October 1st, Father James said the prayers after Mass in Japanese, and recited the beads in Japanese for the first time. Father Fuller said the rosary in Japanese for the first time on October 3rd.

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<sup>29</sup> Research with the Catholic War Veterans of the United States of America, Inc., the Veterans of the 28th Infantry Division (an engineering division that served in Japan) has not yet found the records of Major Mulrooney.

On October 16th, they used their completed Chapel for the first time. They had been using the Sisters' Chapel after supper for their night prayers up till now.

On October 27th, Father Fuller left for Yokuska Naval Base to preach the FIRST REDEMPTORIST MISSION IN JAPAN, to U.S.A. sailors and their wives.<sup>30</sup> While Father Fuller was away, Father James received the tragic news by cable of his father's sudden death [...]. He offered it up for the work of the conversion of Japan, and wrote his brother in Canada later, that after this, when he thought it almost impossible to make progress in the language, he found himself making good progress.

On November 5th, a delegation came from Ayabe,<sup>31</sup> requesting the privilege of English classes twice a week. Everyone in Japan seemed to want to learn English. It was a good opening for the Fathers. On November 18th, Father James went to Fukuchiyama<sup>32</sup> to speak to the students at the Japanese technical school about the Catholic Church. He spoke through an interpreter and was well received.

On December 4th, Father Raymond Horn, the third of the 3 Founding Fathers, who had been delayed by a shipping strike on the Pacific coast, arrived at noon «happy to be here and anxious to get started.» On December 12th, Father Horn gave his first benediction and said the prayers in Japanese! On December 24th, Father Fuller offered up midnight mass, and PREACHED IN JAPANESE, using a manuscript. Before the mass, HE BAPTIZED THE FIRST THREE CONVERTS OF OUR FATHER IN JAPAN! On Christmas day, the school children put on a Christmas play lasting from 10:00 a.m. till 3:45 p.m.!

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<sup>30</sup> Marginalia on Ehman's document claims that Father Thomas Reilly, C.Ss.R., military chaplain, preached the first Redemptorist mission in Japan in Yokohama in 1946. Thomas Francis Reilly, born December 20, 1908 in Dorchester, Massachusetts, was professed in 1928 in the Baltimore Province, ordained in 1933, and obtained the degree of J.C.D. from the Catholic University of America in 1937. He served as an American military chaplain from 1942 to 1946, after which he was appointed to the vice-province of San Juan. Documents in the Archives of the Redemptorist Province of Baltimore establish that Reilly was in Japan from August of 1945 to July of 1946. Consecrated titular bishop in 1956 for San Juan de la Maguana in the Dominican Republic, he became its first bishop in 1969 and resigned the see in 1977. He died July 21, 1992. BOLAND, p. 314, s.v. "REILLY Thomas Francis."

<sup>31</sup> Ayabe is a city 25 kilometres south inland of Maizuru.

<sup>32</sup> The place name, Fukuchiyama, is based on the western (modified Hepburn) transcription of Japanese phonetics. The modern spelling is Hukutiyaama.

## 2. CHRONICLE OF 1949

On January 20th, they had a short earthquake. On February 4th, Father James baptized his first Japanese, a woman who is about to die. On April 3rd, Father Fuller erected the way of the cross in our chapel. On April 19th, they received their first jeep, a station-wagon, from U.S.A. It is still in good shape, despite the bad roads. On May 8th, Father James helped to baptize about 30 children and adults at Saga Mura.<sup>33</sup>

On May 13th, Fathers Brocklehurst and Carr arrived at Yokohama, and at Maizuru on May 17th, bringing our numbers to 5 priests.<sup>34</sup> On the 19th of May, Fathers Fuller and James went to Yokohama to preach a week's parish mission to the foreign nationals of Sacred Heart Parish there.

[page 8]

On July 3rd, they obtained a house in NAKA MAIZURU<sup>35</sup> and said their first Mass. The altar was built by Father Horn.

On July 10th, Bishop Taguchi told Father Fuller our contract with him had been signed in Rome. This contract had been the subject of many interchanges of letters between myself and Father Fuller, and after being studied by us in its final form was sent to Your Paternity for study and ratification. I believe it to be solid and practical, especially in view of what I have now myself seen.

On July 24th a delegation came from Ayabe asking that a church be built there. The mayor was ready to sell us the CITY HALL! ... . On the 31st, a mission IN JAPANESE was begun by Father Unterwald [sic] of the Paris Foreign Mission Society at our request, at Naka Maizuru.<sup>36</sup> 10 adults and 50 children attended.

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<sup>33</sup> Ehman refers to his appended canonical visitation report which describe the mission stations and the famous mass baptisms of Saga Mura. Mura means a village or hamlet.

<sup>34</sup> Thomas Carr, C.Ss.R., was born in Toronto April 18, 1919, professed in 1938 and ordained in 1943. After second novitiate, he was appointed to Edmonton, then Grande Prairie, Alberta. He was appointed to Japan in 1949 where he remained for thirty-two years. He returned to Canada in 1981. He died October 20, 1985.

<sup>35</sup> Naka Maizuru is a section of Maizuru.

<sup>36</sup> Henri Unterwald was born September 16, 1908 in Mulhouse, Strasbourg, entered the Paris Foreign Mission Society September 16, 1926, and was ordained July 2, 1933. He left for Osaka September 8, 1933 and worked mainly in Kobe and in Osaka until his return to France. He presently resides at the Society's retreat house, Avenue de Gubbio, B.P. 125, 68802 Thann Cedex.



On August 5th, Father James was stationed at MIYAZU,<sup>37</sup> with the duty of returning to headquarters at Kamiagu at least once a week. This was done so that he could familiarize himself with the territory which we were soon to take over, and also to remove the native Japanese priest as soon as possible, who was living in public scandal.

On August 15th, the mass Baptism took place at Saga Mura.

Father Fuller had purchased part of the Kamiagu property from the Visitation Sisters for a total of \$4,471.00. The Fathers moved into their present building on September 6th. On the 14th, 5 Dutch Redemptoristines arrived from Holland and took up residence in the building vacated by the Fathers on the 6th. A 6th Nun arrived in early June, 1952.

On October 14th they signed papers for property for a future dendoba<sup>38</sup> in Fukuchiyama, a city of about 50,000. On November 28th they bought a used Jeep from the Australian army at Osaka.

On December 11th, the Japanese priest at Miyazu was finally removed, and Father James took up permanent residence, with full charge of the area. This priest, with the one at Maizuru, who cooperated with us fairly well after he knew our men, and one loaned to Saga Mura for the instruction of the converts were the only three priests in the area.<sup>39</sup> We have now 8 priests and one Brother there, and hope to send another priest next February.

### 3. CHRONICLE OF 1950

On January 2nd, Father Carr was transferred to Miyazu, so that a little community is beginning to grow here. On the 27th, they bought their second used Jeep for the Fathers at Miyazu.

On January 31st, 2 Redemptoristines from St. Anne-de-Beaupré arrived to take up temporary residence with the Dutch Redemptoristines.

The Kaya foundation was begun auspiciously on January 5th

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<sup>37</sup> Miyazu, now a city, is approximately 20 kilometres east of Maizuru on Wakasa Bay.

<sup>38</sup> A dendoba is a combination chapel and hall. The noun, dendo, refers to mission preaching and work. Ehman then refers to his appended canonical report detailing the dendoba's founding.

<sup>39</sup> Ehman again refers to his canonical report for further details about Saga Mura.

with Holy Mass, followed by coloured slides.<sup>40</sup> Then a catechism class for young ladies was begun, 140 attending. During February, Father James visited 15 schools in the area, and spoke about the Catholic Church.

The new Apostolic Delegate, De Furstenberg, a Belgian, arrived for a visit of our area, and was very much pleased with the work of the Fathers. By now friction had begun to develop between the Dutch and the French Redemptoristines, as is the case so often with women, and the Delegate and all agreed the St. Anne Sisters should leave as soon as possible.<sup>41</sup> Father Levesque was informed to get them a place as soon as possible.

[page 9]

Father James began the enlarging of the Miyazu rectory. He added two bedrooms upstairs, a new kitchen, a bathroom, a toilet and a store-room downstairs. They came in very handy on the occasion of my visit.

On February 7th, catechism was begun at Umezako.<sup>42</sup> About 80 children and 8 adults appeared. [...] On February 17th, Father Fuller opened catechism classes at Shinanone,<sup>43</sup> 35 children and 12 adults attending. On March 10th, Father Campbell and Brother George arrived from Canada.<sup>44</sup>

The French Redemptoristines were taken to Nishinomiya<sup>45</sup> «the better to learn Japanese»! By July, they were in Kamakura, where the French Redemptorists are.

On May 28th, a solemn and public Corpus Christi Procession was held from Maizuru-shi,<sup>46</sup> Sannomaru<sup>47</sup> to Kamiagu, the school

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<sup>40</sup> Kaya is a village east of Maizuru, inland, south of Niyazu.

<sup>41</sup> Ehman overlooks the fact that Furstenberg was born in Dutch Limburg, becoming a Cardinal in 1967. There may be a connection between Eurstenber's arrival and the Dutch Redemptoristine difficulties with the French-Canadian Redemptoristines. We beg the reader to overlook Ehman's comment about women religious, one easily applicable to male religious, too, and any other group of people from different national backgrounds.

<sup>42</sup> Umezako is a small rail station between Maizuru and Ayabe.

<sup>43</sup> *sic* for Shinonome, a small rail station in Maizuru, in the direction of Niyazu.

<sup>44</sup> Titus Campbell, C.Ss.R., born September 12, 1918, professed 1942, was ordained in 1947. George Pope, C.Ss.R., was born May 5, 1915 and professed in 1945 and, as of this writing, still lives in Japan.

<sup>45</sup> Now the City of Nisinomiya, a suburb of Osaka.

<sup>46</sup> Maizuru-shi means, literally, the city, town, or municipality of Maizuru.

<sup>47</sup> Sannomaru [*sic*] means, literally, the outermost castle fortifications, presumably of Naizuru, since the present town of San no Maru is a suburb of Maizuru.

grounds. They make a deep impression. I had the privilege of carrying the Blessed Sacrament in one of these through the main streets of Maizuru-shi, Sannomaru, while I was in Japan. There was great respect on the part of all.

On June 16th, the Fathers gave lectures to the MALE teachers of the surrounding schools.<sup>48</sup> About 50 attended. The lectures ended with Benediction of the Blessed Sacrament.

About this time I received a letter from Father Brocklehurst which shows the spirit of the men over there. He said in part:

I am very contented with my appointment. There is something about the missionary life that escapes definition. You have to live it to appreciate it. After living it for almost a year I feel it's a little bit of all right. I may change, but I don't think so.

About the same time Father Campbell wrote:

I am very contented here, even happy. The language is hard but hardly impossible ... I was amazed at the progress already accomplished in the short time the few Fathers were here. Our buildings, land and location were a revelation, the number of converts and prospects an inspiration ... God has 80,000,000 souls invested in this small Pacific island. I don't think He will settle for a loss ... For everything in the past, God bless you. For aid in the future, God help you.

On July 3rd, a dendoba was begun at Kaya, which is indeed a neat and practical building. On July 7th, they began the building of a dendoba at Fukuchiyama. On July 15th, they held a solemn Libera at Saga [Mura] to counteract the annual Buddhist ceremony for the dead, which is very colourful. These dendobas were finished some time in September.

On September 1st, the Boy Scouts were organized at Kamiagu with 60 boys, and Father Horn in charge. He has let them decay somewhat by now. On September 3rd, 3 Japanese Special Police asked for instructions. On September 17th, 80 Japanese Special Police attended Mass at Naka Maizuru. I confirmed a Special Police at Fukuchiyama.

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<sup>48</sup> Ehman's emphasis probably refers to the increasing rarity of male teachers in Canada and to the fact that fewer men than women in Canada attended Redemptorist events.

On September 23rd, Father Hamasaki<sup>49</sup> left Maizuru Sannomaru, and Father Brocklehurst took over. St. Michael is the Principal Patron of Japan. They need him to drive out the devils.

The two new dendobas at Kaya and at Fukuchiyama were blessed on October 8th. The Fathers had been saying Mass at the Special Police Camp of nearly 6000 men. The Government now forbade it, because it was Government property. So they had a special Mass instituted for them at Naka [Maizuru], beginning October 20th.

[page 10]

At the beginning of September Father Carr had been sent to help Father James at Miyazu. On September 14th, Japanese Doctors declared he had a spot on the lung and ordered him to rest for three months. So Father Campbell was sent to take his place.

On October third, they bought their THIRD used Jeep. On November 3rd, there was a large picnic at Amano Hashidate (The Bridge of Heaven). A Catholic Bookstand was set up and 2000 pamphlets on the Catholic Faith were sold or distributed.

Thank God, on November 13th, Father Carr was declared not affected by T.B. [tuberculosis] by a good U.S.A. doctor, and returned to Miyazu on November 17th, sending Father Campbell back to Maizuru.

At this time a serious cloud appeared on the horizon of our Japan sky. There was a sharp difference of opinion between Father Fuller and Father Brocklehurst as to the way of life of Father Brocklehurst, who felt he should reside at the church of Our Lady of Lourdes in Sannomaru, although he would be mostly alone. Both wrote to me, and I answered in part as follows to Father Brocklehurst:

Despite the facts of a missionary country, I certainly desire that all possible means be taken to preserve not only contacts with Community life, but also actual community life. It is our pearl of great price, indigenous to our Order. Some concessions such as these outlined in your letter I can understand and appreciate, but it is good to make even sacrifices for the common good and the common life. I have asked them to do the same in our Vice-Province of

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<sup>49</sup>Father John Tsutae Hamasaki, a diocesan priest.

Edmonton ... If this particular good work is not done, other even better work can be done by maintaining the common life wherever and whenever possible. That is not an effort to try to settle this matter, because in urgent need I would not hesitate to make concessions here and there; nor will Father Fuller, judging by past performances in Canada, but the extent of these can be assessed properly by those on the spot. I have written the above only to give you an idea of how I would probably act if I were there.

To Father Fuller I wrote in part:

I suggested (to Father Brocklehurst) to ask for a full dress discussion with you and your consultors, respectfully stating his case, and then withdrawing from the meeting to let you come to a final decision. I hope that he has followed this advice, and that all is now well. At the same time, please do not hesitate to make exceptions wherever really necessary for the good of the souls there, even to make exceptions to the common life if you feel that a commensurate good can be achieved; for certainly it is a strictly missionary country and some adjustments will have to be made from time to time if the work is to be carried on effectively.

My advice was followed by Father Fuller. They had the discussion, and a reasonable *modus vivendi* was established without wrecking the Rule. Peace has also come between those two Confreres, and all was well when I was in Japan.

#### 4. CHRONICLE OF 1951

On February 2nd, Father Fuller presided at the taking of vows of Sister Ancilla, a Dutch Redemptoristine, who left Holland as a Novice: *THE FIRST REDEMPTORISTINE PROFESSION IN JAPAN.*<sup>50</sup>

[page 11]

Father James requested a young Catholic teacher of Miyazu by name of John Kifune<sup>51</sup> to translate the prayers to Our Mother of

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<sup>50</sup> Sister Ancilla (Elisabeth Aarts), O.Ss.R., born 1929, was a Dutch novice when she arrived in Japan. She was also called Sister Rosalyn and eventually became Superior, helping to found a short-lived monastery in Hokkaido. She later left the Order.

<sup>51</sup> John Kifune was employed at times as a catechist in Miyazu, now retired to Nagoya.

Perpetual Help which are recited in our Province during the devotions of the Perpetual Novena. On January 13th, THE PERPETUAL HELP DEVOTIONS WERE HELD FOR THE FIRST TIME IN THE HISTORY OF JAPAN, AT MIYAZU. During the same week [they] were also begun at Maizuru. There were good crowds. At Maizuru over 80 petitions were sent in for the prayers of the people. On January 18th, Father James began the formation of the Legion of Mary at Miyazu, with 7 young ladies studying the Legion Handbook. They are a going concern today and are doing much good.

On April 29th, Fathers Weir and Hennessey arrived in Yokohama, and on the 30th, they arrived in Maizuru.<sup>52</sup>

On June 12th, the statue of Our Lady of Fatima on pilgrimage arrived from Kyoto at Maizuru.

On June 13th, Your Paternity signed a decree in Rome appointing Father Fuller Novice Master for both clerics and lay brothers in Japan. The Roman Decree establishing the Novitiate was dated June 22nd, 1951. It was a tremendous step forward, for which I now again wish to thank Your Paternity. The first Novices, three lay brothers, were invested on October 15th, 1951.<sup>53</sup> We plan to give them TWO years of Novitiate training, the first one canonical, and the second one a bit relaxed, but still under close scrutiny and training.<sup>54</sup>

On June 19th, Father Itakura<sup>55</sup> at long last left Saga Mura and Father Horn took over from Maizuru Sannomaru. On June 24th, the corner stone of the new church at Sannomaru, Maizuru, was blessed by Father Brocklehurst.

From July 30th to August 6th, Father James conducted a

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<sup>52</sup> David Weir, C.Ss.R., born June 17, 1922, professed in 1944, was ordained in 1949. Patrick Hennessey was born May 1, 1919 in Killaloe, Ontario, professed in 1941, and ordained in 1946. He worked on the outmissions of St. George's, Newfoundland, and then worked in Charlottetown, Prince Edward Island. He died March 3, 1979 in Maizuru and was buried in Killaloe.

<sup>53</sup> Brothers Alphonsus (Thomas Shigeyoshi Yamaguchi), Clement (Nichael Soichi Ura), and Gerard (Peter Tomiyuki Yamashita).

<sup>54</sup> Some may see Ehman betraying a fear that the Japanese needed more training, whether for cultural or religious reasons, before being acceptable as confreres, but the 1939 English edition of the Rules and Constitutions (Constitution 1162) required two years of novitiate for brothers. The custom, also accepted and recommended by the Rule, of having one year of novitiate and then three to six years of temporary vows followed by a six-month novitiate similar to the chorists' second novitiate was common in Canada. Ehman was rather more concerned with introducing the Rule before introducing customs.

<sup>55</sup> Father Itakura: a diocesan priest who later left the priesthood.

summer School of Catechism to prepare for Confirmation. 370 students attended.

On August 15th, Bishop Taguchi blessed the new dendoba at Amino<sup>56</sup> and confirmed 26. He confirmed 106 at Miyazu on August 16th.

On August 26th, our area was officially transferred to the NEW KYOTO DIOCESE, the Bishop-Elect being Monsignor Furuya who is to be consecrated on September 21st.<sup>57</sup>

On September 5th, Fathers Weir and Hennessey were appointed to Miyazu, but Father Fuller arranged for them to attend a Japanese Language School at Kyoto, where they will reside with the Marist Fathers, coming to Miyazu occasionally. This was a good move, and should remain the policy for all new men going to Japan. Some of those there now told me how difficult it had been to get the language from tutors, etc. some of whom were not fully qualified. Their classes began on October 7th.

On September 8th, the Peace Treaty between the U.S.A. and Japan was signed at San Francisco. Our Lady loves Japan ... a nice birthday gift to Japan from Our Lady. On September 27th, Miss Olebar, the World Organizer for the Legion of Mary, visited the Legion of Mary at Miyazu.

On October 3rd, Bishop Furuya blessed the new church at Sannomaru. The new Novices were invested in the new church, with many attending.

On October 20th, Father MacIsaac of Canada, Chaplain of the Canadian Fleet, member of the Toronto Province, arrived in Tokyo, on duty with the Navy.<sup>58</sup> On November 4th, he was at Maizuru.

[page 12]

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<sup>56</sup> Amino is a village on the Sea of Japan, north east of Maizuru. Ehman again refers to the appended canonical report to this historical summary for details of the dendoba at Amino.

<sup>57</sup> Paul Furuya Yoshiyuki was born in Kobe, February 9, 1900 and ordained July 1, 1928.

<sup>58</sup> Michael NacIsaac, C.Ss.R., born December 26, 1901 in Glace Bay, Nova Scotia, professed in 1923, ordained in 1928 at Esopus in the Baltimore Province, died August 24, 1969 in Saint John, New Brunswick. He first worked in western Canada in the Ukrainian-rite apostolate from 1929 to 1931. After the Toronto Province gave up the Yorkton vice-province in 1931, he preached missions across Canada. From 1947 to 1957, he was a chaplain in the Navy, rising to the rank of Chaplain of the Fleet, equivalent in honour to the Commodore of the Fleet.

## 5. CHRONICLE OF 1952

On January 15th, Father James lectured to 300 young men at Kuchiono. On January 25th, they had the telephone installed in Maizuru. On April 26th, Father James was robbed of a new stove. On April 28th, the Japanese Peace Treaty was ratified by the United States Congress, making it a law.

On June 8th, I had the privilege of arriving at Maizuru and beginning my visitation of the Confreres and of our Missions in Japan, of which I will now try to give an account. During my stay in Japan I tried to visit every church, mission and dendoba, and even catechetical centers, trying to learn and understand the needs of the confreres and of the Mission in Japan. My conclusions will be given at the end of the report. During my stay of about 7 weeks I also had the privilege of confirming 252 men, women and children, some of whom have already died and gone to God. I thank God and Your Paternity for the great privilege of having been permitted to make this visitation, which I believe will do much good to souls in Japan, to our Confreres working there, and for the future of our Mission in Japan.

Respectfully and obediently submitted,

Daniel Ehman, C.Ss.R.  
(Provincial of the Toronto Province)  
August 30th, 1952